Constantine Porphyrogennetos: The Book of Ceremonies

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Wing of ivory triptych with St Constantine
16.4 x 6.5 cm, mid 10th century
Portrait of Constantine VII

Constantine Porphyrogennetos: The Book of Ceremonies

Translated by

Ann Moffatt
Maxeme Tall

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Εἰ δὲ καὶ περὶ τῶν ἀντιπόδων ἐπεξεργαστικώτερον θελήσειέ τις ζητῆσαι, ῥᾳδίως τοὺς γραώδεις μύθους αὐτῶν ἀνακαλύψει.

Cosmas Indicopleustes, I,20.

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Maxeme Tall at the Australian National University had an essential role in preparing the translations which we then revised together. Michael Jeffreys gave the entire draft translation meticulous attention as publisher's reader and on most pages noted some errors or a lack of precision. Rarely were his suggestions not adopted. Elizabeth Jeffreys played a less overt but important part in this. Cyril Mango and Eugenia Bolognesi Recchi Franceschini provided a microfilm of the Leipzig manuscript, and the *Thesaurus Linguae Graecae* proved invaluable for maintaining some consistency in the translation.

Without being discouraging, Cyril Mango warned at the outset that to translate the text was only superficially a straightforward task. Anna Kartsonis was insistent that there should be an accompanying Greek text. At an early stage Gilbert Dagron advised me of the Paris based project to publish the *De Ceremoniis*. George Dennis gave much needed help with the terms for equipment for the Cretan expeditions, and John Haldon and John Pryor shared their research in this area prior to their own publications. Other colleagues, too, have supplied pre-publication drafts of their work, most notably Jeffrey Michael Featherstone.

Andrea Babuin, John Burke, Geoffrey Greatrex, John Haldon, John Nesbitt, John Pryor, and Kathryn Ringrose have provided information. Encouragement has come from stalwart friends including Tom Brown, Averil Cameron, Ruth Macrides, Paul Magdalino, Margaret Mullett, John Nesbitt, Nancy Ševčenko, Franz Tinnefeld and Vladimír Vavřínek. Over the years I have had patient support from my Classics and Byzantine colleagues in Australia, particularly from Richard Johnson, Roger Scott and fellow members of the Australian Association for Byzantine Studies. The ANU Library staff could be counted on to be helpful and the Library's strong holdings in Classical and Medieval studies are largely due to the dedication of Robert Barnes. Technical and editorial help has been provided by Michael Power, Sandra Sewell, David Walker and the ANU IT support team.

Work on this translation has been supported by grants from the Faculty of Arts, ANU, and the Australian Research Council. A Fellowship for five months at Dumbarton Oaks in 1991/2 provided ready access to many relevant studies. Judith Herrin invited me to air the section by Peter the Patrician with her students at Princeton. A British Academy Visiting Professor's Award at the University of Birmingham in 1994 gave me the opportunity to discuss the text with hospitable colleagues and students at several universities in the UK. For this and many other acts of generosity I am grateful to Anthony Bryer. In retrospect, an unsolicited donation towards the translation from a "lay" member of AABS in the very early years proved to be a considerable act of faith.

It was the scholars at Dumbarton Oaks in 1969-70, when I was a Junior Fellow, who challenged me with a vision of the richness of Byzantine Studies. The example and friendship then of Vera von Falkenhausen, Cyril Mango and Ihor Ševčenko have been of lasting influence. Above all I have remained indebted to Robert Browning who welcomed me as one of his postgraduate students at Birkbeck College in 1967 and remained supportive until his death.

Ann Moffatt

Abbreviations for Editions

C	*Chronicon Altinate* in *Origo Civitatum Italie seu Venetiarum,* ed. R. Cessi, Rome, 1933, 104-111
D	Dagron, G. et al., "L'organisation et le déroulement des courses d'après le *Livre des Cérémonies,*" *TM,* 13 (2000), 1-200
Dz	Darrouzès, J., *Notitiae episcopatuum ecclesiae Constantino-politanae,* Paris, 1981; 204-213: Notitia 1: Pseudo-Epiphanios, Treatise on the hierarchical summoning of patriarchs and metropolitans
H	Haldon, J., "Theory and practice in tenth-century military administration. Chapters II, 44 and 45 of the *Book of Ceremonies,*" *TM,* 13 (2000), 201-352
HA, HB, HC	Haldon, J., *Constantine Porphyrogenitus: Three Treatises on Imperial Military Expeditions*, CFHB XXVIII, Vienna, 1990; the three treatises referred to as A, B & C and by line numbers
Oik	Oikonomidès, N., *Les Listes de Préséance byzantines des IXe et Xe siècles,* CNRS, Paris, 1972, 65-235: *Le traité de Philothée*
R (Reiske)	Constantinus Porphyrogenitus, *De Cerimoniis Aulae Byzantinae,* CSHB, Bonn, 1829
V	Constantin VII Porphyrogénète, *Le Livre des Cérémonies,* ed. & trans. A. Vogt, 2 vols., Paris, 1935 & 1939, rp. 1967 (V1 and V2)

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The author, title, manuscripts, editions and translations

The author

Constantine VII (905-959) was the grandson of Basil I, the founder of the Macedonian dynasty of Byzantine emperors. He appears today as an attractive figure, a *porphyrogennetos*, born to the purple, a scholar emperor who was crowned co-emperor as a child by his father Leo VI (d. 912), but who came to power only in 945 with the overthrow and exile of the ruling Lekapenoi family. Subject at first to a regency, Constantine was married at 14 to Helena Lekapene, daughter of the commander of the fleet, Romanos Lekapenos, who the next year was crowned emperor as Romanos I. Three of Helena's brothers were made co-emperors like Constantine and a fourth, Theophylaktos, became patriarch (933-956).

Constantine and Helena's son Romanos (II) was born in 939 and crowned co-emperor in 945, succeeding at age 20 to his father's throne, but dying in 963 in his mid-twenties. He left his two sons, Basil II and Constantine VIII, as minors, soon subject to the usurper emperor Nikephoros II Phokas. When Nikephoros was murdered in 969, the throne was taken by John I Tzimiskes who then married one of Constantine and Helena's daughters, Theodora, aunt of the legitimate emperors who even then were still minors. However, on Tzimiskes' death in 976, Constantine and Helena's grandsons, now in their late teens, became joint rulers, guided initially by their eunuch great-uncle, Basil Lekapenos, Basil the Nothos (ca 925 to after 985), who had received the new title of president of the senate from Nikephoros Phokas.

The *Book of Ceremonies* consists of two "books". Each has a preface composed by Constantine. Ostensibly Constantine was the author of the *Book of Ceremonies*. There is little doubt that it was compiled, as he said, at his initiative and that he had some part in collecting the material and in its actual composition. In the prefaces to each book he explains in the first person his aims and methods. His purpose, as with the other works which he instigated and supported, was to "save from oblivion" knowledge that had become faded and fragmented through a period of neglect and was in danger of disappearing altogether. He was concerned that the imperial ceremonial should be well ordered so that it would bring renown to the emperor and the senate,[1] among both his own people and foreigners, reflecting "the harmonious movement of the creator in relation to the whole." To this end it was necessary to collect the records of ancestral customs and current practices from many sources and to arrange these in an accessible form in simple language both for his own use and for future generations (R4-5 & R516-17).

The title and manuscripts

The title today refers to the contents of the tenth-century manuscript in the University Library in Leipzig, *Lipsiensis Univ., Rep.* I, 17, which was copied by the one hand in the generation following the emperor's death in 959, during the reign of Nikephoros II Phokas (963-969).[2] It is the only surviving clearly legible manuscript. A copy of the work also made in the tenth century which survives as two palimpsest manuscripts, *Cod. Chalcensis S. Trinitatis* (125)133 now in Istanbul, and *Vatopedi* 1003 in the Vatopedi Monastery on Mt

[1] `The term "senate" could have a restricted meaning but was used most often of the members of the court in general.

[2] Leich was responsible for the Latin title: *De Cerimoniis Aulae Byzantinae*, cf. the heading in the manuscript: Σύνταγμά τι καὶ βασιλείου σπουδῆς ὄντως ἄξιον ποίημα (A compilation and work truly worthy of imperial zeal). For a colour photograph of the Leipzig ms. fol. 21v, the beginning of the *Book of Ceremonies*, see Schreiner, "Die byzantinische Geisteswelt vom 9. bis zum 11. Jahrhundert," in *Kaiserin Theophanu*.. ed. von Euw & Schreiner, vol. 2, Köln, 1991, plate 2, p. 15.

Athos, have to date been only partially legible.[1] They, too, are in the one hand and appear to be now separated parts of one tenth-century manuscript, both parts overwritten in the thirteenth century, the Chalcensis with the lines of text overwritten, the Vatopedi ms. with the upper text written at right angles to the underlying text.

The title given the work in the Leipzig manuscript, however, is simply *A compilation and work truly worthy of imperial zeal.* The modern description as a book of ceremonies derives from the Latin title *De cerimoniis aulae Byzantinae* given it in the mid-eighteenth century by its first editor, J.H. Leich, who died in 1750 in the process of editing Book I for publication. This title conforms to the contents of Book I but is unsatisfactory when applied to much of the material in Book II.

Editions and translations

The first edition with accompanying Latin translation was begun by Leich. At the time of his death his text had been typeset to page 216 of the Leipzig edition (Bonn ed., Book I, Chapter 75; Vogt ed., Chapter 86).[2] The rest was revised and completed by J.J. Reiske and published in Leipzig in two handsome folio volumes (1751-1754). This was reprinted in Bonn in 1829 with some minor editing by Reinhold Niebuhr, as part of the Corpus Scriptorum Historiae Byzantinae. In 1831 Reiske's commentary, hitherto partially unpublished, was also published in this series. For the text in its entirety it is this Bonn edition (here designated R) which has been cited in modern scholarship and which is reprinted here below the English translation, with the pagination of the Bonn edition maintained across the two volumes.

This is the first modern language translation of the complete text as it survives now in the Leipzig manuscript. Other partial editions and translations are listed in the Bibliography. The most substantial of these has been the edition, with French translation and commentary, of Book I, Chapters 1 to 83 [V92] by Albert Vogt, 1935-1940. He preserved the numbering of the chapters given in the manuscript, acknowledging the loss of three bifolia after folio 41v. The lacuna begins in Chapter 9 and the text resumes within the manuscript's Chapter 18. The original numbering in the manuscript now prevails.

Reiske himself was aware of the lacuna and discussed it in his commentary, but the Leipzig edition, for which those early chapters were the work of Leich, had the chapters numbered sequentially without regard for the lacuna (at R61.5). This numbering was perpetuated in the Bonn edition. As the present translation is printed with the Bonn text, the numbering of the chapters of the old editions is retained, with Vogt's edition and chapter numbers indicated with the siglum [V] and, for the remaining chapters of Book I, with the numbering in the manuscript represented with the siglum [cod.].

Another anomaly has its origins in the eighteenth-century edition. The first 21 folios of the Leipzig manuscript present three short texts before the text of the *Book of Ceremonies* proper. Leich did not edit them, but Reiske thought they should not go unpublished so added them as an Appendix to Book I, where they also appear in the Bonn edition. They have since been edited with an English translation and commentary by J. Haldon (1990). Like some chapters of Book II, these treatises are concerned with the organizing of military expeditions involving the emperor.

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1 For the manuscripts see, most recently, Featherstone, "Preliminary remarks on the Leipzig manuscript of the *De Cerimoniis*," *BZ*, 95.2 (2002), 457-79 with a photograph of the Index to Book 2, folios 173v to 175r; Featherstone, "Further remarks on the *De Cerimoniis*," *BZ*, 97.1 (2004), 113-121 with 5 photographs of pages of the Leipzig and palimpsest mss. For the palimpsest mss.: Mango & Ševčenko, "A new manuscript," *DOP*, 14 (1960), 247-49; Featherstone, Grusková & Kresten, "Studien zu den Palimpsestfragmenten des sogenannten 'Zeremonienbuches'," *BZ*, 98.2 (2005), 423-30.

2 In the Bonn edition Chapter 77 ed. Reiske [hereafter R], revised by Niebuhr (1829); in Vogt's edition (1939, rp 1967) [hereafter V], Chapter 86.

A composite work: its component parts[1]

The *Book of Ceremonies* is a composite but coherent work when divorced from its modern title and seen in the context of other compilations associated with the emperor's name. For this reason the contents of the entire manuscript have been translated here. Many of its constituent chapters still reflect their origins prior to the reign of Constantine himself, often with explicit acknowledgement of the source or of updating.[2] Some of the material in the Leipzig manuscript was incorporated after his death.

Internal references indicate that Constantine was still concerned with this project in what proved to be the last years of his life.[3] The significant later additions were the last two chapters in Book I describing how Nikephoros II Phokas became emperor (963-969) and the creation of the position of president of the senate. There is also an interpolation in the chapter on the imperial tombs where there is a reference to the sarcophagus of Leo VI in the Church of the Holy Apostles as containing "Leo, together with the son, Constantine the Porphyrogennetos, who died later" (R643.7).

As it is a composite work, containing not only material from different periods but also revisions made to that material over time, the question naturally arises as to the dates of its component parts and the evolution of each document. Bury's two articles in *The English Historical Review* of 1907 made great headway with this, especially in examining the first 83 chapters of Book I.

Book I, Chapters 1 to 83 [V92]

These chapters were published with a French translation and commentary by Albert Vogt (Paris, 1935 & 1939) and are concerned with religious and secular court ceremonies and associated acclamations.[4] They form a homogenous group of protocols edited so that they describe, in a generalised form, protocols which could be used and adapted as occasion demanded. They are divorced from the precedents on which they were ultimately based.

They begin with a detailed account of the imperial procession from the Palace to the patriarchal church of Hagia Sophia on the great Christian feast days.[5] There follow records of the acclamations shouted at points along the imperial route on such days. After the middle of Chapter 9, Book I then contains protocols for the emperor attending the major movable religious feasts, those that are tied to the date when Easter occurs. Inserted at one point are protocols for some fixed feasts of particular significance to the Macedonian dynasty.

Chapters 62 to 73 [V71 to 82] form a cluster with six focussing on the emperor's receptions of the demesmen in the Palace, either in the fountain-courts of the Blue and Green factions or in the private fountain-court of the Triconch, at which they request

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1 For an outline of the contents of the two books see above, pp. ix-xxii.

2 Attention is drawn to possible dating and changes to the protocols in the footnotes to the translation. For a detailed discussion see Bury, "The ceremonial book," *EHR*, 86 (1907), 209-27 & 87 (1907), 417-39. Most recently McCormick has provided a useful two-page synopsis of likely dates for the sources of the chapters of both Books of the *De Ceremoniis*: *ODB*, s.v. De Ceremoniis.

3 For example, ritual trampling on the head of a defeated emir described in Book II, Chapter 19 would refer to the recent trampling of the head of Abu'l 'Asha'ir, cousin of Sayf al-Dawla, in a victory celebration in the Forum in 956; McCormick, *Eternal Victory* (1986), 160-63; see Skylitzes, ed. Thurn, 242.18-24, trans. Wortley (2010), 233. At the end of Book I, Chapter 28 [V37] in *Cer.*, there is a note that the patriarch Theophylaktos (d. 27th February 956), after celebrating the Feast of Orthodoxy in Hagia Sophia, used to have sweetmeats for the rulers and their guests in the Chapel of St Theophylaktos. The use of the imperfect tense here again indicates that the *Ceremonies* was still being compiled late in Constantine's reign. If the visit to Constantinople of the *archontissa* Olga is dated to 957, as has been argued, rather than 946, this would be further evidence (R594-98).

4 There is often a religious element in a basically secular or state occasion, like an imperial coronation.

5 For the major thoroughfares and the monuments most often mentioned in the *Book of Ceremonies*, see the map of the City in Volume 2 and the studies especially of Janin (1964 & 1969), Magdalino (1996), Mango (1959, 1981 & 1990) and Müller-Wiener (1977) listed in the Bibliography.

permission to hold chariot races in the Hippodrome on the following day and at which they sometimes dance. Six chapters then give details of chariot-racing and the protocol for the emperor attending.

These first 83 chapters, consisting of generalised protocols, can be assigned in their present form to the reign of Constantine. Bury, however, traces in detail their likely origins and evolution. Chapter 1 down to the lacuna in Chapter 9 (at R61.5) would derive from a source of Constantine's day as they reflect a more recent source than was used for the chapters that follow. They were drawn from a series which started at Christmas, whereas the chapters after the lacuna belong to a schedule which began at Easter. For these chapters (Bury's Series 2), which contain notes appended indicating subsequent changes, he points to origins ultimately back in the eighth century and the Isaurian emperors of the first Iconoclast period, Leo III, Constantine V and Leo IV. The same very early date, he suspects, would underlie Chapters 41 to 49 and possibly through to 61, but not the chapters consisting of acclamations since these fit Constantine VII's situation with respect to the number of members of the imperial family indicated. Underlying his second series Bury suggests with good reason the production of a ceremonial book under Michael III, following the end of Iconoclasm but before Basil became co-emperor.[1] This was then re-edited under Leo VI between 900 and 903, again with notes of changes made, and with new ceremonies added.[2] Leo's version would then be the version that Constantine used for his revised edition. The acclamations, when they appear separately from the protocols, may have been separately maintained and updated to Constantine's reign before being incorporated in his *Book of Ceremonies*.[3]

One approach relied on by Bury and others has been to note whether there were one or more emperors, *augoustai* or *porphyrogennetoi* children referred to and to look for matching situations in the historical record.[4] It can still be exploited, but with less confidence, given that the updating in the past need not have been thoroughgoing or the alterations necessarily well understood by a copyist.[5] Furthermore, members of the imperial family may not always have been present on the occasion for which a protocol was drafted, for a variety of possible reasons, including age. To cite an extreme example, Michael III was crowned in the year in which he was born. This approach is best used where there is other corroborative internal evidence.

Book I, Chapters 84 to 95 and the addition of Chapters 96 & 97

Chapters 84 to 95 are probably all drawn from a now lost work on state ceremonial by Peter Patrikios (Peter the Patrician), diplomat and writer and *magister officiorum* under Justinian from 539 to 565, to whom some of the chapters are credited in the text.[6] This section includes, besides chapters on the appointment of officials and on embassies, an account of the proclamation of five emperors between Leo I and Justinian as a sample of precedents. That these protocols were of interest when the Leipzig manuscript was copied is evident

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1 In Book I, Chapter 29 [V38], R161.18-19, there is reference to a practice that had been followed in "olden times" and a scholion noting that this practice was found in "another old book of ceremonial." The next chapter contains this old practice without comment (R163.9-11).

2 The evidence is set out by Bury, "The ceremonial book," *EHR*, 87 (1907), 418-20.

3 Bury, "The ceremonial book," *EHR*, 87 (1907), 419, 431, 434 & 437.

4 Bury, in his two articles in the *English Historical Review* (1907), explored this approach with useful but not always convincing results. Vogt explained his reasons for some scepticism but decided at least to weigh up the evidence for dating in his commentaries to individual chapters; *Comm.*, vol. 2, p. 6.

5 Dagron, "L'organisation," *TM*, 13 (2000), 3.

6 The title of this work, περὶ πολιτικῆς καταστάσεως, appears in Suidas (the *Suda*), ed. Adler, s.v. Π 1406: Πέτρος, ὁ ῥήτωρ. Peter may well have been the source also for Book II, Chapter 51, on the emperor's inspection of the granaries, which is of similar date.

from their inclusion along with a new protocol describing the proclamation of Nikephoros II Phokas in 963 which had been adapted to some extent from that for Leo I. The last chapter was also added posthumously, providing a protocol for the appointment of a president of the senate, a position newly created by Nikephoros for his *parakoimomenos* Basil Lekapenos. Moreover, the proclamations of emperors once formed the first of the fifty-three subjects treated in the largely lost *Excerpta*, a major compilation of extracts on subjects, including also embassies, drawn from earlier works and due to the initiative of Constantine.[1]

The Appendix to Book I

Thus towards the end of Book I, and subsequently through much of Book II, the structure of the work starts to change with the inclusion of some substantial texts drawn from clearly designated sources. Following the texts of Peter Patrician and the material relating to Nikephoros Phokas, Reiske, given some similarity in content, and not to leave it unpublished, inserted as an Appendix to Book I three treatises on military expeditions that preceded the *Book of Ceremonies* in the Leipzig manuscript.[2] The third of these (C in Haldon's edition) has a preface by Constantine addressed to his son Romanos II detailing what must be done when the emperor is about to go on campaign. Constantine explained that he had composed this treatise based on one he had found, after an extensive search, in the Sigriane Monastery. This had been produced for Leo VI by Leo Katakylas, the *magister* turned monk. Constantine judged this treatise to be inadequate and reflecting procedures followed under the Isaurian emperors of the eighth century through to the time of Basil I.[3]

Book II and its Preface

In considering Book II it should be recalled that the title given Book I in the Leipzig manuscript is simply *A compilation and work truly worthy of imperial zeal.* In his Preface to Book II Constantine noted that, through his efforts, the scattered and unsystematic records had now been arranged in some sequence and order. His next aim was to provide an orderly account of the complex matter of "the imperial and senatorial orders." This is reflected in much of what follows, most obviously in the inclusion of Philotheos' *Kletorologion*, the *Lists of Precedence*.

However, what has attracted more attention is that he goes on to say, "What the present book encompasses did not have a written account at all by anyone,"[4] but had been preserved through memory and passed down from the older generation to the younger (R516). This dependence on an oral tradition could readily account for the early chapters. Nevertheless, this statement has often been taken as referring to the whole book, in which case, indubitably, the resultant book largely belies his intentions.

The contradiction is less stark if Constantine was referring, with a degree of rhetorical exaggeration, to material passed down from one generation to the next and known primarily through word of mouth, and not previously sought out and collated in a context which

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[1] Lemerle, *Le premier humanisme byzantin* (1971), 280-88, trans. Lindsay & Moffatt, *Byzantine Humanism* (1986), 323-32.

[2] Folios 1-21; ed. Reiske, R444-R508; ed., J. Haldon, *Three Treatises on Imperial Military Expeditions, Introduction, Edition, Translation and Commentary,* CFHB vol. 28, Vienna, 1990 (cited as *Three Treatises:* HA, HB & HC). These treatises were apparently first associated with the *Book of Ceremonies* in the Leipzig manuscript, which is attributed to the reign of Nikephoros Phokas and thought to have been commissioned by Basil Lekapenos.

[3] R456.12 - R458.8 (Haldon text C 24-53). Katakylas' treatise is represented by the second treatise, R445.12 - R454.14 (Haldon text B); Haldon, *Three Treatises* (1990), 41-42.

[4] ὅσα δὲ ἡ παροῦσα βίβλος ἐμπεριέχει, ἔτυχεν μὲν συγγραφῆς ὑπό τινος οὐδαμῶς (R516.11-12). The meaning of συγγραφή in this context is critical. As noted by Mango, in his "Prolegomena" to *Vita Basilii*, ed. & trans. Ševčenko (2011), 4*-6*, Genesios, in writing a history on the orders of Constantine, had been asked to "recount events that have not been included in a book of history", although in fact this was not altogether true; Genesios, ed. Lesmueller-Werner & Thurn (1978), 3; trans. Kaldellis (1998), 3.

could be useful to him. On the other hand, it was pre-existing collections of protocols that formed the basis for most of Book I. This orally transmitted knowledge could help explain Chapters 1 to 25 and 38 to 41. These appear to be on rather disparate subjects, except that they are related in various ways to Constantine himself personally or his family, and either arose from events within living memory or reflected contemporary practice. Examples would clearly include the ordination of the emperor's half-brother Theophylaktos Lekapenos as patriarch in 933 and of his successor, Polyeuktos, in 956. Another case would be the protocol for the cutting of the hair of a child of an emperor which is presented in a generalised form but is followed by its model, an account of the ceremony used for the young Leo VI, Constantine's father. Chapter 26, a brief note drawn from a *Life* of Ambrose of Milan alluding to the penance imposed on Theodosios I, touched on what was a sensitive issue again later with Leo VI's fourth marriage. Of more immediate relevance to Constantine himelf would be the lost chapter on the proclamation of his son Romanos II as emperor (in 946). To these could be added the chapters on the appointment of the personal staff of the imperial couple, the *koubikoularaiai* and *koubikoularioi*. Details of these could have survived as personal memories or as notes within the Palace rather than as archival documents.

Within these earliest chapters some occur in clusters. Chapters 26 to 37 concerning the rulers Herakleios I and his family (610-641) and Michael III (842-867) are again specific to the emperors themselves, their families and the patriarch. While they present new material, the subjects are close to some already presented in the form of protocols. However, they appear to have been excerpted not from an old ceremonial book but directly from an historical source, an approach not used for Book I and which corresponds more closely to that used for Constantine's 53 books entitled *Excerpta*.

The next item, after these chapters which had probably been intended to be treated as protocols, is the chronology of the emperors from the time of Constantine the Great, along with their place of burial. This should have formed Chapter 41, but is absent from the Leipzig manuscript. Its inclusion would have sat well with other chapters in Book II in focussing directly on the imperial person. Either the mastercopy had been mislaid or a concise list may not have been available.

Likewise of imperial concern is the related chapter on the tombs of past emperors, especially those at the Church of the Holy Apostles (Chapter 42). The descriptions of the tombs might have been derived from inspection and, if there were not inscriptions on or near the tombs, the staff of the church would very likely have been equipped with lists by location. Both sets of information, however, might not previously have been integrated or well organized. Featherstone has noted that the presentation of this chapter in the Leipzig manuscript does not appear to be a straightforward exercise in transcription.[1]

Treatises within Book II

Chapters 44 and 45, though in a slightly disturbed state now, deal with equipping the expeditions mounted under Leo VI in 911 and then under Constantine himself in 949 to recover Crete from the Arabs. It would have been appropriate for Constantine to have ordered this compilation as useful for himself and his son Romanos II in future discussions about the problem of retaking Crete. That the material existed is evident, but also that it was still in the process of being compiled in an orderly fashion is clear from a note to locate a detail from elsewhere in the material collected.[2] It was in the reign of Romanos, in 961, that Crete was finally retaken by Nikephoros Phokas, before he gained the throne after Romanos' death in 963.

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1 Featherstone, "Preliminary remarks," *BZ*, 95.2 ((2002), 476, suggests on the basis of irregularities in the format of the text that the list of tombs was not simply copied into the Leipzig manuscript from an existing list.

2 See R667.1-3.

There are two further substantial texts contained within Book II, both of which survive also in the 12th to 13th century Jerusalem ms. *Hierosolymitanus Sancti Sepulcri* 39 and for which the Leipzig manuscript is the earliest surviving source. The first is Philotheos' *Lists of Precedence,* the *Kletorologion* (Chapters 52 and 53) compiled in 899 by Philotheos. It lists the secular court hierarchy and the order of precedence in the seating at imperial banquets, with details of the invitees to the banquets on the twelve days of Christmas. Philotheos indicated that, for the sake of clarity (R791), he was treating the order of precedence for the seating of the clergy separately, starting with the lists that he had, but also adopting "most of the compilation of Epiphanios, bishop of Cyprus." This work then formed the next chapter (Chapter 54) in *The Book of Ceremonies.* Thus it is clear that Epiphanios' treatise, if not specific to 899, was integral to Philotheos' project and subsequently to Constantine's. Both treatises fulfil Constantine's aim of explaining the complex matter of the imperial and senatorial orders.

This list of the ecclesiastical provinces of the eastern part of the Empire, with their metropolitans and subordinate archbishoprics, was attributed traditionally to the fourth-century archbishop of Cyprus, Epiphanios of Salamis. It is now referred to as the *Notitiae Episcopatuum*, or *The Hierarchical Summoning of Patriarchs and Metropolitans,* by the Pseudo-Epiphanios. As it stands now, it was compiled probably in the early seventh century in the reign of Herakleios rather than dating back to Epiphanios himself. The text would have remained relatively stable after the loss of territory to the Arabs. Just after Philotheos attached the lists to his *Kletorologion,* the patriarch Nicholas I Mystikos promulgated a decree, dated 901-905, concerning revised lists to include the western Byzantine provinces. Such lists survive, but not in their early tenth-century form, and Philotheos' version was not updated by Constantine for his *Book of Ceremonies.*[1]

The Leipzig manuscript now breaks off in the course of Book II, Chapter 56 (numbered separately in the Bonn edition as Chapter 57). Other works are listed at the end of the manuscript's index to Book II (at R515). However, had they ever been included, they would have been unrelated to the preceding material. Consequently the contents of the Leipzig manuscript as it survives have, with some justification, been treated as a composite whole.

We should look afresh at the *Book of Ceremonies* as *A compilation and work truly worthy of imperial zeal.* As it was produced on the emperor's initiative and primarily for the benefit of Constantine himself and his son, with an eye at the same time to the future, the variety of its contents and their treatment become less disconcerting. While Book II did not fulfil to the letter his claim to be presenting "what did not have a written account at all by anyone," it must have satisfied his aim to explain the complexities of the imperial and senatorial orders. Both Books I and II contain material that he could have believed would be in an accessible format, useful at the time and into the future in contributing to the good order and renown of the state. That it was considered useful is supported by the subsequent production of the Leipzig and palimpsest manuscripts, the inclusion of material from the reign of Nikephoros II and, as Featherstone observed, by the fact that its folia containing the *Kletorologion* of Philotheos shows signs of much use.[2]

Theories about Book II

A case has been made above for the Leipzig manuscript being, almost in its entirety, a compilation attributable to Constantine himself but copied with relatively small additions in

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[1] Grumel, *Les Regestes,* vol. I, Fasc. II & III (2nd ed., 1989), no. 598. Darrouzès, ed., *Notitiae episcopatuum* (1989), 78; Notitia 1 is based on the Leipzig manuscript. Nicholas' list, Notitia 7, no longer reflects the original.

[2] Featherstone, "Preliminary remarks," *BZ*, 95.2 (2002), 477

the 960s in the reign of Nikephoros Phokas.[1] Irigoin judged on codicological grounds that it was the product of an imperial scriptorium responsible for the copying also of other texts associated with Constantine.[2] One of these, a collection of *tactica*, has already been associated with Basil Lekapenos.[3] It is an attractive suggestion that Basil, for whom Nikephoros Phokas created the post of president of the senate, was personally responsible in the 960s for the production of the Leipzig manuscript. It was probably he who added, at the end of Book I, not only those chapters related to Nikephoros Phokas' reign but also the preceding chapters from Peter the Patrician, since the account of the proclamation of Nikephoros was written with an awareness of Peter the Patrician's account of the proclamation of Leo I.

However, a case has also been made for the latter part of Book II being an addition made after Constantine's death in 959. Bury considered it possible that Constantine's Book II was complete at Chapter 39, and that the "miscellany" thereafter was added by a redactor working under Nikephoros Phokas and using material, relevant and otherwise, which he found in papers physically associated with the original manuscript of the *De Ceremoniis*, only some of it intended by Constantine for inclusion.[4] This theory could explain the change in character within Book II away from a treatment of individual ceremonies.

While it is much more likely that Constantine's Book II extended to Chapter 51, Philotheos' *Lists of Precedence* and the associated ecclesiastical lists of the Pseudo-Epiphanios (Chapters 52-54) could have been added subsequently, just as the chapters at the end of Book I drawn from a work by Peter the Patrician may have been added under Nikephoros Phokas. Further comparison of the palimpsests with the Leipzig manuscript, once the *Chalcensis* has again been located, should answer some of the questions about the composition and manuscript tradition of *The Book of Ceremonies* and perhaps Basil Lekapenos' role in this.[5]

The dating and updating of chapters

References in the protocols and imperial acclamations indicating the presence of one or more members of the imperial family at a ceremony is of limited value on its own for dating a protocol. Sometimes a text will speak of one emperor, yet later within the same protocol refer to more than one, or use the less specific term "the rulers". However, there are other clues to help identify stages in the evolution of protocols. Even so, caution is again needed because of the element of cutting-and-pasting in the construction of some of these documents. Identifying these chronologically diverse elements is both challenging and necessary, if only to avoid the danger of assuming that a text now represents the situation in the tenth century or one other specific period. These texts, while generally informative about the society and its institutions, have to be read critically, or at least with some degree of scepticism concerning the date.

Dating on the basis of buildings attributed to particular emperors can suggest a *terminus post quem*, and the demolition of buildings an *ante quem*, as in the case of the fountain-courts of the Blues and the Greens demolished by Basil I (867-886). Already in the reign of

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1 The most obvious addition is the the note inserted in the chapter on the imperial tombs describing the sarcophagus of Leo VI as containing "the famous Leo, together with his son Constantine the Porphyrogennetos, who died later;" Book II, Chapter 42, R643.7.

2 Irigoin, "Pour une étude des centres de copie byzantins (suite)," *Scriptorium*, 13 (1959), esp. 177-180.

3 *Cod. Mediceo-Laurentianus gr.* 55.4, which includes the *Taktika* of Leo VI, ed. G. Dennis, CFHB 49, Washington DC, 2010.

4 Bury, "The ceremonial book," *EHR*, 86 (1907), 222 -23.

5 See Featherstone, Grusková & Kresten, "Studien zu den Palimpsestfragmenten des sogenannten 'Zeremonienbuches'," *BZ*, 98.2 (2005), 423-30.

Michael III the emperors were "usually" receiving the demes in the private fountain-court of the Triconch, a two-storeyed complex built by Theophilos in 840.[1] However, there was a period during which the demes' own fountain-courts were also still used, since there is an account of the transfer of a reception to the private fountain court of the Triconch in winter when violent winds did not allow it to take place in the demes' fountain-courts as usual.[2]

The construction of much of the northern end of the Palace is attributed to Constantine I, or later in the fourth and fifth centuries, and part of it at least was referred to as the Daphne Palace.[3] Here there were three large reception rooms still used in the tenth century, if less often, the Consistory for gatherings of the members of the court, the Hall of the Nineteen Couches for large banquets with up to 228 guests reclining at table in the ancient fashion, and the Hall of the Augousteus, with its bedchamber where the emperor could change his attire. From there a route led in a northerly direction past the guards'quarters of the Scholai, Exkoubitoi and Kandidatoi to the Chalke Gate, the ancient gate to the Palace, and so to the Regia, the western end of the City's main thoroughfare, the Mese. The Regia ended at the Augoustaion, a large square flanking the Palace to the south and, to the north, the Patriarchate and the southern side of Hagia Sophia. The Chalke and Hagia Sophia itself and the Senate House at the western end of the Augoustaion were rebuilt by Justinian I after the Nika riots of 532 and consequent fires. Within a century the Senate House was converted as the Magnaura, providing a grand throne room linked to the Palace.

These ancient halls were largely superseded by the construction of buildings down the slope to the south of the Constantinian Palace. Beyond the Triconch, in the direction of the Sea of Marmara was the Chrysotriklinos, built by Justinian I's nephew, Justin II. This became the throne room and ceremonial focus of what was referred to as the Sacred Palace. Justinian II (685-695 & 705-708) was responsible for the Hall of Lausiakos and the Hall of Justinian, both large enough for gatherings of the court. These halls were accessed now also from the eastern, Hippodrome side of the Palace via an entrance which led in to a long building that linked parts of the Palace and is referred to once as the Covered Hippodrome but otherwise, confusingly for the modern reader, simply as the Hippodrome.[4]

There were ancient churches and chapels in the old palace, notably a Church of the Holy Apostles not far inside the Chalke Gate, the Church of the Lord which housed the ceremonial insignia, and the Church of St Stephen of the Daphne, almost certainly to be identified with the Church of St Stephen of the Hippodrome, near which was the route from the Palace via a private spiral stairway up to the Kathisma in the Hippodrome with its imperial box. These were all still in use in the tenth century.

Those churches most often referred to in the Sacred Palace are the Chapel of St Theodore in one of the six vaults of the Chrysotriklinos, the Church of the Theotokos of the Pharos, effectively the Palace chapel, near the lighthouse at the south-eastern end of the promontory, rebuilt by Michael III and inaugurated probably in 864, and the New (Nea) Church built by Basil I and inaugurated in 880.

The appearance of transliterated Latin titles for offices which did not survive Late

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1 Both venues were in use for these receptions under Michael III: Book II, Chapter 32, R632.2 and Chapter 34, R633.1.

2 Book I, Chapter 66 [V75].

3 See the plan of the Palace in Volume 2. Recent studies are taking into account the topography, terracing, structural remains and datable brickwork on the Palace site; s.v. Bardill (2006 & 2010), Bolognesi & Featherstone (2002), Featherstone (2005 & 2010) and Kostenec (2008) in the Bibliography. The large mosaic peristyle and apsed hall excavated in the 1930s and 1950s has been taken as a starting-point, and the arrangement of the mosaics can be better appreciated now in the Mosaic Museum. Vogt's more detailed plan at the back of his Commentary, vol. 1, works in the sense of allowing the reader to follow the routes as described in the text, though with little archaeological basis.

4 Similarly the Palace on the Palatine in Rome, situated beside the Circus Maximus, had its own circus-shaped area flanked by rooms of the Palace.

Antiquity can provide another clue to an early original date. In Book I, Chapters 47 and 48 [V56 & 57] provide a splendid example with references to a *noumerarios* and a *sekoundikarios* and the Sekoroi, indicating chapters which date back originally at least to the eighth century.[1] Similarly, the formula *leva loc.*, used in announcing a candidate passing through a curtained entrance to receive an appointment from the emperor, remains slightly puzzling as to its original Latin form and must be a remnant from the Roman period, transmitted through an eighth-century protocol.[2] The persistence of anachronistic titles in chapters which have other signs of updating is interesting for the fact that they survived without being updated. The problem of dating is both helped and complicated by the fact that Constantine himself, in his Preface to Book I (R5.2-6), said that he had used both ordinary and quite simple language and "the same words and names applied and used for each thing from of old."[3]

The Gothic chants to accompany a pantomime performed in the Palace by members of the court and demesmen do not necessarily indicate an early date for the protocol in which they are recorded, but rather for the date of the performance. The words were so abstruse by the time they entered the *Ceremonies* that they had become a subject of scholarly erudition and were incorporated in a short multilingual vocabulary list appended there, including also Hebrew equivalents.[4]

Many chapters have added notes, whether incorporated from marginal notes at some stage or added by an editor following the discovery of more details. Occasionally they indicate a change of practice, not necessarily important in itself, but shedding light on the history of the text, especially when dated by the mention of the emperor responsible for the change. Often it appears that an earlier document was satisfactory for Constantine's purposes with only the addition of these notes. Those beginning "note that" or "it is necessary to know that" or "it should be known that" are recognised as often, but far from always, a sign of Constantinian editorial practice.[5] A series of notes may also reflect material gathered in anticipation of a revision or a drafting of a new protocol for Constantine's project, but never carried through.[6] Chapter 55 [V63] of Book I contains a subheading "Acclamation of the demes", but instead of the text containing acclamations it consists of an earlier draft of the preceding protocol. This suggests a scribal blunder which, itself sheds light on the editorial process.[7]

The Byzantine court, Palace and Hippodrome

The Lists of Precedence (*Kletorologion*) in Book II, Chapters 52 and 53, is by far the longest single work incorporated in Constantine's *Book of Ceremonies*. It is a detailed presentation of the hierarchy that constituted the imperial court at AD 899, in the reign of Leo VI, Constantine's father, and provides a remarkable picture of the administrative hub

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1 See Vogt's discussion of these terms for officials: *Comm.*, vol. 2, pp. 59-70. The *komes* of the Sekoroi, in Chapter 46 [V55], Vogt considers a copyist's error for τῶν σεκρέτων, pp. 57-58, an unlikely emendation.

2 Vogt, *Comm.*, vol. 2, 59-64.

3 A puzzling reference to a "*niregiation*, that is, in Latin, *nebensiation*", given in a passage drawn from Peter the Patrician (R389 plus a scholion), was finally satisfactorily explained by Kresten, "Eine Konjektur", *JÖB*, 54 (2004), 235-240.

4 Book I, Chapter 83 [cod. & V 92].

5 There are over 300 such notes in the *Ceremonies*, most simply adding further details rather than a change of practice.

6 E.g. Book II, Chapters 27 to 30 and 31 to 37 relating to the reigns of Herakleios and Michael III.

7 It was therefore omitted from the Bonn edition, but published by Reiske in his Commentary volume. It is reproduced here in Volume 2 as Addendum 1. Vogt retained it in his edition.

of the empire and the appointment and role of its officials.[1] It is likely that this treatise by Philotheos, a high-ranking member of the imperial court and holder of the office responsible for recording the ranking of its members, has contributed most to the description of highly structured bureaucracies as being "very Byzantine." Its centralized bureaucratic structures pale, however, in comparison with those of a modern state of similar size and social complexity.[2]

The first half of the text is in three parts and is devoted to listing the senior officials. Part One is an explanation of the two basic categories of court titles and how their members were appointed. In the first there were 18 titles granted for life at the behest of the emperor and given their insignia by him in person. A further six such titles were reserved for eunuchs.[3] Clergy and eunuchs were eligible for all of these except the imperial title. Those of the second category were officials who purchased their posts after being nominated for them. These positions could be withdrawn or sold to others. There were 60 such titles. Eunuchs were eligible for all but three, but a further ten were reserved normally only for them.[4]

Part Two lists the most senior titles in descending order, ranked first according to the title conveyed by insignia, and within those titles ranked by their office accruing by nomination. In this hierarchy for seating at imperial banquets the two categories of titles and also the most senior churchmen were integrated. Prominent among these titles were the proconsular patricians who were *strategoi,* ranked by the theme in which they were based, and not normally resident in the City. Once the principles were established, the list does not extend below the level of patrician. The third part aims at a complete list, giving now more detail also for the next four ranks, those with the titles of *protospatharios*, *spatharo-kandidatos*, *spatharios* and *kandidatos*, or with posts of comparable standing.

Part Four consists of the guest lists for the twelve banquets held in the ancient Hall of the Nineteen Couches on the days between Christmas and Epiphany (January 6th). They reveal how the various elements of the society were brought together under the umbrella of court ceremonial. At each dinner the emperor invited twelve guests to the imperial table which was on a low dais reached by three steps. The eighteen couches below, seating 216 guests with 12 per couch, were in two rows with the most favoured guests at the tables nearest to the imperial table.

On Christmas Day the honoured guests were courtiers not of the highest rank, but from *spatharokandidatoi* and below who held offices in the imperial bureaux and in the regiments, that is to say, the civil service and the military. Added to these were tables of the Saracens (Hagarenes) and Bulgarians, Byzantium's most powerful foreign neighbours. At each of these festive dinners 12 of the poor who had been granted a token as an entry ticket were invited to attend. On the second day the *domestikos* of the *scholai*, the highest ranking of the regiments, joined the imperial table and archons, that is, officers, of this regiment were guests at the tables below. On the third day the honour went to the regiment of the

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[1] For lists of known holders of Byzantine court titles see the studies by Guilland listed in the Bibliography and Bury, *Imperial Administrative System* (1911). For details of their ranks see the notes to the edition of the *Kletorologion* by Oikonomidès, *Les listes de préséance byzantines* (1972).

[2] Recent studies of the court include Magdalino, "Court society and aristocracy," in Haldon, ed., *A Social History of Byzantium*, (2009), 212-32 and Kazhdan & McCormick, "The social world of the Byantine court," in Maguire, ed., *Byzantine Court Culture 829 to 1204* (1997), 167-97.

[3] Titles granted with insignia normally reserved for eunuchs were: *praipositos, primikerios, ostiarios, spatharokoubikoularios, koubikoularios* and *nipsistarios.*

[4] Eunuchs could receive any of the titles conferred by nomination except for eparch, quaestor and *domestikos*, while the offices reserved exclusively for them were: *parakoimomenos*, *protovestiarios*, steward of the ruler's table, steward of the *augousta*'s table, *papias* of the Great Palace and his deputy, the ruler's wine steward, the *augousta*'s wine steward, the *papias* of the Magnaura and the *papias* of the Daphne. Their positions in the Palace notably involved the personal well-being of the emperor and the *augousta*.

exkoubitoi, and on the fourth to the regiment of the *arithmos* (also known as the Watch), while on the fifth day it was the *hikanatoi* who attended. It is notable that on these four days it was the representatives of the prestigious imperial regiments who were given a prominent place.

Depending on where a Sunday fell in this cycle, on the 6th day it would normally be the turn of the patriarch and abbots, plus older monks who had been granted a token, who would be the guests. They sang psalms in the course of their banquet and at the end were granted largesse, one gold *nomisma* for each monk. That day the poor dined in another hall. Interchangeable with the abbots and monks on this day, depending on the day of the week on which the monks dined, was the dinner for the resident foreigners who formed the emperor's bodyguard, the great and middle *hetaireia*, consisting of Pharganoi, Khazars, Hagarenes and Franks. On day seven two groups attended, the eparch of the City with the judges and administrators of the City's regions and the *droungarios* of the fleet with his naval officers. On day eight, January 1st, again two groups were represented, the personal *kouboukleion* of the emperor, headed by the eunuch *praipositoi,* and the heads of the various imperial treasuries.

On the ninth day the Vintage Banquet was held attended by a cross-section of the court as on Christmas Day, but including, notably, the demarchs of the Blue and Green factions and participants in the foot races held in the Hippodrome on January 1st, with the victors seated on the favoured side of the hall, that to the emperor's right, and the losers on the other side. Day ten saw the two regiments responsible for the defence of the City attending, the *noumera* and the Walls, along with those responsible for the City's various charitable institutions and the palace-stewards. Since two distinct banquets were described for the sixth day, at some point in the cycle the alternative banquet was held, so that a banquet on the eleventh day (Jan. 4th) would accommodate this. The following day (Jan. 5th) was the eve of Epiphany when a banquet was held in the Hall of Justinian. The twelfth banquet in the Hall of the Nineteen Couches was on Epiphany and, as a religious feast, was attended appropriately by the hierarchy of the church, metropolitans, priests, deacons, sub-deacons, lectors, church-singers, clergy of the patriarch's bureau and orphans supported by charity.

In this festive season the major strands within the society, government and church, army and navy, title-holders and the poor, were recognised by being invited to dine in the great Hall of the Nineteen Couches with the emperor and his leading courtiers. On the day after Epiphany the emperor extended his generosity to the people. Approached at his reception of the demes, which was held in the Palace, he was asked, as was customary, to authorise chariot-racing the following day in the Hippodrome.

Translating and transliterating

The pagination of the Bonn edition has been maintained throughout the two volumes of the translation to avoid the risk of introducing a further system for referring to the text. Cross-references to other major editions have been indicated by sigla placed within square brackets, e.g. [V] for Vogt. These abbreviations are listed on p. viii.

Administrative documents

The activities involving the emperor, whether secular or religious, are presented from the point of view of the Palace staff organizing his participation in them. They take the form of a set of procedures. The chapters constituting Books I and II are fundamentally administrative documents, couched for the most part in appropriately straightforward language as Constantine intended.

This style of writing is reflected in the present translation. Take as an example "the emperor goes into the Palace" (εἰσέρχεται). This expresses an action reported by a person

watching or envisaging the emperor proceeding into the Palace. Stylistically it is like a record of the moves in a game of chess. The same verb in Greek could also be translated in English as "the emperor comes into the Palace" but that carries with it the additional implication that the event is expressed from the standpoint of a person in the Palace observing the emperor's approach and arrival. "He comes" as a translation of ἔρχεται and it compounds is therefore mostly avoided.

In literary English, excessive repetition in vocabulary and phrasing is avoided in favour of *varietas*. This is inappropriate in an administrative text. To use the same example, the verb "he goes in" is not also translated as "he enters" unless a different Greek verb is used. Likewise "he goes up" or "he goes down" is used rather than "he ascends" or "he descends." Furthermore, the "ups" and "downs" are assiduously retained as these are critical to an understanding of the topography of the Palace which was built on a series of terraces, since the land sloped down towards the Bosporos to the east and the Sea of Marmara to the south.

The preposition διά followed by the genitive case can mean "through", "by way of" or "via". "Through" is the standard translation, but the difficulty becomes obvious when we read that, in traversing the Palace, the emperor goes "through" a number of buildings when it is more likely that his route takes him past these buildings.[1] In these situations the translation "by way of" or, less clumsily, "via" is used as it leaves the question open. An attempt has been made to be consistent in the translation of Greek terms, while recognising that words in both Greek and English can have multiple meanings. It is also appreciated that the texts collected in the *Ceremonies* are of various dates and authorship and that they deal with a constantly changing society. Consistency in the terminology used in both the text and the translation may disguise such changes.

Transliteration versus translation

Specialist terms, especially those with no ready equivalent in English, have been presented in transliterated Greek and listed in the Glossary or in footnotes with a brief explanation. There has been an attempt to avoid a plethora of transliterations of technical terms. When a corresponding word exists in English, e.g. archon (Greek *archon*), consul (Greek *hypatos*), referendary (Greek *rhepherendarios*), the English derivative is used, even though the meaning has changed greatly since classical antiquity. It is, however, the meaning in a classical context which is usually given to such words in the *Oxford English Dictionary*. The Byzantines themselves sometimes preserved words of Latin origin in a transliterated form; the Latin *referendarius* is a case in point. Some English equivalents used currently in Britain have been avoided because their use may give a very misleading impression, e.g. chamberlain for *koubikoularios*, count for *komes*, or even protector for *protiktor*. Transliteration is resorted to most frequently in the case of administrative and military ranks and titles, government institutions like particular treasuries, military units, and articles of dress.

Standard conventions for transliteration are followed, e.g. k for kappa, ng for double gamma, nk for gamma+kappa, ph for phi except where it originates as a Latin f, and b for beta except where a beta reflects a Latin v, e.g. in *vestiarion*. Otherwise words derived from

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[1] The ambiguity is most apparent when the Saracen ambassadors from Tarsos were summoned to go to the emperor. They left their quarters and went (translating literally)" through [the Chapel of] the Holy Well and, dismounting from their horses outside the barrier of the Chalke, they went through the Chalke and....": διῆλθον διὰ τοῦ ἁγίου φρέατος, καὶ ἔξωθεν τοῦ καγκέλλου τοῦ καγκέλλου τῆς χαλκῆς τῶν ἵππων ἀποβάντες διῆλθον διά τε τῆς χαλκῆς καὶ ...; (II.15, R583.8-10).

Latin are kept in their Greek form in transliteration. The English form of some names, like Peter, Constantine, Romans and Jerusalem, which have long established English forms, particularly through English translations of the Bible, are similarly translated here. The Greek form Hagia Sophia is preferred to the Latin Sancta Sophia. The spelling of transliterated words has been normalised to one of the several forms used in the Leipzig ms. or Reiske's text, e.g. *exkoubitos* for which the variants are *exkoubitor*, *exskoubitos*, *exskoubitor* and *ekskoubitos*.

Precision in translating

Some Greek words used interchangeably and phrases that lack meaning now would have been well understood by a contemporary. Some can be clarified from their context or usage elsewhere. Parts of the Palace, including halls and churches, are routinely referred to without specifying the type of building. Examples would be the Nineteen Couches (a hall) or the Holy Well (only once referred to as the Chapel of the Holy Well), the Gold Hand (a vestibule). Such shortened forms have been expanded to assist the reader coming fresh to the subject and this text. There are some exceptions to this expanding of the text where no expanded form exists in the text, or where, as in the case of Hagia Sophia, it is unnecessary.

The distinction between church and chapel is not always apparent as three terms are used, sometimes interchangeably. In the translation, "chapel" rather than "church" is used consistently if at least once in this text a building is called a εὐκτήριον. "Church" is the translation used for ἐκκλησία. While ναός is used generally of both churches and chapels in the text, here, to avoid an arbitrary choice, it is translated as "church" where it is not specifically referred to at some point as a εὐκτήριον. However, the distinction between εὐκτήρια (chapels) and ἐκκλησίαι (churches) in Byzantine sources is far from clear, as noted also by Dagron.[1] Moreover, the function of such a building may have changed over time.

Doors and gates present a similar problem, and there may not have been as clear a distinction between the two as in English. A distinction can sometimes be drawn from the context. It seems that θύρα and πύλη could be used interchangeably for doors and probably gates, but θύραι is routinely used for the holy doors leading into the sanctuary of a church. Size rather than function may have been a factor in the choice between θύρα and πύλη.The Chalke Gate (πύλη) to the Palace was a domed building entered from the outside through a great bronze door, from which it took its name. The meaning "gateway" for πυλών in LSJ, is used in *Cer.* only within Book I, Chapters 1 to 69 [V78], where it is apparently simply an alternative for πύλη, since it is used of the ivory doors of the Consistory in Chapter 46 [V55]. On the other hand πόρτα (Latin *porta*) is used exclusively of the ancient Golden Gate and other gates in the City's walls.

Terms for silks

The meaning of some of the terminology applied to silks (*blattia*) is disputed. Here it is suggested that terms like *diblattia*, *triblattia*, *diaspra*, *dibeneta, dikitrina*, and *dirodina* refer to effects achieved by the weave, rather than by repeated dyeing of the silk.[2] *Blattia,* which once may have meant purple silks, came to be used for silks in general. [3] Most of the

[1] Dagron, "Constantinople: Les sanctuaires," in *Actes du XIe congrès international d'archéologie chrétienne,* (1989), II, 1080.

[2]. See works by A. Muthesius, notably *Byzantine Silk Weaving AD 400 to AD 1200*, (Vienna 1997), for detailed studies of Byzantine silks based primarily on weaving techniques.

[3] Haldon, *Three Treatises* (1990), note to C 173, with a concise account of the sources of red and purple dyes used in antiquity. He once suggested that that *diblattia* and *triblattia* referred to pieces of silk appliquéd onto other cloths in the form of borders, squares, roundels, *clavi*, etc. Note, however, that in the case of Coptic linen tunics, when the tunic was worn out, the woven decorative areas were sometimes cut out and appliquéd to another tunic. *ODB*: s.v. Blattion.

patterned Byzantine silks through to the 11th century were produced in a weft-faced compound weave, usually a twill.[1] The terms *diblattia* and *triblattia*, literally two silks and three silks, are translated here as silks of two hues and silks of three hues. The terms *diaspra*, *dibeneta*, *dikitrina*, and *dirodina*, two whites, two blues, two yellows and two pinks, probably refer to a damask weave. A monochrome damask weave is achieved, in tabby or twill, where a weft thread carried over two or more warp threads of the same colour can produce a pattern in two tones, one brighter than the other, as today with the usually white linen damask used for tablecloths. Silks and other fabrics are also described simply by colour or pattern, e.g. green or striped. The identification of the various reds and purples remains controversial because those colours in particular can indicate status and sometimes also cost because of the types of dye used. Some silk garments are referred to simply by their woven designs, e.g. the peacock chlamys or the eagle chlamys.[2]

Translator's notes

Footnotes have of necessity been limited to textual problems in the Bonn edition, and to information to orient a reader coming perhaps for the first time to the text or some part of it. There has also been some checking of the text against a copy of the Leipzig manuscript. Explanatory notes, some based on comparable passages in the text, are added within round brackets, like the filling out of an acclamation. Amplifications of abbreviated phrases are placed in square brackets where an element of judgment is involved, e.g. the [Sacred] Palace or the [Covered] Hippodrome, Vestibule [of the Gold Hand].

References to buildings, often designated in a shortened form in the Greek text, have routinely been expanded without brackets on the basis of a fuller form used elsewhere or where there is no element of doubt involved, e.g. Church of the Pharos is expanded to Church of the Theotokos of the Pharos, Holy Well to Chapel of the Holy Well, Daphne to Palace of Daphne, the Nineteen Couches to the Hall of the Nineteen Couches. Though changing the flavour of the text somewhat, this has been done to assist the reader unfamiliar with the abbreviated form.

Coins, weights and measures[3]

follis: the largest denomination copper coin
miliaresion: the basic silver coin; 12 *miliaresia* = 1 *nomisma*
nomisma (Latin: solidus): the standard gold coin; 4.444 grams
72 *nomismata* = 1*litra* (1lb weight in gold)
kentenarion: 100 lbs in weight = 7,200 *nomismata*

exakion: a weight equivalent to that of a *nomisma* (4.444 grams)
oungia /*ongia* (Latin *uncia*): 1/12 of a *litra* of 320 gram = 26.7 grams
pound / lb *(litra)*: 320 grams (Latin *libra*, hence the abbreviation: lb)
pissa /*pesa:* a measure of weight for firewood = 400 lbs i.e. 128 kg

finger-width (*daktylos*): 1.95 cm;16 *daktyloi* = 1 foot
span (*spithame*), the space between the thumb and the little finger: 12 *daktyloi* = 23.4 cm
the lesser span (*kunostomaios*), from the thumb to the tip of the forefinger:10 *daktyloi* = 19.5 cm
foot *(pous)*: 31.23 cm
cubit (*pechus*), the length of the forearm: 24 *daktyloi* , 1.33 feet = 46.8 cm

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1 See the excellent discussion and catalogue entries by Thomas in the Metropolitan Museum of Art exhibition catalogue *Byzantium and Islam* (2012), 128-32 & 148-59.

2 See especially the display of patterned silk garments for the visit of ambassadors in Book II, Chapter 15, including, for example, at R578.1-5, the wearing of "the oxen" or "the white-lion" *skaramangia,* and at R580.19 - R581.8 the decoration of the Chrysotriklinos with "the peacock chlamys" and the "horseman chlamys" and others.

3 See *ODB* and Schilbach, *Byzantinische Metrologie* (1970) and note that some of the equivalents vary depending on what was being weighed or measured and the context and date.

orguia: a unit of length; 6 feet = 96 *daktyloi* = 1.89 m
schoinion, a measure of length for surveying land: 1 *schoinion* of 10 *orguiai* = 21.1 m
milion: a mile, ca 1,480 m
modion/*modios*: a unit of grain capacity, used for both grain and land; 1 *modios* = 40 lbs
tagarion: 1/8 modios or 5 lbs (1.6 kg)

Addenda, Glossary and Index

There are three Addenda to this translation.

The first is the text of the second half of Book I, Chapter 55 (Chapter 63 in the Leipzig manuscript). The passage was deliberately omitted from the Leipzig and the Bonn editions. It does not contain the acclamation announced in its heading, but is only an earlier draft of the protocol for the appointment of a demarch that precedes it in the Leipzig manuscript. Reiske's edition of the draft protocol, which was published in his Commentary (1831) at pp. 289-90, is reprinted here. Vogt, on the other hand, included it in his edition where it occurs in the manuscript (ed. Vogt, Book I, Chapter 63, vol. 2, pp. 77-78).

The second is a Latin text which derives from a chapter of Book II, a chronology of Byzantine emperors starting with Constantine I. The Greek text, however, though listed in the Leipzig manuscript's Index to Book II as Chapter 42, does not survive there. Mango and Ševčenko not only identified a Latin version of it within the Latin *Chronicon Altinate*, but were also able to read parts of the Greek text in the palimpsest manuscript of the *Book of Ceremonies, cod. Chalcensis S. Trinitatis* (125) 133.[1]

The third addendum fills a missing section in the Leipzig manuscript's text (in Book II, Chapter 54, at R795.21) of the Pseudo-Epiphanios's *The Hierarchical Summoning of Patriarchs and Metropolitans*, otherwise known as the *Notitiae Episcopatuum*. It has been supplied from a later manuscript edited by Darrouzès (Paris, 1981),

The Glossary provides a very brief explanation of the terms in the text which have not been translated but transliterated and italicised. In addition, there are some names of buildings and items, e.g. of dress, that warrant some clarification. The titles of officials are included where the English dictionary definition is somewhat misleading, being derived from a classical rather than a Byzantine context, e.g. "archon" or "consul". Normally, if a word is listed in *The Shorter Oxford English Dictionary* it is not included here.

The Index is limited primarily to proper nouns. References to officials' titles are mostly too numerous to list, and are best located by consulting the *Thesaurus Linguae Graecae*, available in an on-line version.

[1] Mango & Ševčenko, "Additional note on the tombs and obits," *DOP*, 16 (1962), 61-63.

Translation
and
Reprint of the Greek Text

Book I

[ACCOUNT OF THE IMPERIAL CEREMONIAL]

[R3; V1,1] A compilation and truly worthy product of the imperial zeal of the Christ-loving Constantine, emperor in Christ the eternal emperor, son of Leo (VI) the most wise and ever-remembered emperor

Perhaps this undertaking seemed superfluous to others who do not have as great a concern for what is necessary, but it is particularly dear to us and highly desirable and more relevant than anything else because through praiseworthy ceremonial the imperial rule appears more beautiful and acquires more nobility

[ΕΚΘΕΣΙΣ ΤΗΣ ΒΑΣΙΛΕΙΟΥ ΤΑΞΕΩΣ.]

ΚΩΝΣΤΑΝΤΙΝΟΥ

ΤΟΥ ΦΙΛΟΧΡΙΣΤΟΥ ΚΑΙ ΕΝ ΑΥΤΩΙ ΤΩΙ ΧΡΙΣΤΩΙ ΤΩΙ ΑΙΩΝΙΩΙ ΒΑΣΙΛΕΙ ΒΑΣΙΛΕΩΣ ΥΙΟΥ ΛΕΟΝΤΟΣ ΤΟΥ ΣΟΦΩΤΑΤΟΥ ΚΑΙ ΑΕΙΜΝΗΣΤΟΥ ΒΑΣΙΛΕΩΣ

ΣΥΝΤΑΓΜΑ ΤΙ

ΚΑΙ ΒΑΣΙΛΕΙΟΥ ΣΠΟΥΔΗΣ ΟΝΤΩΣ ΑΞΙΟΝ ΠΟΙΗΜΑ.

Ἄλλοις μέν τισιν ἴσως ἔδοξεν ἂν τουτὶ τὸ ἐγχείρημα περιτ- Ed. Lips.
τὸν, οἷς οὐ τοσαύτη τῶν ἀναγκαίων φροντίς, ἡμῖν δὲ καὶ pag. 1
λίαν φίλον καὶ περισπούδαστον καὶ τῶν ἄλλων ἁπάντων
οἰκειότερον, ἅτε διὰ τῆς ἐπαινετῆς τάξεως τῆς βασιλείου ἀρ- Ed. L. 2
χῆς δεικνυμένης κοσμιωτέρας καὶ πρὸς τὸ εὐσχημονέστερον

[R4] and so is a cause of wonder to both foreigners and our own people.

Over a long time many things can disappear which, while achieved in that time, are also consumed by it. Among these was the treatise outlining the imperial ceremonial, something valuable and important. Because this had been neglected and become, so to speak moribund, the imperial power was in fact unadorned and unattractive to look at. For just as when a body is not harmoniously fashioned, but has its limbs set in a contorted and ill-coordinated way, one would describe this as a disorder, so too when the imperial administration is not led and governed by order, it will differ in no way from an ignorant and [V1,2] servile way of life.

Therefore, so that this should not be the case and we should not seem by acting in a disorderly fashion to be insulting the imperial majesty, we believed it was necessary to collect with unremitting effort from many sources those things which were devised by earlier generations and were made known by those who had seen them, and were seen by us ourselves and practised in our times, and to set them out in the present arrangement and to record for those who come after us, in the form of an easily comprehended account, the tradition of our ancestral customs which have been neglected. It was as though we were picking flowers from the meadows to set as an incomparable decoration for the imperial splendour, and as if we were setting up in the middle of the palace a radiant and newly cleaned mirror in which are seen what befits the imperial rule and what

ἀνατρεχούσης καὶ διὰ τοῦτο θαυμαστῆς οὔσης ἔθνεσί τε καὶ
ἡμετέροις. πολλὰ γὰρ οἶδε τῷ μακρῷ χρόνῳ συναπολήγειν,
ὡς ἐν αὐτῷ πραχθέντα καὶ ὑπ' αὐτοῦ δαπανώμενα, μεθ'
ὧν καὶ τὸ μέγα χρῆμα καὶ τίμιον, ἡ τῆς βασιλείου τάξεως
B ἔκθεσίς τε καὶ ὑποτύπωσις, ἧς παροραθείσης καί, οἷον εἰπεῖν,
ἀπονεκρωθείσης, ἀκαλλώπιστον τῷ ὄντι καὶ δυσειδῆ τὴν βασι-
λείαν ἦν καθορᾷν. ὥσπερ γὰρ σώματος μὴ εὐσχημόνως δια-
πεπλασμένου, ἀλλὰ φύρδην καὶ οὐκ εὐαρμόστως τῶν μελῶν
αὐτῷ συγκειμένων, ἀταξίαν ἄν τις τὸ τοιοῦτον προσείποι,
C οὕτω καὶ τοῦ βασιλικοῦ πολιτεύματος μὴ τάξει ἀγομένου καὶ
κυβερνωμένου, κατ' οὐδὲν διοίσει τῆς ἰδιωτικῆς καὶ ἀνελευ-
θέρου διαγωγῆς. ἵν' οὖν μὴ τοῦτο γένηται καὶ δόξωμεν
ἀτάκτως φερόμενοι, τὴν βασιλικὴν καθυβρίζειν μεγαλειότητα,
δεῖν ᾠήθημεν, ὅσα τε παρὰ τῶν παλαιοτέρων ἐφευρέθη καὶ
παρὰ τῶν ἑωρακότων διηγγέλθη καὶ παρ' ἡμῶν αὐτῶν ἐθεά-
D θη καὶ ἐν ἡμῖν ἐνηργήθη, ταῦτα φιλοπόνῳ μελέτῃ ἐκ πολ-
λῶν ἐρανίσασθαι καὶ πρὸς εὐσύνοπτον κατάληψιν τῷ πα-
ρόντι ἐκθέσθαι φιλοτεχνήματι, καὶ πατρίων ἐθῶν παρεωρα-
Ms. fol. μένων παράδοσιν τοῖς μεθ' ἡμᾶς ἐνσημήνασθαι, καὶ ὥσπερ
22. a τινα ἄνθη ἐκ λειμώνων δρεψαμένους εἰς ἀσύγκριτον εὐπρέ-
πειαν τῇ βασιλικῇ παραθέσθαι λαμπρότητι, καὶ οἷόν τι κά-
τοπτρον διαυγὲς καὶ νεόσμηκτον ἐν μέσοις τοῖς ἀνακτόροις
Ed. L. 3 ἱδρύσασθαι, ἐν ᾧ καὶ τὰ τῇ βασιλείῳ ἀρχῇ πρέποντα καὶ τὰ

[R5] is worthy of the senatorial body, so that the reins of power will be managed with order and beauty.

So that the text will be clear and easily understood, we have used both ordinary and quite simple language and the same words and names applied and used for each thing from of old. Through this the imperial power will have measure and order, reflecting the harmony and movement of the creator in relation to the whole, and it will appear to those subject to it to be more dignified and for this reason both sweeter and more wonderful. Consequently it is necessary to speak about each ceremonial and how and in what manner it should be conducted and brought to fulfilment.

Book I, Chapter 1 [R5-35; V1,3-28; cod. & V: Ch. 1][1]

What it is necessary to observe when there is a procession to the Great Church,[2] that is, the ceremonial and ritual for the notable and illustrious processions in which the emperors go away to the Great Church

One day before such a very illustrious feast is scheduled the *praipositoi* go into the Gold Hall[3], that is to say, when the daily procession takes place,

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1 Chapter 1 describes in generalized terms the ceremonial on major feast days when the emperor processes to Hagia Sophia, using Christmas Day as a model, with notes added (from R22.7) about modifications, notably for Easter Day, the Nativity of the Virgin, the Annunciation and Easter Saturday.

2 Hagia Sophia. Hereafter, unless noted otherwise, the Great Church refers to Hagia Sophia.

3 i.e. the Chrysotriklinos.

τῷ συγκλητικῷ συστήματι ἄξια κατοπτευόμενα, ἐν τάξει καὶ Ed. 3
κόσμῳ αἱ τοῦ κράτους ἡνίαι διεξάγοιντο. ὡς ἂν δὲ σαφῆ καὶ
εὐδιάγνωστα εἶεν τὰ γεγραμμένα, καὶ καθωμιλημένῃ καὶ
ἁπλουστέρᾳ φράσει κεχρήμεθα καὶ λέξεσι ταῖς αὐταῖς καὶ
ὀνόμασι τοῖς ἐφ' ἑκάστῳ πράγματι πάλαι προσαρμοσθεῖσι B
καὶ λεγομένοις, ὑφ' ὧν τοῦ βασιλείου κράτους ῥυθμῷ καὶ
τάξει φερομένου, εἰκονίζοιμεν τοῦ δημιουργοῦ τὴν περὶ τόδε
τὸ πᾶν ἁρμονίαν καὶ κίνησιν, καθορῷτο δὲ καὶ τοῖς ὑπὸ χεῖρα
σεμνοπρεπέστερον, καὶ διὰ τοῦτο ἡδύτερόν τε καὶ θαυμαστό-
τερον, λεκτέον περὶ ἑκάστης τάξεως, ὅπως τε καὶ καθ' ὃν ὀφεί-
λει τρόπον ἐκτελεῖσθαι καὶ συμπεραίνεσθαι.

ΚΕΦ. α΄. Ed. I. 4

Ὅσα δεῖ παραφυλάττειν, προκένσου γινομένου ἐν τῇ μεγάλῃ ἐκκλησίᾳ, ἤτοι τάξις καὶ ἀκολουθία τῶν εὐσήμων καὶ περιφανῶν προελεύσεων, ἐν αἷς οἱ βασιλεῖς ἀπίασιν ἐν τῇ μεγάλῃ ἐκκλησίᾳ.

Πρὸ μιᾶς ἡμέρας τῆς οἵας οὖν ἐνισταμένης περιφανε-
στάτης ἑορτῆς εἰσέρχονται οἱ πραιπόσιτοι ἐν τῷ χρυσῷ
τρικλίνῳ, τῆς καθημερινῆς δηλονότι ἱσταμένης προελεύσεως, B

[R6] and they advise the rulers about the feast, whereupon the rulers command them to conduct a *prokensos*, that is, a procession, on the following day. So they go out and give orders to all the members of the *kouboukleion*, and likewise to the *katepano* and the *domestikos* of the emperor's men, and along with them the two demarchs, and they send out instructions to both the *domestikos* of the *noumera* and the *komes* of the Walls and, to put it simply, to all the orders and all the bureaux, giving notice concerning this procession, so that each order and each bureau may prepare in advance what is appropriate for them in accordance with their order and their type of bureau. They recommend to the eparch of the City the preparation and cleaning [V1,4] of the imperial route along which the rulers will proceed, and all the major streets leading there along which the rulers will go. They recommend adorning this with boxwood sawdust and with ivy and laurel and myrtle and rosemary, and with a variety of other sweet-smelling flowers that the particular season offers.

The following day, that is, on the day of the said feast, the *praipositoi* go into the Kavallarios[1] early in the morning with all the order of the *kouboukleion* and sit there. When the great *papias* of the household opens the Palace, they go in and sit at the curtain of the Pantheon. Then the *vestetores* go in and take up the rod of Moses from the Chapel of St Theodore which is

[1] i.e. the Covered Hippodrome of the Palace, as is evident at R275.15.

καὶ ὑπομιμνήσκουσι τοὺς δεσπότας περὶ τῆς ἑορτῆς, εἶτα κελεύουσιν τούτους οἱ δεσπόται ἄγεσθαι ἐπὶ τὴν αὔριον πρόκενσον ἤτοι προέλευσιν. οἱ δὲ ἐξερχόμενοι ὁρίζουσι πᾶσιν τοῖς τοῦ κουβουκλείου, ὁμοίως καὶ τῷ κατεπάνω καὶ τῷ δομεστίκῳ τῶν βασιλικῶν, σὺν τούτοις δὲ καὶ τοῖς δυσὶ δημάρχοις· ἀποστέλλουσι δὲ καὶ μανδάτα τῷ τε δομεστίκῳ τῶν νουμέρων καὶ τῷ κόμητι τῶν τειχέων, καὶ ἁπλῶς εἰπεῖν, πάσαις ταῖς τάξεσι καὶ πᾶσι τοῖς σεκρέτοις καταμηνύουσι περὶ τῆς τοιαύτης προελεύσεως, ἵνα ἑκάστη τάξις καὶ ἕκαστον σέκρετον κατὰ τὴν ἰδίαν τάξιν καὶ κατὰ τὸν ἴδιον τοῦ
C σεκρέτου τύπον τὰ αὐτοῖς ἁρμόζοντα προευτρεπίσωσι. καὶ
Ms. 22.b μὴν καὶ τῷ ὑπάρχῳ τῆς πόλεως γνωρίζουσι τοῦ εὐτρεπίσαι καὶ ἀνακαθᾶραι τὴν βασιλικὴν ἔξοδον, ἐν ᾗ μέλλουσιν οἱ δεσπόται προελθεῖν, καὶ πάσας τὰς ἐκεῖσε εἰσφερούσας λεωφόρους ὁδοὺς, ἐν αἷς μέλλουσι διέρχεσθαι οἱ δεσπόται, διὰ τοῦ πυξίνου πρίσματος καὶ τῆς ἐκ κισσοῦ καὶ δάφνης μυρσίνης τε καὶ δενδρολιβάνου ταύτην κατακοσμεῖν καὶ ἄλλοις, ὅσα ὁ τότε φέρει καιρὸς, εὐώδεσί τε καὶ ποικίλοις ἄνθεσι. (R.) Τῇ δὲ ἐπαύριον, ἤγουν τῇ ἡμέρᾳ τῆς αὐτῆς ἑορτῆς, ἕωθεν πρωΐας εἰσέρχονται οἱ πραιπόσιτοι μετὰ πάσης τῆς τάξεως τοῦ κουβουκλείου εἰς τὸν καβαλλάριον, καὶ καθέζονται ἐκεῖσε.
D τοῦ δὲ μεγάλου καὶ οἰκειακοῦ παππίου ἀνοίγοντος, εἰσέρχονται, καὶ καθέζονται ἐν τῷ βήλῳ τοῦ πανθέου, καὶ εἶθ' οὕτως εἰσέρχονται οἱ βεστήτορες, καὶ αἴρουσι τὴν μωσαϊκὴν ῥάβδον ἀπὸ τοῦ εὐκτηρίου τοῦ ἁγίου Θεοδώρου τοῦ ὄντος

[R7] in the Chrysotriklinos. The members of the *kouboukleion* in charge of ceremonial dress, along with the palace-stewards in their order, take up the chest in which the imperial dress is kept, and the horn boxes which contain the imperial crowns. The imperial *spatharioi* take up the imperial arms and shields and the spears. The order in charge of the ceremonial dress carries the imperial attire and places it in the imperial apartment of the Octagon which is in the Palace of Daphne, that is, in front of the Church of St Stephen the Protomartyr, while the *spatharioi* who carry the arms stand with them in the Onopodion.

When the rulers come out from the sacred bedchamber dressed in *skaramangia* they render to God the usual prayer in the conch of the Chrysotriklinos, where there is represented the holy image of our Lord and God as both God[1] and man seated on a throne, and the *praipositoi* go in from the curtain of the Pantheon and make obeisance before the rulers. Then the rulers put on their gold-bordered [V1,5] *sagia* and go out through the Phylax. In the Sigma the *manglabion* and the *hetaireia* and the logothete wait for them, with the *kanikleios*[2] and the chief imperial secretary and the protonotary, and they pray for the rulers and proceed with them.

The rulers go away to the Church of the Most Holy Theotokos, the first founded, and take candles from the *praipositoi* - that is to say,

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1 Emending θεοείκελος "godlike" to θεανδρείκελος "as both God and man" as at R519.19; Dagron, "Trônes pour un empereur," in Avramea et al., eds, *Byzantium: State and Society* (2003), 193, note 65.

2 i.e. the chartulary of the inkstand; also at R131.17 & R710.14.

ἐν τῷ χρυσοτρικλίνῳ, καὶ οἱ τῶν ἀλλαξίμων τοῦ κουβουκλείου, μετὰ καὶ τῶν τῇ τάξει αὐτῶν διαιταρίων, αἴρουσι τὸ ταβλίον, ἐν ᾧ ἀπόκειται ἡ βασιλέως ἐσθὴς, καὶ τὰ κορνίκλια, ἅπερ τὰ βασίλεια ἔνδοθεν περιφέρουσι στέμματα, καὶ οἱ βασιλικοὶ σπαθάριοι τὰ βασιλικὰ αἴρουσιν ἅρματά τε καὶ σκουτάρια καὶ τὰ δόρατα, καὶ ἡ μὲν τῶν ἀλλαξίμων τάξις φέρει τὴν βασίλειον στολὴν, καὶ ἀποτίθησιν ἐν τῷ ὀκταγώνῳ κουβουκλείῳ τῷ ὄντι ἐν τῷ παλατίῳ τῆς Δάφνης, ἤγουν Ed. L. 5 *πρὸ τοῦ ναοῦ τοῦ ἁγίου πρωτομάρτυρος Στεφάνου. οἱ δὲ τὰ ἅρματα φέροντες σπαθάριοι ἵστανται μετ' αὐτῶν ἐν τῷ ὀνοποδίῳ, καὶ δὴ τῶν δεσποτῶν ἀπὸ σκαραμαγγίων ἐξιόντων τοῦ ἱεροῦ κοιτῶνος, καὶ τὴν συνήθη εὐχὴν ἐν τῇ κόγχῃ τοῦ χρυσοτρικλίνου, ἐν ᾗ ἱστόρηται ἡ τοῦ Κυρίου ἡμῶν καὶ Θεοῦ θεοείκελος ἁγία εἰκὼν ἐπὶ θρόνου καθεζομένη, τῷ Θεῷ ἀποδιδόντων, εἰσέρχονται οἱ πραιπόσιτοι ἀπὸ τοῦ βήλου τοῦ πανθέου, καὶ προσκυνοῦσι τοὺς δεσπότας, καὶ εἶθ' οὕτως βάλλουσιν οἱ δεσπόται τὰ ἑαυτῶν χρυσοπερίκλειστα σαγία, καὶ ἔξίασι* B *διὰ τοῦ φύλακος. ἐν δὲ τῷ σίγματι ἐκδέχεται αὐτοὺς τότε* Ms. 23. a *μαγλάβιον καὶ ἡ ἑταιρεία καὶ ὁ λογοθέτης, μετὰ τοῦ κανικλείου καὶ τοῦ πρωτοασηκρῆτις καὶ τοῦ πρωτονοταρίου, καὶ ἐπευχόμενοι τοῖς δεσπόταις, τούτοις συμπορεύονται. (Γ.) Καὶ ἀπερχόμενοι δεσπόται ἐν τῷ πρωτοκτίστῳ ναῷ τῆς ὑπεραγίας Θεοτόκου, λαμβάνουσι κηροὺς παρὰ τῶν πραιποσίτων, δηλονότι*

[R8] they are given to the *praipositoi* by the *koubikoularios* - and with triple obeisance with candles the rulers give thanks to God. Then in the nearby, that is the adjoining Chapel of the Holy Trinity, there too, with triple obeisance with candles they give thanks to God. Then they go in to the holy relics which are kept there in the vestibule and there, too, with triple obeisance with the candles they give thanks to God. Then they go out into the Baptistery where there are the three large and very beautiful crosses,[1] and at a sign from the *praipositos* the *koubikoularioi* fix the candles there which the rulers are holding. From there they go through the Hall of the Augousteus where the members of the Chrysotriklinos and the emperor's men are waiting for them, and there, with the *manglabitai* and the members of the *hetaireia*, they pray for the rulers. The rulers, with only the *kouboukleion* and the staff of the bedchamber, go in as far as the imperial apartment of the Octagon, which is in front of the Church of St Stephen, where the imperial attire is laid out, and there the members of the *kouboukleion* stand and pray **[V1,6]** for the rulers. From there the rulers, with the *praipositoi*, go into the Church of St Stephen the Protomartyr and, with triple obeisance with candles, they give thanks to God and then make obeisance before the great and very beautiful

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1 SCHOLION: Note that when a feast takes place the great cross does not go out from the Baptistery but one cross stands in the eight-columned tholos, that is, at the First Schole which they call the Old Mint, and the other at the Lamps. There, opposite the Lamps, is set up what is called the seven-lamp candelabrum and the Persian picture hangs below the cross set up there. (This picture was possibly the cloth on which Christ had impressed his image, the Mandylion recovered from Edessa in 945; Vogt, *Comm.*, vol. 1, 39.)

ὑπὸ κουβικουλαρίου διδομένων τοὺς πραιποσίτους, καὶ διὰ C τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσιν τῷ Θεῷ. καὶ εἶθ' οὕτως ἐν τῷ κατεκείνῳ ἤτοι μετεκείνῳ εὐκτηρίῳ τῆς ἁγίας τριάδος, κἀκεῖσε διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ, καὶ εἶθ' οὕτως εἰσέρχονται ἐν τοῖς ἐκεῖσε ἀποκειμένοις ἐν τῷ στενακίῳ λειψάνοις, κἀκεῖσε διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ. εἶτα ἐξέρχονται εἰς τὸν βαπτιστῆρα, ἐν ᾧ ἵστανται οἱ τρεῖς εὐμεγέθεις καὶ περικαλλεῖς σταυροί, καὶ διὰ νεύματος τοῦ πραιποσίτου πηγνύουσιν ἐκεῖσε οἱ κουβικουλάριοι οὓς κατέχουσι κηρούς· οἱ δεσπόται ἀπὸ τῶν ἐκεῖσε διέρχονται διὰ τοῦ τρικλίνου τοῦ αὐγουστέως, ἐν ᾧ ἐκδέχονται οἵ τε τοῦ χρυσοτρικλίνου καὶ οἱ βασιλικοὶ ἄνθρωποι· κἀκεῖσε γὰρ ἐπεύχονται σὺν τοῖς μαγλα-D βίταις καὶ τοῖς ἑταιρειώταις τοὺς δεσπότας. οἱ δὲ δεσπόται μετὰ τοῦ κουβουκλείου μόνου καὶ τῶν κοιτωνιτῶν εἰσέρχονται ἕως τοῦ ὀκταγώνου κουβουκλείου τοῦ ὄντος πρὸ τοῦ ἁγίου Στεφάνου, ἐν ᾧ καὶ ἡ βασίλειος ἀπόκειται στολή, καὶ ἐκεῖσε ἵστανται οἱ τοῦ κουβουκλείου ἐπευχόμενοι τοὺς δεσπότας. ἀπὸ Ed. L. 6 δὲ τῶν ἐκεῖσε εἰσέρχονται οἱ δεσπόται σὺν τοῖς πραιποσίτοις ἐν τῷ ναῷ τοῦ ἁγίου πρωτομάρτυρος Στεφάνου, καὶ διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ, καὶ εἶθ' οὕτως προσκυνοῦσι τὸν μέγαν καὶ περικαλλῆ

[R9] and extremely precious cross of St Constantine.

After this has been done they go into the bedchamber of the Daphne and wait for the appointed time, that is, when the referendary brings the instruction from the patriarch concerning the ecclesiastical ceremony, and the *praipositoi* go in and convey this information to the rulers. The rulers go out into the imperial apartment of the Octagon and the *praipositos* cries out in a loud voice saying, "*Vestetores*!" and the *vestetores* go in and put on the rulers their splendid chlamyses and immediately go out. Then the *praipositoi* crown the rulers, that is to say, with the whole *kouboukleion* standing there in attendance while this is done. After the rulers have been crowned they go out through the Hall of the Augousteus. There the logothete of the post stands and the chartulary of the inkstand and the *katepano* of the emperor's men and the *manglabion* and the *hetaireia*. The *nipsistiarioi* stand inside the great door of the Hall of the Augousteus holding the gold basins and ewers adorned with precious stones, and the rulers stand at the Gold Hand, that is, at the portico of the Hall of the Augousteus, outside the great door, and the members of the Chrysotriklinos also stand there in attendance. At a sign from the ruler[1] the *praipositos*, bowing his head

1 SCHOLION: Note that <he signals> in this manner at all the receptions. At a sign from the ruler the *praipositos* signals to those who have to lead in, whether they are the groups led in as prescribed in the receptions, or whether an entry of foreigners has to take place, or when gifts from foreign countries are about to go in.

καὶ πολυτίμητον τοῦ ἁγίου Κωνσταντίνου σταυρόν. (Δ.) Καὶ μετὰ τὸ τελέσαι ταῦτα εἰσέρχονται ἐν τῷ κοιτῶνι τῆς Δάφνης, ἐκδεχόμενοι τὸν καιρὸν, ἤγουν τὸν ῥεφερενδάριον, φέροντα τὸ μανδάτον ἀπὸ τοῦ πατριάρχου περὶ τῆς ἐκκλησιαστικῆς καταστάσεως, καὶ δὴ εἰσέρχονται οἱ πραιπόσιτοι, Ms. 23. b *καὶ τὴν εἴδησιν τούτων διδοῦσι τοῖς δεσπόταις. ἐξιόντες δὲ οἱ δεσπόται ἐν τῷ ὀκταγώνῳ κουβουκλείῳ, κράζει φωνῇ με-* B *γάλῃ ὁ πραιπόσιτος, λέγων „βεστήτορες·" καὶ δὴ εἰσέρχονται οἱ βεστήτορες καὶ περιτιθέασι τοῖς δεσπόταις τὰς τούτων λαμπρὰς χλανίδας, καὶ εὐθέως ἐξέρχονται· οἱ δὲ πραιπόσιτοι στέφουσιν τοὺς δεσπότας, δηλονότι τοῦ κουβουκλείου παντὸς παρισταμένου κἀκεῖσε, ὅτε ταῦτα τελοῦνται, καὶ μετὰ τὸ στεφθῆναι τοὺς δεσπότας ἐξέρχονται διὰ τοῦ τρικλίνου τοῦ αὐγουστέως· ἐκεῖσε γὰρ ἵσταται ὁ λογοθέτης τοῦ δρόμου καὶ ὁ τοῦ κανικλείου καὶ ὁ κατεπάνω τῶν βασιλικῶν καὶ τὸ μαγλάβιον καὶ ἡ ἑταιρεία. ἔνδοθεν γὰρ τῆς μεγάλης πύ-* C *λης τοῦ αὐγουστέως ἵστανται οἱ νιψηστιάριοι, βαστάζοντες τὰ χρυσᾶ καὶ ἐκ λίθων τιμίων κατεσκευασμένα χερνιβόξεστα, καὶ ἵστανται οἱ δεσπόται εἰς τὴν χρυσῆν χεῖρα, ἤγουν εἰς τὸν πόρτηκα τοῦ αὐγουστέως ἔξωθεν τῆς μεγάλης πύλης· κἀκεῖσε γὰρ καὶ οἱ τοῦ χρυσοτρικλίνου παρίστανται. καὶ δὴ διὰ νεύματος τοῦ δεσπότου ὁ πραιπόσιτος τὴν κεφαλὴν ὑπο-*

[R10; V1,7] to the rulers, signals with his chlamys to the *ostiarios* who holds the gold staff - for four *ostiarioi* carry gold staffs decorated with precious stones. He goes out and leads in the *magistroi*, proconsuls, patricians, *strategoi*, holders of high office and frontier commanders, and when these have made obeisance as usual before the rulers and stand according to their particular orders, at a sign from the emperor the *praipositos* says in a fine sonorous voice, "If you please." Then when they have gone out, that is to say, along with the rulers, back to the Onopodion where the *droungarios* of the Watch and the *droungarios* of the fleet stand, along with the imperial *spatharioi* who carry the imperial arms, the *magistroi* and the rest fall down in obeisance there and give thanks to the rulers, that is to say, with the master of ceremonies standing in the middle. At a sign from the emperor as usual, the *praipositos* signals with his chlamys to the master of ceremonies and he says, "If you please."

From there the *magistroi* and the rest go out with the rulers as far as the Large Consistory where both the cross of St Constantine and the rod of Moses are standing. Indeed, when the chief imperial secretary and the protonotary are assembled there, with the imperial secretaries and imperial notaries and the rest of both the notaries of the bureaux and the chartularies, and

κλίνας τοῖς δεσπόταις, διὰ τῆς οἰκείας χλανίδος νεύει τῷ ὀστιαρίῳ τῷ τὴν χρυσῆν βέργαν κατέχοντι· τέσσαρες γὰρ ὀστιάριοι τὰς χρυσᾶς ἐκ λίθων τιμίων ἠμφιεσμένας βαστάζουσι βέργας. καὶ ἐξέρχεται, καὶ εἰσάγει τούς τε μαγίστρους ἀνθυπάτους τε καὶ πατρικίους στρατηγούς τε καὶ D *ὀφφικιαλίους καὶ κλεισουράρχας, καὶ τούτων κατὰ τὸ εἰωθὸς προσκυνούντων τοὺς δεσπότας καὶ κατὰ τὰς οἰκείας ἱσταμένων τάξεις, διὰ νεύματος τοῦ βασιλέως λέγει ὁ πραιπόσιτος εὐήχως πῶς καὶ ἐναρμονίως „κελεύσατε." καὶ δὴ τούτων ἐξιόντων, δηλονότι μετὰ καὶ τῶν δεσποτῶν, πάλιν ἐν τῷ ὀνοποδίῳ, ἔνθα ὁ τῆς βίγλης δρουγγάριος καὶ τοῦ πλωΐμου ἵστανται, μετὰ καὶ τῶν βασιλικῶν σπαθαρίων τῶν βασταζόντων τὰ βασιλικὰ ἅρματα, πίπτουσι κἀκεῖσε οἵ τε μάγιστροι καὶ οἱ λοιποί, καὶ ἀπευχαριστοῦσι τοὺς δεσπότας, δηλονότι* Ms. 24.a *τοῦ τῆς καταστάσεως ἐν τῷ μέσῳ ἑστῶτος, καὶ διὰ νεύματος τοῦ βασιλέως κατὰ τὸ εἰωθὸς νεύει ὁ πραιπόσιτος διὰ τῆς αὐτοῦ χλανίδος τῷ τῆς καταστάσεως, καὶ λέγει „κελεύ-* Ed.L. 7 *σατε."* (E.) *Καὶ ἀπὸ τῶν ἐκεῖσε συνεξίασι τοῖς δεσπόταις οἵ τε μάγιστροι καὶ οἱ λοιποὶ ἕως τοῦ μεγάλου κονσιστωρίου, ἐν ᾧ ἵστανται ὅ, τε τοῦ ἁγίου Κωνσταντίνου σταυρὸς καὶ ἡ τοῦ Μωσέως ῥάβδος· καὶ μὴν ὅ, τε πρωτοασηκρήτης καὶ ὁ πρωτονοτάριος, μετὰ τῶν ἀσηκρήτων καὶ βασιλικῶν νοταρίων καὶ λοιπῶν σεκρετικῶν νοταρίων τε καὶ χαρτουλαρίων καὶ*

[R11] in fact when all are assembled there and the rulers are standing up on the dais in front of the baldachin, again at a sign from the emperor as usual, the *praipositos* signals to the silentiary - for the silentiaries stand there in the middle of the Consistory - and he says loudly, "If you please." From there the rulers go through as far as the Hall of the Kandidatoi - the clergy of the Church of the Lord stand there - and the rulers kiss the cross of the Church of the Lord, **[V1,8]** that is to say, when it is brought to the rulers by the sacristan of the said church. The rulers, going away from there, go through into the eight-columned tholos, that is, into the First Schole which they call the Old Mint, where there is set up a very beautiful cross made of silver, and with triple obeisance with candles they give thanks to God. Again, from there they go through the Hall of the Exkoubitoi. There, in a line to right and left according to their particular orders, waiting for the rulers, to proceed with the rulers, are the Roman sceptres called "banners" and likewise the *tyche*-sceptres and the other sceptres, in addition to the insignia of the *protiktores* and subaltern officers and the insignia of the dragon-ensign bearers, also labara and insignia of the *kampidouktores*, along with the military banners.[1]

In the said Hall of the Exkoubitoi, on the left side, there stand on a long bench: the first order, the *kankellarioi* of the quaestor, along with their *domestikos*,

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1 By the "sceptres"and "insignia" etc. is meant here and elsewhere those bearing the insignia of rank or office that they have been granted.

δὴ πάντων ἐκεῖσε ἀθροιζομένων, καὶ τῶν δεσποτῶν ἱσταμένων ἄνωθεν τοῦ πουλπίτου ἔμπροσθεν τοῦ καμελαυκίου, πάλιν διὰ νεύματος τοῦ βασιλέως κατὰ τὸ εἰωθὸς νεύει ὁ πραιπόσιτος τῷ σιλεντιαρίῳ, (ἐκεῖσε γὰρ ἐν τῷ μέσῳ τοῦ κονσιστωρίου ἵστανται οἱ σιλεντιάριοι,) καὶ λέγει μεγάλως „κελεύσατε." καὶ ἀπὸ τῶν ἐκεῖσε διέρχονται οἱ δεσπόται ἕως τοῦ τρικλίνου τῶν κανδιδάτων, (ἐκεῖσε γὰρ ὁ τοῦ Κυρίου B *ἵσταται κλῆρος,) καὶ ἀσπάζονται οἱ δεσπόται τὸν σταυρὸν τοῦ Κυρίου, δηλονότι ὑπὸ τοῦ σκευοφύλακος τῆς αὐτῆς ἐκκλησίας προσφερομένου τοῖς δεσπόταις. καὶ ἀπὸ τῶν ἐκεῖσε διέρχονται οἱ δεσπόται ἀπερχόμενοι ἐν τῷ ὀκτ:κιονίῳ θόλῳ, ἤγουν εἰς τὴν πρώτην σχολὴν, ὅνπερ τὴν παλαιὰν καλοῦσι χαραγὴν, ἐν ᾧ ἵδρυται ὁ ἐξ ἀργύρου κατεσκευασμένος περικαλλὴς σταυρὸς, καὶ διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ. καὶ πάλιν ἀπὸ τῶν ἐκεῖσε διέρχονται διὰ τοῦ τρικλίνου τῶν ἐκσκουβίτων· ἐκεῖσε γὰρ ἵστανται στιχηδὸν δεξιᾷ καὶ ἀριστερᾷ κατὰ τὰς οἰκείας τάξεις, τοὺς* C *δεσπότας ἐκδεχόμενα, τά τε Ῥωμαϊκὰ σκῆπτρα τὰ λεγόμενα βῆλ:ι, ὁμοίως καὶ τὰ εὐτύχια καὶ τὰ ἕτερα σκῆπτρα, πρὸς τοὺτοις τὰ σκεύη τῶν προτικτόρων καὶ σινατόρων, καὶ τὰ σκεύη τῶν δρακοναρίων, λάβουρά τε καὶ καμπηδηκτόρια, μετὰ καὶ τῶν βάνδων, τοῦ συμπορεύεσθαι τοῖς δεσπόταις. (ς.) Ἐν* Ms. 21.b *δὲ τῷ αὐτῷ τρικλίνῳ τῶν ἐκσκουβίτων ἐν τῷ εὐωνύμῳ μέρει ἵστανται ἐπὶ μακρῷ σκάμνῳ πρώτη τάξις, οἱ τοῦ κοιαίστωρος καγκελλάριοι, μετὰ καὶ τοῦ αὐτῶν δομεστίκου Ῥω-*

[R12] reciting in Latin the words appropriate to the feast;[1] the second order, those called *dipanitai*:[2] they also stand on a long bench and give the usual cheers; the third order, the lawyers: they stand on a long bench and recite the usual prayers for the rulers. From there they go away to the Lamps where there is set up another cross made of silver, and with triple obeisance with candles they give thanks to God, and the first reception takes place there at the Tribunal, that is, at the Lamps, that is to say, with the emperors standing in the vault.[3] The *demokrates* of the Blues, **[V1,9]** that is, the *domestikos* of the *scholai*, along with the Peratic deme of the Blues, receives them there and the *demokrates*, that is, the *domestikos*, hands the document to the ruler, that is to say, approaching the emperor through the master of ceremonies, and the emperor hands this to the *praipositos*. The members of the faction, that is, the deme, recite the acclamations there for the rulers as usual and, while the deme recites the acclamations, the *domestikos* makes the sign of the cross over the rulers in concert with the cheering of the deme.[4] The clothing merchants and silver-dealers decorate the said Tribunal with silks and other valuable cloths and robes, and adorn it with all kinds of gold

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1 See Book I, Chapter 74 [V83] for the first lines of the Latin chants for five such feasts.

2 This term, also at R20.9, may be the name given the second group, derived from πανίον, cloth, and referring to their banner or dress: Vogt, *Comm.*, vol. 1, 51; cf. *LBG*: those fighting under two banners.

3 SCHOLION: Note that when the rulers go through to the Lamps they light the lamps in the prescribed manner.

4 SCHOLION: Note that while the deme is reciting the acclamations in accordance with the ritual for the acclamation, that is, while the people are responding to the cheerleaders, the *domestikos* of the *scholai* makes the sign of the cross towards the emperor three times with the tip of his chlamys. Then while the cheerleaders are reciting he stands with his hands clasped. Again when the people recite he makes the sign of the cross until the whole acclamation is completed. This ceremonial and ritual (reading ἀκολουθία of ms., cf. Bonn's ἀκτολογία) is performed also in the rest of the receptions of the Blues and the Greens.

μαΐζοντες τὰ τῇ ἑορτῇ ἁρμόζοντα· δευτέρα τάξις, ἵστανται
καὶ αὐτοὶ ἐπὶ μακροσκάμνῳ οἱ λεγόμενοι διπανῖται, καὶ αὐτοὶ
D τὰ εἰωθότα εὐφημοῦντες· καὶ τρίτη τάξις, ἵστανται ἐπὶ μα-
κροσκάμνῳ οἱ νομικοί, καὶ αὐτοὶ τὰ εἰωθότα ἐπευχόμενοι
τοὺς δεσπότας. καὶ ἀπὸ τῶν ἐκεῖσε ἀπέρχονται εἰς τοὺς λύ-
χνους, ἐν ᾧ ἵδρυται ὁ ἐξ ἀργύρου ἕτερος κατεσκευασμένος
σταυρός, καὶ διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως
ἀπευχαριστοῦσι τῷ Θεῷ, καὶ γίνεται ἐκεῖσε ἐν τῷ τριβουνα-
λίῳ πρώτη δοχή· ἤγουν εἰς τοὺς λύχνους, δηλονότι εἰς τὴν
καμάραν, ἱσταμένων τῶν βασιλέων, δέχεται ἐκεῖσε ὁ δημο-
κράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν, μετὰ
Ed. L. 8 καὶ τοῦ περατικοῦ δήμου τῶν Βενέτων, καὶ ἐπιδίδωσιν ὁ
δημοκράτης, ἤγουν ὁ δομέστικος, τὸ λιβελλάριον τὸν δεσπό-
την, ἀφικόμενος δηλονότι ὑπὸ τοῦ τῆς καταστάσεως πρὸς τὸν
βασιλέα, ὁ δὲ βασιλεὺς ἐπιδίδωσι τοῦτο τῷ πραιποσίτῳ, καὶ
ἀκτολογοῦσιν ἐκεῖ οἱ τοῦ μέρους, ἤγουν ὁ δῆμος, κατὰ τὸ
εἰωθὸς τοὺς δεσπότας, ἐν δὲ τῷ ἀκτολογεῖν τὸν δῆμον ὁ
δομέστικος κατασφραγίζει τοὺς δεσπότας κατὰ τὴν εὐφημίαν
τοῦ δήμου· αὐτὸ γὰρ τὸ τριβουνάλιον κατακοσμοῦσιν οἵ τε
βεστιοπρᾶται καὶ ἀργυροπρᾶται διά τε βλατίων καὶ λοιπῶν
ἐντίμων ἁπλωμάτων τε καὶ πέπλων, καὶ μὴν διά τε χρυσῶν

[R13] and silver vessels. They stand at the said Tribunal, to right and left, near the Lamps, away from the demes, and beyond them stand the foreigners who happen to be there at that time, and also the City guilds and the holders of high office accompanying the eparch, along with the *symponos* and the logothete of the Praetorium.

Then from there the rulers go through as far as the Hall of the Scholai, and in the porch at the entrance to the Church of the Holy Apostles they give thanks to God with triple obeisance with candles. A second reception takes place there and the *demokrates* of the Greens, that is, the *exkoubitos*, along with the said Peratic deme of the Greens, receives them and what follows is conducted as previously described for the first reception. Then a third reception takes place within the Chalke, that is, at the door of the Scholai **[V1,10]** which leads into the tholos of the Chalke, and the *demokrates* of the Blues, that is, the *domestikos* of the *scholai*, along with the Peratic deme of the Blues, receives them there and what follows is conducted as previously described. Inside the Chalke Gate, in the great tholos, to the right, the medical profession stands praying for the rulers, and to the left the members of the palaestra, and they cheer the rulers: "May God guide [your reign] for many good years," and what follows.

The rulers go out to the Chalke Gate and the organists stand there to right and

*καὶ ἀργυρῶν παντοίων σκευῶν τοῦτο καταγλαΐζουσιν· ἐν γὰρ
τῷ αὐτῷ τριβουναλίῳ δεξιᾷ καὶ ἀριστερᾷ ἵστανται πλησίον* B
*τῶν λύχνων ἀπὸ τῶν δήμων, καὶ ἐπέκεινα οἱ κατὰ τὸν τότε
καιρὸν ἐντυγχάνοντες ἐνταῦθα ἐθνικοί, καὶ μὴν καὶ τὰ συστή-
ματα τῆς πόλεως καὶ οἱ περὶ τὸν ὕπαρχον ὀφφικιάλιοι,
μετὰ καὶ τοῦ συμπόνου καὶ τοῦ λογοθέτου τοῦ πραιτωρίου.
(Ζ.) Καὶ εἶθ' οὕτως ἀπὸ τῶν ἐκεῖσε διέρχονται οἱ δεσπόται
ἕως τοῦ τρικλίνου τῶν σχολῶν, καὶ ἐν τῷ προπυλαίῳ τῶν
ἁγίων ἀποστόλων διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυ-
νήσεως ἀπευχαριστοῦσι τῷ Θεῷ· καὶ γίνεται ἐκεῖσε δευτέρα* Ms. 25. a
*δοχή, καὶ δέχεται ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ἐκ-
σκούβιτος μετὰ καὶ τοῦ περατικοῦ αὐτοῦ δήμου τῶν Πρασί-* C
*νων, καὶ τὰ ἑξῆς ἐπιτελεῖται καθὼς προείρηται ἐν τῇ πρώτῃ
δοχῇ. καὶ εἶθ' οὕτως γίνεται τρίτη δοχὴ ἔνδοθεν τῆς χαλ-
κῆς, ἤγουν εἰς τὴν πύλην τῶν σχολῶν τὴν εἰσφέρουσαν εἰς
τὸν θόλον τῆς χαλκῆς, καὶ δέχεται κἀκεῖσε ὁ δημοκράτης
τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν, μετὰ καὶ τοῦ
περατικοῦ δήμου τῶν Βενέτων, καὶ τὰ ἑξῆς ἐπιτελεῖται κα-
θὼς προείρηται· καὶ τὰ ἔνδοθεν τῆς χαλκῆς πύλης εἰς τὸν
μέγαν θόλον δεξιᾷ μὲν ἵσταται τὸ ἰατρεῖον ἐπευχόμενον τοῖς
δεσπόταις, ἀριστερᾷ δὲ οἱ τῆς παλαίστρας, καὶ αὐτοὶ εὐφη-
μοῦντες τοὺς δεσπότας „εἰς πολλοὺς χρόνους καὶ ἀγαθοὺς ὁ
Θεὸς ἀγάγοι", καὶ τὰ ἑξῆς. (Η.) Καὶ ἐξιόντων τῶν δεσπο-* D
τῶν εἰς τὴν χαλκῆν πύλην, ἐκεῖσε γὰρ ἵστανται δεξιᾷ καὶ

[R14] left cheering the rulers as prescribed.[1] Then a fourth reception takes place outside the barrier of the Chalke, and the demarch of the Blues, with the White deme, receives them there, that is to say, with the demarch's deputy, too, standing behind him, and what follows is conducted as previously described. From there a fifth reception takes place, in front of the great gate which leads into the Augoustaion, and the demarch of the Greens, along with the Red deme, receives them there, that is to say, with the demarch's deputy, too, standing behind him, and what follows is conducted as described. After this a sixth reception takes place at the Horologion of Hagia Sophia, and there, too, the demarch of the Blues with the White deme receives them, and what follows is conducted as previously described.

From there the rulers go in through the Beautiful Door, and their crowns are removed by the *praipositoi* inside the curtain hanging in the vault, that is, in the porch at the entrance to the narthex. The patriarch waits at the door of the narthex with his customary **[V1,11]** support staff and retinue, and after the rulers' crowns have been removed they go in to the patriarch. Firstly they make obeisance before the holy Gospels held by the archdeacon, and then they greet the patriarch and kiss him, and they go away up to the imperial doors, and there with triple obeisance with candles they give thanks to God. The prayer

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1 SCHOLION: "with good fortune!" at many festivals.

Ed. L. 9 *ἀριστερᾷ οἱ ὀργανάριοι, εὐφημοῦντες κατὰ τύπον τοὺς δεσπότας. καὶ εἶθ' οὕτως γίνεται δοχὴ τετάρτη ἔξω τοῦ καγκέλλου τῆς χαλκῆς, καὶ δέχεται ἐκεῖσε ὁ δήμαρχος τῶν Βενέτων μετὰ τοῦ δήμου τοῦ λευκοῦ, δηλονότι ὄπισθεν τοῦ δημάρχου ἱσταμένου καὶ τοῦ δευτερεύοντος αὐτοῦ, καὶ τὰ ἑξῆς ἐπιτελεῖται καθὼς προείρηται. καὶ ἀπὸ τῶν ἐκεῖσε γίνεται πέμπτη δοχὴ πρὸ τῆς μεγάλης πύλης τῆς εἰσφερούσης εἰς τὸν αὐγουστέωνα, καὶ δέχεται κἀκεῖσε ὁ δήμαρχος τῶν Πρασίνων μετὰ καὶ τοῦ δήμου τοῦ ῥουσίου, δηλονότι ὄπισθεν τοῦ δημάρχου ἱσταμένου καὶ τοῦ δευτερεύοντος αὐτοῦ, καὶ τὰ ἑξῆς ἐπιτελεῖται* B *καθὼς εἴρηται. καὶ μετὰ ταύτην γίνεται ἕκτη δοχὴ εἰς τὸ ὡρολόγιον τῆς ἁγίας Σοφίας, καὶ δέχεται κἀκεῖσε ὁ δήμαρχος τῶν Βενέτων μετὰ τοῦ δήμου τοῦ λευκοῦ, καὶ τὰ ἑξῆς ἐπιτελεῖται καθὼς προείρηται. (Θ.) Καὶ ἀπὸ τῶν ἐκεῖσε εἰσέρχονται οἱ δεσπόται διὰ τῆς ὡραίας πύλης, καὶ ἀποστέφονται ὑπὸ τῶν πραιποσίτων ἔνδον τοῦ βήλου τοῦ κρεμαμένου εἰς τὴν καμάραν, ἤγουν εἰς τὸ προπύλαιον τοῦ νάρθηκος· ὁ δὲ* Ms. 25.b *πατριάρχης ἐκδέχεται εἰς τὴν πύλην τοῦ νάρθηκος μετὰ τῆς* C *συνήθους αὐτοῦ ὑπηρεσίας καὶ τάξεως, καὶ μετὰ τὸ ἀποστεφθῆναι τοὺς δεσπότας εἰσέρχονται πρὸς τὸν πατριάρχην, καὶ ἐν πρώτοις μὲν προσκυνοῦσι τὸ ἅγιον εὐαγγέλιον βασταζόμενον ὑπὸ τοῦ ἀρχιδιακόνου, καὶ εἶθ' οὕτως χαιρετίζουσι τὸν πατριάρχην, καὶ ἀσπάζονται αὐτόν, καὶ ἀπέρχονται ἕως τῶν βασιλικῶν πυλῶν, κἀκεῖσε διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσιν τῷ Θεῷ, καὶ τῆς εὐχῆς*

[R15] is conducted by the patriarch, and the Entrance takes place. The sceptres and all the insignia previously referred to go in and stand in the church to right and left in their particular places. The Roman banners and the tablets[1] stand on either side of the solea, and the cross of St Constantine on the right-hand side of the bema. The *magistroi* and proconsuls and the rest of the senators, along with the emperor's men, also stand on the right-hand side of the church in their particular places, and the rulers go through there.

When the rulers arrive at the holy doors, at the circular porphyry slab, the patriarch goes in alone inside the chancel barrier and holds the left-hand holy door. The rulers give thanks to God with triple obeisance with candles and go in, making obeisance before the holy door which is held by the patriarch. When they are at the holy altar they kiss the *tablion* of the holy altar-cloth, that is to say, when this has been lifted up by the patriarch and held out to the rulers for kissing. Then they spread out the two white veils on top of the holy altar as usual, and they make obeisance before the two holy chalices which are presented to them by the hand of the patriarch and the two holy patens and the holy swaddling-clothes[2]. Then **[V1,12]** the rulers, with the patriarch, go through the right-hand side of the said holy bema, into the ambulatory

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1 Tablets: probably, in the context of other sceptres, inscribed tablets borne on sceptres (staffs); alternatively "books" or "book-covers", presumably bejewelled, as at R592.1. See, too, R575.16, R585.1-2, R591.9, R593.12, & R640.18.

2 The two white veils, or corporals, represented the swaddling-clothes of Jesus; also at R65.2-4, R133.4 & R145.13-14.

ὑπὸ τοῦ πατριάρχου τελουμένης, γίνεται ἡ εἴσοδος. τὰ δὲ σκῆπτρα καὶ πάντα τὰ προγεγραμμένα σκεύη εἰσέρχονται, καὶ ἵστανται εἰς τὴν ἐκκλησίαν δεξιᾷ καὶ ἀριστερᾷ εἰς τοὺς ἰδίους τόπους· τὰ δὲ Ῥωμαῖα βῆλα καὶ τὰ πτυχία ἵστανται ἔνθεν κἀκεῖθεν τῆς σωλέας, ὁ δὲ τοῦ ἁγίου Κωνσταντίνου σταυρὸς εἰς τὸ δεξιὸν μέρος τοῦ βήματος. οἱ δὲ μάγιστροι D *καὶ ἀνθύπατοι καὶ οἱ λοιποὶ συγκλητικοί, μετὰ καὶ τῶν βασιλικῶν ἀνθρώπων, ἵστανται καὶ αὐτοὶ εἰς τὸ δεξιὸν μέρος τῆς ἐκκλησίας εἰς τοὺς ἰδίους τόπους, ἔνθα καὶ οἱ δεσπόται διέρχονται. (I.) Καὶ ὅτε φθάσουσιν οἱ δεσπόται εἰς τὰ ἅγια θύρια εἰς τὸ πορφυροῦν ὀμφάλιον, εἰσέρχεται μόνος ὁ πατριάρχης ἔνδοθεν τῶν κιγκλίδων, κρατῶν τὸ εὐώνυμον ἅγιον θυρίον. καὶ διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστήσαντες τῷ Θεῷ οἱ δεσπόται, εἰσέρχονται προσκυνοῦντες τὴν ὑπὸ τοῦ πατριάρχου κρατουμένην ἁγίαν θύραν, καὶ ἐπὶ τῆς ἁγίας τραπέζης γενόμενοι, ἀσπάζονται τὸ ταβλίον* Ed. L. 10 *τῆς ἁγίας ἐνδυτῆς, δηλονότι ὑπὸ τοῦ πατριάρχου τοῦτο σηκούμενον, καὶ τοῖς δεσπόταις πρὸς ἀσπασμὸν προσαγόμενον, καὶ εἶθ' οὕτως ἁπλοῦσιν ἐπάνω τῆς ἁγίας τραπέζης τοὺς δύο κατὰ τὸ εἰωθὸς λευκοὺς ἀέρας, καὶ προσκυνοῦσι διὰ χειρὸς τοῦ πατριάρχου τὰ ἐπιδιδόμενα αὐτοῖς δύο ἅγια ποτήρια καὶ τοὺς δύο ἁγίους δίσκους καὶ τὰ ἅγια σπάργανα. καὶ εἶθ' οὕτως διὰ τοῦ δεξιοῦ μέρους τοῦ αὐτοῦ ἁγίου βήματος εἰσέρχονται οἱ δεσπόται μετὰ τοῦ πατριάρχου εἰς τὸ κυκλίν,* Ms. 26.1

[R16] where the gilded holy Crucifixion[1] is set up. Again there as usual they give thanks to God with triple obeisance with the candles, and the patriarch hands the censer to the senior emperor and he censes the said holy Crucifixion. Then, kissing the patriarch, they take leave of him and go into the chapel which is in front of the robing-room. There with triple obeisance with candles, they give thanks to God, and kissing the precious cross containing all the tokens of the passion of our Lord and God, they go into the robing-room.

When the holy gifts are about to be brought in for the holy altar, the *praipositoi* go in and advise the rulers and put their chlamyses on them, and the rulers go out in their chlamyses, without their crowns. They go through the right-hand side of the said church with the *kouboukleion* and the senate, escorted by the sceptres and the rest of the insignia, and they go away behind the ambo. The sacred vessels stand there ready and the rulers' large candles stand there alight. When the rulers arrive there, the *praipositoi* lift up the candles and place them in the hands of the rulers, and the rulers escort the holy gifts with the candles, along with the senate and the *kouboukleion*. The sceptres and the rest of the insignia stand in their particular orders, and the rulers, going away

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[1] Normally in Byzantium the Crucifixion is represented with attendant figures, not as a crucifix.

ἐν ᾧ ἵδρυται ἡ διάχρυσος ἁγία σταύρωσις, καὶ πάλιν ἐκεῖσε
κατὰ τὸ εἰωθὸς διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνή-
σεως ἀπευχαριστοῦσι τῷ Θεῷ, καὶ ἐπιδίδωσιν ὁ πατριάρχης
B *τῷ μεγάλῳ βασιλεῖ τὸν θυμιατὸν, καὶ θυμιᾷ τὴν αὐτὴν ἁγίαν*
σταύρωσιν, καὶ ἀσπαζόμενοι τὸν πατριάρχην ἀποχαιρετί-
ζουσιν αὐτὸν, καὶ εἰσέρχονται ἐν τῷ πρὸ τοῦ μητατωρίου
ὄντι εὐκτηρίῳ, κἀκεῖσε διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσ-
κυνήσεως ἀπευχαριστοῦσιν τῷ Θεῷ, καὶ ἀσπαζόμενοι τὸν
τίμιον σταυρὸν, ἐν ᾧ πάντα τὰ σύμβολα τοῦ πάθους τοῦ Κυ-
ρίου ἡμῶν καὶ Θεοῦ, ἐμφέρονται καὶ εἰσέρχονται ἐν τῷ μητα-
τωρίῳ. (ΙΑ.) Ὅτε δὲ μέλλουσι τὰ ἅγια δῶρα τῇ ἁγίᾳ τρα-
πέζῃ προσαχθῆναι, εἰσέρχονται οἱ πραιπόσιτοι, καὶ ὑπομιμνή-
σκουσι τοὺς δεσπότας, καὶ περιτιθέασιν αὐτοὺς τὰς ἑαυτῶν
χλαμμύδας, καὶ ἐξέρχονται οἱ δεσπόται μετὰ τῶν χλαμμύ-
C *δων αὐτῶν ἀποσκέπαστοι, καὶ διέρχονται διὰ τοῦ δεξιοῦ*
μέρους τῆς αὐτῆς ἐκκλησίας μετὰ τοῦ κουβουκλείου καὶ τῆς
συγκλήτου, ὀψικευόμενοι ὑπὸ τῶν σκήπτρων καὶ τῶν λοιπῶν
σκευῶν, καὶ ἀπέρχονται ὄπισθεν τοῦ ἄμβωνος· ἐκεῖσε γὰρ τὰ
ἅγια σκεύη ἵστανται ἐκδεχόμενα, καὶ αἱ τῶν δεσποτῶν λαμπά-
δες ἐκεῖσε οὕτως ἵστανται ἅπτουσαι. καὶ δὴ παραγενομένων
ἐκεῖ τῶν δεσποτῶν, αἴρουσιν οἱ πραιπόσιτοι τὰς λαμπάδας,
καὶ ἐπιδιδοῦσιν ἐν ταῖς χερσὶ τῶν δεσποτῶν, καὶ ὀψικεύουσιν
οἱ δεσπόται μετὰ τῶν λαμπάδων τὰ ἅγια, μετὰ καὶ τῆς συγ-
κλήτου καὶ τοῦ κουβουκλείου. καὶ τὰ σκῆπτρα καὶ τὰ λοιπὰ
D *σκεύη ἵστανται ἐν ταῖς οἰκείαις τάξεσι, καὶ οἱ δεσπόται ἀπερ-*

[R17] through the solea, stand outside the holy doors, the senior ruler on the right and the junior on the left, and they place their candles on the rails of the holy **[V1,13]** doors. The holy gifts go in and stand in the solea and the archdeacon goes and censes the rulers and then the patriarch, and after him[1] the holy altar. Then all the holy gifts go in, and after they have all gone in, the rulers take their leave of the patriarch and go outside through the right-hand side of the bema and go into the robing-room.

After this the rulers go out again in the same manner for the kiss. The patriarch stands inside the chancel barrier on the right-hand side of the bema towards the robing-room. The rulers, who stand[2] outside the chancel screen, first kiss the patriarch, and after him the *synkellos* and the metropolitans and archbishops and the protopapas of the Great Church and the archons of the patriarch. All those kissing the rulers are led up by the hand of the referendary. Then the rulers kiss the patriarch again and stand a little way below the chancel barrier and kiss all the members of the senate. All of these are led up by the hand of the master of ceremonies. Then, taking leave of the patriarch, the rulers go into the robing-room.

When it is time for the communion, the rulers again go out, in the manner previously described, and go away to the right-hand side of the bema and there receive

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1 Reading μετὰ τοῦτον following Vogt; cf. ms. and Bonn: μετὰ τούτων.

2 Adopting Vogt's emendation: ἱστάμενοι; cf. Bonn: ἱστάμενον; ms.: ἱσταμένου.

χόμενοι διὰ τῆς σωλέας, ἵστανται ἔξω τῶν ἁγίων θυρῶν, ὁ μὲν πρῶτος δεσπότης δεξιᾷ, ὁ δὲ δεύτερος ἀριστερᾷ, τιθέν- D τες τὰς τούτων λαμπάδας ἐν τοῖς στήθεσι τῶν ἁγίων θυρῶν. τὰ δὲ ἅγια εἰσερχόμενα εἰς τὴν σωλέαν ἵστανται, καὶ ἔρχεται ὁ ἀρχιδιάκονος, καὶ θυμιᾷ τοὺς δεσπότας, καὶ εἶθ' οὕτως τὸν πατριάρχην, καὶ μετὰ τούτων τὴν ἁγίαν τράπεζαν· καὶ εἶθ' οὕτως εἰσέρχονται πάντα τὰ ἅγια, καὶ μετὰ τὸ εἰσελθεῖν πάντα ἀποχαιρετίζουσι οἱ δεσπόται τὸν πατριάρχην, καὶ διέρχονται διὰ τοῦ δεξιοῦ μέρους τοῦ βήματος ἔξωθεν, καὶ εἰσέρχονται ἐν τῷ μητατωρίῳ, καὶ μετὰ τοῦτο ἐξέρχονται πάλιν οἱ δεσπόται ἐν τῷ αὐτῷ σχήματι εἰς τὴν ἀγάπην, καὶ Ed. L. 11 ἐν τῷ δεξιῷ μέρει τοῦ βήματος πρὸς τὸ μητατώριον ἵσταται ὁ πατριάρχης ἔνδον τῶν κιγκλίδων, καὶ ἐν πρώτοις οἱ δεσπόται ἀσπάζονται τὸν πατριάρχην ἱστάμενον ἔξω τῶν κιγκλίδων, καὶ μετ' ἐκεῖνον τόν τε σύγκελον καὶ τοὺς μητροπολίτας καὶ ἀρχιεπισκόπους καὶ τὸν πρωτοπαπᾶν τῆς μεγάλης ἐκκλησίας καὶ τοὺς ἄρχοντας τοῦ πατριάρχου· εἰσάγονται δὲ οὗτοι πάντες οἱ τοὺς δεσπότας ἀσπαζόμενοι διὰ χειρὸς τοῦ ῥεφερενδαρίου, καὶ εἶθ' οὕτως ἀσπάζονται πάλιν τὸν πατριάρχην, καὶ ἵστανται ὑποκάτω ὀλίγον τῶν κιγκλίδων, καὶ ἀσπάζονται τοὺς τῆς συγκλήτου πάντας· πάντες γὰρ οὗτοι B διὰ χειρὸς τοῦ τῆς καταστάσεως εἰσάγονται· καὶ ἀποχαιρετίζοντες οἱ δεσπόται τὸν πατριάρχην, εἰσέρχονται ἐν τῷ μητατωρίῳ. (IB). Ὅτε δὲ φθάσει ἡ κοινωνία, πάλιν ἐξέρχονται οἱ δεσπόται ἐν τῷ προειρημένῳ σχήματι, καὶ ἀπέρχονται ἐν τῷ δεξιῷ μέρει τοῦ βήματος, καὶ δέχονται κἀκεῖσε

[R18] the holy communion and, as usual, kiss the patriarch. Then they go into the robing-room and have breakfast there with the chief men and more intimate members of the senate. After the rulers have breakfasted the *praipositoi* go in, along with those in charge of the ceremonial dress, and they put the rulers' [V1,14] chlamyses on them, and then the said *praipositoi* lead in the patriarch and he kisses the rulers and goes out with them as far as the small door which leads to the Chapel of the Holy Well. The rulers and the patriarch stand at the threshold of the said door while the *praipositos* and the cashier stand outside the said door. The *praipositos* takes the gold purses from the hand of the cashier and hands them to the emperor, and the emperor gives them to those who are to receive them, that is to say, when the cashier cries out, "To so-and-so, the rulers are good." Those receiving this benefaction from the hand of the ruler are the archdeacon, the *ostiarioi*, the church-singers, the poor and the church-wardens. After this the rulers go out with the patriarch and go in through the curtain which hangs at the Chapel of the Holy Well, and the patriarch crowns them. After their crowning they take the oblations from the patriarch's hand, that is, the offerings, and they in turn give them to the *praipositoi*, and after this the patriarch gives the rulers the unguents, and in return he receives the

τὴν ἁγίαν κοινωνίαν, καὶ ἀσπαζόμενοι κατὰ τὸ εἰωθὸς τὸν πατριάρχην, εἰσέρχονται ἐν τῷ μητατωρίῳ, καὶ κραματίζουσιν ἐκεῖσε μετὰ τῶν μεγιστάνων καὶ οἰκειοτέρων ἀνθρώπων τῆς συγκλήτου· καὶ μετὰ τὸ κραματίσαι τοὺς δεσπότας εἰσέρχονται οἱ πραιπόσιτοι μετὰ καὶ τῶν ἐπὶ τῶν ἀλλαξί-
C *μων, καὶ ἐπιτιθέασι τοῖς δεσπόταις τὰς ἑαυτῶν χλανίδας, καὶ εἶθ' οὕτως εἰσάγουσιν οἱ αὐτοὶ πραιπόσιτοι τὸν πατριάρχην, καὶ ἀσπάζεται τοὺς δεσπότας, καὶ συνέξεισιν αὐτοῖς ἕως τῆς μικρᾶς θύρας τῆς εἰσφερούσης πρὸς τὸ ἅγιον φρέαρ. ἐν γὰρ τῇ φλιᾷ τῆς αὐτῆς θύρας ἵστανται οἵ τε δεσπόται καὶ ὁ πατριάρχης, ὁ δὲ πραιπόσιτος καὶ ὁ ἄργυρος ἵστανται ἔξω τῆς αὐτῆς θύρας· καὶ δὴ διὰ χειρὸς τοῦ ἀργύρου*
Ms. 27.a *λαμβάνει ὁ πραιπόσιτος τὰ χρυσᾶ βαλάντια καὶ ἐπιδίδωσι τῷ βασιλεῖ, καὶ ὁ βασιλεὺς δίδωσι τοῖς μέλλουσι ταῦτα λαμβάνειν, κράζοντος δηλονότι τοῦ ἀργύρου· „τῷ ὁ δεῖνα δεσπόται ἀγαθοί·" εἰσὶ δὲ οἱ λαμβάνοντες ταύτην τὴν εὐεργεσίαν διὰ χειρὸς τοῦ δεσπότου ὅ, τε ἀρχιδιάκονος καὶ οἱ ὀστιά-*
D *ριοι καὶ οἱ ψαλταὶ καὶ οἱ πένητες καὶ οἱ προσμονάριοι. καὶ μετὰ ταῦτα ἐξέρχονται οἱ δεσπόται μετὰ τοῦ πατριάρχου, καὶ εἰσέρχονται ἐν τῷ βήλῳ τῷ κρεμαμένῳ εἰς τὸ ἅγιον φρέαρ, καὶ στέφει αὐτοὺς ὁ πατριάρχης. καὶ μετὰ τὸ στεφθῆναι αὐτοὺς λαμβάνουσιν ἐκ χειρὸς τοῦ πατριάρχου τὰς εὐλογίας, ἤτοι προσφορὰς, καὶ ἀντιδίδουσι ταύτας τοῖς πραιποσίτοις, καὶ μετὰ ταῦτα δίδωσι τοῖς δεσπόταις ὁ πατριάρχης τὰ ἀλειπτὰ, καὶ ἀντιλαμβάνει παρὰ τῶν δεσποτῶν τὰ*

[R19] purses from the rulers[1] and the rulers kiss him and leave the Chapel of the Holy Well.

The first reception takes place outside the Chapel of the Holy Well. The faction of the Blues, along with their demarch, receives them there, and they acclaim the rulers as usual. Documents are not given on the return of the rulers as they are on their departure. The rest of the **[V1,15]** reception is conducted as previously described. Again, a second reception takes place at the arch of the vault there, outside the Chytos of the Chalke, at the Iron Gate,[2] and the demarch of the Greens, along with the Red deme, receives them there. The rest of the reception is conducted as previously described. Then a third reception takes place inside the Chalke beside the door which leads to the Scholai, and the *demokrates* of the Blues, that is, the *domestikos* of the *scholai,* along with his Peratic White deme, receives them there. The rest of the reception is conducted as previously described. After this a fourth reception takes place at the porch at the entrance to the Church of the Holy Apostles, that is, at the Scholai, and the *demokrates* of the Greens, that is, the *exkoubitos*, with his Peratic Red deme, receives them there. The

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1 SCHOLION: Note that the purse should contain 10 lbs of gold and if there is one emperor <he gives> the 10 lbs, but if there are two or even three, the 10 lbs are <shared>; and if there are <two> or even three besides the emperor, his amount should be higher than that of the others and theirs should be equal, so that between them they <add up to> the 10 lbs. (Vogt's edition is followed from "are <shared>": <μερί>ζονται αἱ δέκα λίτραι· ε<ἰ γὰρ δύο> (ἢ) καὶ γ' πλὴν τοῦ βασιλέως, ὀφείλει εἶναι τ<?> τὸ ποσὸν τοῦ δὲ ὑπὲρ τῶν ἄλλων, τῶν δ' ἐξίσης, ὡς συμ<πλη>ροῦσθ<αι> διὰ τῶν ἀμφοτέρ<ων> τὰς δέκα λίτρας.)

2 See note 1 at R27.11-12.

ἀποκόμβια· καὶ ἀσπάζονται οἱ δεσπόται τοῦτον, καὶ ἐξίασι Ed.L. 12 τοῦ ἁγίου φρέατος. καὶ γίνεται πρώτη δοχὴ ἔξω τοῦ ἁγίου φρέατος. (ΙΓ.) Καὶ δέχεται κἀκεῖσε τὸ μέρος τῶν Βενέτων μετὰ καὶ τοῦ ἑαυτῶν δημάρχου, καὶ ἀκτολογοῦσι τοὺς δεσπότας κατὰ τὸ εἰωθός· λιβελλάρια γὰρ οὐ δίδονται ἐν τῇ ὑποστροφῇ τῶν δεσποτῶν καθὼς καὶ ἐν τῇ ἀφίξει αὐτῶν· τὰ δὲ λοιπὰ τῆς δοχῆς ἐπιτελεῖται καθὼς προείρηται. καὶ πάλιν γίνεται δευτέρα δοχὴ εἰς τὴν ἔξω τοῦ χύτου τῆς χαλκῆς τοῦ ἐκεῖσε φορνικοῦ καμάραν εἰς τὴν σιδηρᾶν πύλην, καὶ δέχεται κἀκεῖσε ὁ δήμαρχος τῶν Πρασίνων μετὰ καὶ τοῦ δήμου τοῦ ῥουσίου· τὰ δὲ λοιπὰ τῆς δοχῆς ἐπιτελεῖται B καθὼς προείρηται. καὶ εἶθ' οὕτως γίνεται τρίτη δοχὴ ἔνδοθεν τῆς χαλκῆς πρὸς τὴν πύλην τὴν εἰσφέρουσαν εἰς τὰς σχολάς, καὶ δέχεται κἀκεῖσε ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν, μετὰ καὶ τοῦ περατικοῦ αὐτοῦ δήμου τοῦ λευκοῦ· τὰ δὲ λοιπὰ τῆς δοχῆς ἐπιτελεῖται καθὼς προείρηται. καὶ μετὰ ταύτην γίνεται τετάρτη δοχὴ εἰς τὸ προπύλαιον τῶν ἁγίων ἀποστόλων, ἤγουν εἰς τὰς σχολάς, καὶ δέχεται κἀκεῖσε ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ὁ ἐκσκούβιτος, μετὰ τοῦ περατικοῦ αὐτοῦ δήμου τοῦ ῥουσίου· τὰ

[R20] rest of the reception is conducted as previously described. A final reception takes place at the Tribunal, that is, in front of the Lamps, and the *demokrates* of the Blues, that is, the *domestikos*, along with his Peratic White deme, receives them there. The rest of the reception is conducted as previously described.

After this reception the rulers go via the Lamps and the Hall of the Exkoubitoi, and in the said Exkoubita the lawyers and the *dipanitai*[1] and the *kankellarioi* of the quaestor again raise the cheers, as previously described, that is, while they stand in their particular places. When the rulers go through the Hall of the Kandidatoi, at the door of the said hall which leads out to the courtyard of the Hall of the Nineteen Couches, two chanters stand and recite for the rulers the customary words for the feast. From there they go into the Consistory, that is to say, where the following wait and pray for the rulers: the chief imperial secretary and the protonotary - with the imperial secretaries and rest of the offices - and the notaries and **[V1,16]** chartularies and the rest. The emperor's men again stand in the Onopodion, along with their *katepano* and their *domestikos*; the *magistroi* and proconsuls and patricians and holders of high office, together with the master of ceremonies, go into the Vestibule of the Gold Hand and these stand on the right, while on the left are the members of the Chrysotriklinos.

When the rulers go through with both the *manglabion*

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1 See note 2 at R12.2.

δὲ λοιπὰ τῆς δοχῆς ἐπιτελεῖται καθὼς προείρηται. καὶ τε- C *λευταία δοχὴ γίνεται εἰς τὸ τριβουνάλιον, ἤγουν πρὸ τῶν* Ms. 27.b *λύχνων, καὶ δέχεται κἀκεῖ ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος, μετὰ καὶ τοῦ περατικοῦ αὐτοῦ δήμου τοῦ λευκοῦ· τὰ δὲ λοιπὰ τῆς δοχῆς ἐπιτελεῖται καθὼς προείρηται.* *(ΙΔ.) Καὶ δὴ μετὰ ταύτην τὴν δοχὴν διέρχονται οἱ δεσπόται διά τε τῶν λύχνων καὶ τοῦ τρικλίνου τῶν ἐκσκουβίτων, ἐν δὲ τοῖς αὐτοῖς ἐκσκουβίτοις πάλιν εὐφημοῦσι τὰς εὐφημίας οἵ τε νομικοὶ καὶ οἱ διπανῖται καὶ οἱ τοῦ κοιαίστωρος καγκελλάριοι καθὼς καὶ προείρηται, δηλονότι ἐν τοῖς οἰκείοις* D *τόποις ἱστάμενοι. τῶν δὲ δεσποτῶν διερχομένων διὰ τοῦ τρικλίνου τῶν κανδιδάτων ἐν τῇ θύρᾳ τοῦ αὐτοῦ τρικλίνου τῇ ἐξαγούσῃ ἐπὶ τὸ ἐξάερον τῶν δεκαεννέα ἀκκουβίτων, ἵστανται δύο βουκάλιοι, τὰ συνήθη τῆς ἑορτῆς λέγοντες τοῖς δεσπόταις· καὶ ἀπὸ τῶν ἐκεῖσε εἰσέρχονται ἐν τῷ κονσιστωρίῳ, κἀκεῖσε δηλονότι ἐναπομενόντων καὶ ἐπευχομένων τοῖς δεσπόταις, ὅ, τε πρωτοασηκρήτης καὶ ὁ πρωτονοτάριος μετὰ* Ed. L.13 *τῶν ἀσηκρητῶν καὶ λοιπῶν ὀφφικίων, τούς τε νοταρίους καὶ χαρτουλαρίους καὶ λοιπούς· ἐν δὲ τῷ ὀνοποδίῳ πάλιν ἵστανται οἱ βασιλικοὶ ἄνθρωποι, μετὰ καὶ τοῦ κατεπάνω αὐτῶν καὶ τοῦ δομεστίκου αὐτῶν· οἱ δὲ μάγιστροι καὶ ἀνθύπατοι καὶ πατρίκιοι καὶ ὀφφικιάλιοι ἅμα τοῦ τῆς καταστάσεως εἰσέρχονται ἐν τῷ στενακίῳ τῆς χρυσῆς χειρός, καὶ ἵστανται δεξιᾷ μὲν οὗτοι, ἀριστερᾷ δὲ οἱ τοῦ χρυσοτρικλίνου.* *(ΙΕ.) Καὶ δὴ τῶν δεσποτῶν διερχομένων μετά τε τοῦ μαγλα-*

[R21] and the great *hetaireia*, all those standing there and those accompanying the rulers pray.[1] The rulers go into the Hall of the Augousteus alone, for the members of the *kouboukleion* go ahead there with the *praipositoi* and stand there in a line by the couches. When the rulers enter alone with the staff of the bedchamber, the doors of the Hall of the Augousteus are closed by the *koubikoularioi* and the *praipositos* says this Latin word, *Bit.*[2] The herald of the *kouboukleion* receives them and says in a fine sonorous voice, "Welcome," and all the members of the *kouboukleion* respond, reciting, "Welcome, *moultousanoi.*"[3] On the holy Great Sunday, that is, of holy Easter, and only then, they also add this Latin phrase, *Ano phillikesime.*[4] After this the rulers, with the *kouboukleion,* go into the imperial apartment of the Octagon in front of the Church of St Stephen, and there their crowns are removed, they take off their chlamyses and they go into the bedchamber of the Daphne in *divetesia.* Putting on their head-dress and gold-bordered *sagia* there, they go into the Sacred Palace, that is to say, with the *praipositoi* going ahead with the *kouboukleion.* When the *kouboukleion* enters the Chrysotriklinos [V1,17] with the *praipositoi* they stand in a line across the said Chrysotriklinos, and when the rulers go through they pray the

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1 i.e. they recite prayers for the rulers.

2 Here the meaningless word βιτ of the ms. is interpreted as the Latin *Dic* or, as Vogt, the plural, *Dicite* (Speak!) rather than as Bonn's *Fit*; cf. διθ of the ms. at R69.18 & R136.10, also interpreted as *Dic.*

3 οἱ μουλτουσανοι: for the Latin *multos annos*, "for many years"; cf. R69.21 & R371.9.

4 "A very favourable year," probably for the Latin vocative *anne felicissime*; cf. at R69.21 & R136.12.

βίου καὶ τῆς μεγάλης ἑταιρείας, ἐπεύχονται πάντες οἱ κἀ-
κεῖσε ἱστάμενοι καὶ οἱ τοῖς δεσπόταις συνιόντες. τῶν δὲ B
δεσποτῶν μόνων εἰσερχομένων ἐν τῷ τρικλίνῳ τοῦ αὐγουστέως,
κἀκεῖσε γὰρ οἱ τοῦ κουβουκλείου προπορευόμενοι μετὰ τῶν
πραιποσίτων, καὶ αὐτοὶ κἀκεῖσε στιχηδὸν ἐπὶ ἀκκουβίτων
ἵστανται, καὶ δὴ τῶν δεσποτῶν μετὰ τῶν κοιτωνιτῶν καὶ μόνον
εἰσιόντων, κλείονται μὲν αἱ τοῦ αὐγουστέως θύραι διὰ τῶν Ms. 28. a
κουβικουλαρίων, ὁ δὲ πραιπόσιτος λέγει ταύτην Ῥωμαϊκὴν
λέξιν· „βίτ." καὶ δέχεται ὁ τοῦ κουβουκλείου φωνοβόλος, καὶ
λέγει εὐήχως πῶς καὶ ἐναρμονίως· „καλῶς". καὶ ἀποκρίνονται
οἱ τοῦ κουβουκλείου πάντες καὶ λέγουσιν· „καλῶς ἤλθετε οἱ
μουλτουσανοι·" ἐν δὲ τῇ ἁγίᾳ καὶ μεγάλῃ κυριακῇ, ἤγουν τοῦ
ἁγίου πάσχα, καὶ μόνον προστιθέασι καὶ ταύτην τὴν Ῥω- C
μαίαν λέξιν· „ἄνω φιλλικήσιμε." (Ιϛ'.) Καὶ μετὰ ταῦτα εἰσ-
έρχονται οἱ δεσπόται μετὰ τοῦ κουβουκλείου ἐν τῷ ὀκταγώνῳ
κουβουκλείῳ τῷ πρὸ τοῦ ἁγίου Στεφάνου, καὶ ἐκεῖσε ἀπο-
στέφονται, ἐκβάλλοντες καὶ τὰς ἑαυτῶν χλαμύδας, καὶ εἰσέρ-
χονται ἐν τῷ κοιτῶνι τῆς Δάφνης ἀπὸ διβητησίων, κἀκεῖσε
σκεπαζόμενοι καὶ τὰ χρυσοπερίκλειστα ἀμφιεννύμενοι σα-
γία, εἰσέρχονται εἰς τὸ ἱερὸν παλάτιον, δηλονότι προπορευο-
μένων τῶν πραιποσίτων μετὰ τοῦ κουβουκλείου. καὶ δὴ ἐν
τῷ χρυσοτρικλίνῳ εἰσιόντος τοῦ κουβουκλείου μετὰ τῶν πραι-
ποσίτων, ἵστανται στιχηδὸν ἐπ' εὖρος τοῦ αὐτοῦ χρυσοτρι- D
κλίνου, καὶ τῶν δεσποτῶν διερχομένων, ἐπεύχονται τὸ „εἰς

[R22] "May God guide your reign for many good years." When the members of the *kouboukleion* leave with the *praipositoi*, the rulers turn back and give thanks to God, offering a prayer in the conch of the said Chrysotriklinos where there is represented the holy image of our Lord and God, as God and man, seated on a throne. Then they go into their sacred bedchamber.

It should be known that the holy Great Sunday of Easter and holy Pentecost and the divinely bright Transfiguration and the holy feast of the Nativity of our Lord and God and the holy and very brilliant day of Epiphany are conducted following this ceremonial and format.

It should be recognized that on the holy Great Sunday the rulers go out in accordance with the format previously described, changing into their *divetesia* in the bedchamber of the Palace of Daphne. When all the members of the senate have been gathered together in the portico of the great Hall of the Nineteen Couches and in the Onopodion, the *praipositoi* go in and advise the rulers. The rulers put on their *tzitzakia*[1] and go out past the great couch of the Hall of the Nineteen Couches escorted by the *kouboukleion* and the *manglabitai* and the *hetaireia* who stand to the right and left in this hall. The rulers sit on the gold chairs set with precious stones on the right-hand side of the said hall. Then the rector goes in,

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[1] SCHOLION: Note that the *tzitzakia* are Khazar garments which were introduced to this imperial and divinely-guarded City by the *augousta* from Khazaria. (i.e. Constantine V's wife who, on her marriage in 750, took the name Irene.)

πολλοὺς καὶ ἀγαθοὺς χρόνους ὁ Θεὸς ἀγάγοι τὴν βασιλείαν
ὑμῶν." τῶν δὲ τοῦ κουβουκλείου μετὰ τῶν πραιποσίτων
ἐξιόντων, ὑποστρέφουσιν οἱ δεσπόται, καὶ τῷ Θεῷ ἀπευχα-
ριστοῦσιν, εὐχὴν ἀποδιδόντες ἐν τῇ κόγχῃ τοῦ αὐτοῦ χρυ-
σοτρικλίνου, ἐν ᾧ ἱστόρηται ἡ τοῦ Κυρίου ἡμῶν καὶ Θεοῦ
θεανδρίκελος ἁγία εἰκὼν ἐπὶ θρόνου καθεζομένη, καὶ εἶθ'
οὕτως εἰσέρχονται ἐν τῷ ἱερῷ αὐτῶν κοιτῶνι. χρὴ δὲ εἰδέ-
ναι, ὅτι κατὰ τὴν τάξιν ταύτην καὶ τὸν τύπον ἐπιτελεῖται
Ed. L. 14 *ἥ τε ἁγία καὶ μεγάλη κυριακὴ τοῦ πάσχα καὶ ἡ ἁγία πεντη-*
κοστὴ καὶ ἡ θεολαμπὴς μεταμόρφωσις ἥ τε ἁγία καὶ γενέ-
θλιος τοῦ Κυρίου ἡμῶν καὶ Θεοῦ ἑορτὴ καὶ ἡ ἁγία ὑπέρ-
λαμπρος τῶν φώτων ἡμέρα. (ΙΖ.) Χρὴ γινώσκειν, ὅτι τῇ
ἁγίᾳ καὶ μεγάλῃ κυριακῇ ἐξιόντων τῶν δεσποτῶν κατὰ τὸν
προειρημένον τύπον καὶ ἀλλασσόντων τὰ ἑαυτῶν διβητήσια
Ms. 28. b *ἐν τῷ κοιτῶνι τῆς Δάφνης, ὅτε ἀποσυναχθῶσι πάντες οἱ τῆς*
συγκλήτου ἐν τῷ πόρτηκι τοῦ μεγάλου τρικλίνου τῶν ιθ'
ἀκκουβίτων καὶ ἐν τῷ ὀνοποδίῳ, εἰσέρχονται οἱ πραιπόσιτοι,
B *καὶ ὑπομιμνήσκουσι τοὺς δεσπότας, καὶ βάλλουσιν οἱ δεσπό-*
ται τὰ ἑαυτῶν τζιτζάκια, καὶ ἐξέρχονται διὰ τοῦ μεγάλου
ἀκκουβίτου τῶν ιθ' ἀκκουβίτων, ὀψικευόμενοι ὑπὸ τοῦ κου-
βουκλείου καὶ τῶν μαγλαβιτῶν καὶ τῆς ἑταιρείας, ἱσταμέ-
νων δεξιᾷ καὶ ἀριστερᾷ τοῦ τοιούτου τρικλίνου, ἐν δὲ τῷ δε-
ξιῷ μέρει τοῦ αὐτοῦ τρικλίνου καθέζονται ἐν τοῖς χρυσοῖς
καὶ διαλίθοις σελλίοις. καὶ εἶθ' οὕτως εἰσέρχεται ὅ, τε ῥαί-

[R23] and the *praipositoi* and members of the *kouboukleion*, and they kiss the rulers. After this, at **[V1,18]** a sign from the ruler, the *praipositos* signals with his chlamys to the *ostiarios* who holds the gold staff, and he goes out to bring in from the right-hand side, in a line, the *katepano* of the emperor's men along with the *domestikos* and those in charge of the Chrysotriklinos and the master of ceremonies and the silentaries and the *admensounalios*. The *ostiarios*, having gone in, stands inside the curtain and the *praipositos* receives a sign from the ruler, and with his chlamys signals to the *ostiarios*, and the *ostiarios*, making obeisance respectfully before the rulers, strikes the curtain with his right hand, backwards. Those mentioned above are led in through the curtain which has been drawn back by the silentiaries, and they, too, kiss the rulers and leave again, one by one, by the way they came.

After this the rulers stand up and the *koubikoularioi* lift up the chairs and stand them in the middle of the said hall in the area in the shape of the letter Pi[1] decorated with ivy and myrtle and rosemary. Then the *praipositos* again receives a sign from the ruler, and he goes into the middle of the said area and makes obeisance respectfully and goes out to bring in the groups. The two *ostiarioi* also leave with him and they stand inside the curtain, and one of them, that is, the one on the right,

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1 Following Vogt, who emends the T of the ms. to Π (pi) on the basis of R69.20. In the Bonn text, but not the Latin translation, the letter T has been omitted. Cf. also the pi-shaped area in the Hippodrome variously referred to as the Stama or Pi or φῖνα (Latin *finis*).

κτωρ καὶ οἱ πραιπόσιτοι καὶ οἱ τοῦ κουβουκλείου, καὶ ἀσπάζονται τοὺς δεσπότας, καὶ μετὰ τοῦτο διὰ νεύματος τοῦ δεσπότου νεύει διὰ τῆς ἑαυτοῦ χλανίδος τῷ ὀστιαρίῳ τῷ τὴν χρυσῆν βέργαν κατέχοντι, καὶ ἐξέρχεται τοῦ εἰσάξαι ἀπὸ τοῦ δεξιοῦ μέρους στιχηδὸν τόν τε κατεπάνω τῶν βασι- C λικῶν, μετὰ καὶ τοῦ δομεστίκου καὶ τῶν ἐπὶ τοῦ χρυσοτρικλίνου τοῦ τε τῆς καταστάσεως καὶ τῶν σιλεντιαρίων καὶ τοῦ ἀδμηνσουναλίου. καὶ εἰσερχόμενος ὁ ὀστιάριος ἔνδοθεν τοῦ βήλου, ἵσταται, καὶ λαμβάνει νεῦμα ὁ πραιπόσιτος παρὰ τοῦ δεσπότου, καὶ διὰ τῆς οἰκείας χλανίδος νεύει τῷ ὀστιαρίῳ, καὶ δὴ ὁ ὀστιάριος σχηματοειδῶς πως προσκυνῶν τοὺς δεσπότας, μετὰ τῆς δεξιᾶς χειρὸς ὀπισθίως κρούει τὸ βῆλον, καὶ διὰ τοῦ βήλου ὑπὸ τῶν σιλεντιαρίων συρομένου εἰσάγονται οἱ προειρημένοι, καὶ ἀσπάζονται καὶ αὐτοί, καὶ πάλιν ἐξίασιν εἷς καθ' εἷς δι' ἧς ἦλθον ὁδοῦ. (IH.) Καὶ μετὰ ταῦτα ἀνίστανται οἱ δεσπόται, καὶ αἴρουσιν οἱ κουβικουλάριοι τὰ D σελλία, καὶ ἱστῶσιν αὐτὰ εἰς τὴν ἐκ κισσοῦ καὶ μυρσίνης καὶ δενδρολιβάνου κατεσκευασμένην ἐν εἴδει τοῦ ταῦ στοιχείου φῖναν ἐν τῷ μέσῳ τοῦ αὐτοῦ τρικλίνου. καὶ εἶθ' οὕτως λαμβάνει πάλιν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ δεσπότου, καὶ εἰσέρχεται μέσον τῆς αὐτῆς φίνας, καὶ προσκυνεῖ σχηματοειδῶς πως, καὶ ἐξέρχεται τοῦ εἰσαγαγεῖν τὰ βῆλα. καὶ συνεξίασιν αὐτῷ καὶ οἱ δύο ὀστιάριοι, καὶ ἵστανται ἔνδοθεν τοῦ βήλου, καὶ ὁ εἷς ἐξ αὐτῶν, ἤγουν ὁ δεξιός, προσ- Ed. L. 15.

[R24] also makes obeisance respectfully before the rulers and thus with his right hand, backwards, strikes the two curtains. The silentiaries draw back the curtains to each side, that is, to right and left, and the *praipositos* goes in, preceding the order of both the *magistroi* and proconsuls, that is, those wearing the twelve *loroi* woven with gold.[1] **[V1,19]** The *praipositos* stands in his particular place, and likewise the *ostiarioi* stand in their particular places, while the *magistroi* and the rest kiss the rulers as prescribed, firstly their knees, then their hands and then their mouth, and they stand to right and left according to their orders.

The *praipositos* again goes out in the same manner with the said *ostiarioi*, and the two *ostiarioi* again go in as previously described, and the *ostiarios* standing on the left acts just like the one on the right, that is, as previously recorded. The second group is led in as in the first case: the proconsuls and patricians in their *kamisia* and white chlamyses with gold *tablia*, and they also kiss the rulers and stand to right and left beyond those wearing the gold *loroi*. Again the *praipositos* goes out in the same manner as previously described and leads in the third group, the *protospatharioi* and holders of high office, and if there happen to be holders of high office in other ranks,[2] they, too, kiss the rulers and they, too, stand to right and left

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1 15 *loroi* woven with gold were stored in the Church of the Lord; R641.8.

2 The clause "and if there happen to be holders of high office in other ranks" (καὶ εἰ τύχῃ καὶ ἐν ἄλλοις ἀξιώμασιν εἶναι ὀφφικιαλίους) is inadvertently omitted in the Bonn edition.

Ns. 29. A *κυνῶν καὶ αὐτὸς σχηματοειδῶς πῶς τοὺς δεσπότας, καὶ οὕτως μετὰ τῆς δεξιᾶς χειρὸς ὀπισθίως κρούει τὰ δύο βῆλα. οἱ δὲ σιλεντιάριοι σύρουσι διχῶς τὰ βῆλα, οἷον δεξιᾷ καὶ ἀριστερᾷ, καὶ εἰσέρχεται ὁ πραιπόσιτος, προπορευόμενος τῇ τάξει τῶν τε μαγίστρων καὶ ἀνθυπάτων, ἤγουν τῶν φορούντων τοὺς δώδεκα χρυσοϋφάντους λώρους. καὶ ὁ μὲν πραιπόσιτος ἵσταται εἰς τὸν ἴδιον τόπον, ὁμοίως καὶ οἱ ὀστιάριοι ἵστανται εἰς τοὺς ἰδίους τόπους, οἱ δὲ μάγιστροι καὶ οἱ λοιποὶ ἀσπάζονται κατὰ τύπον τοῖς δεσπόταις· πρῶτον μὲν τοῖς αὐτῶν γόνασι, ἔπειτα καὶ ταῖς χερσὶν, καὶ εἶθ' οὕτως* B *τῷ στόματι, καὶ ἵστανται δεξιᾷ καὶ ἀριστερᾷ κατὰ τὰς οἰκείας τάξεις. (ΙΘ.) Καὶ πάλιν ἐξέρχεται ὁ πραιπόσιτος ἐν τῷ αὐτῷ σχήματι μετὰ τῶν αὐτῶν ὀστιαρίων, καὶ εἰσέρχονται πάλιν οἱ δύο ὀστιάριοι καθὼς προείρηται, καὶ ἐνεργεῖ ὁ ἀριστερᾷ ἱστάμενος ὀστιάριος καθὼς καὶ ὁ εἰς τὰ δεξιά, ἤγουν ὡς προγέγραπται. καὶ εἰσάγονται κατὰ τὸ πρῶτον σχῆμα δεύτερον βῆλον, οἵ τε ἀνθύπατοι καὶ πατρίκιοι μετὰ τῶν ἑαυτῶν καμησίων καὶ τῶν λευκῶν χρυσοταβλίων χλανιδίων, καὶ ἀσπάζονται καὶ αὐτοὶ τοὺς δεσπότας, καὶ ἵστανται δεξιᾷ καὶ ἀριστερᾷ ὑποκάτω τῶν φορούντων τοὺς χρυσοῦς* C *λώρους. καὶ πάλιν ἐξέρχεται ὁ πραιπόσιτος ἐν τῷ αὐτῷ σχήματι καθὼς καὶ προείρηται, καὶ εἰσάγει γ' βῆλον, τοὺς πρωτοσπαθαρίους καὶ ὀφφικιαλίους, καὶ ἀσπάζονται καὶ αὐτοὶ τοὺς δεσπότας, καὶ ἵστανται καὶ αὐτοὶ δεξιᾷ καὶ ἀριστε-*

[R25] beyond the second group. Again, after this the *praipositos* goes out in the same manner as previously recorded and leads in the fourth group, the imperial secretaries and notaries of the bureaux, and they, too, kiss the rulers and they, too, stand to right and left beyond the order of the third group.

When they are all standing in their particular places, at a sign from the ruler the *praipositos* says in a fine sonorous voice, "If you please." After this they all pray, "May God guide your just reign for many good years." After **[V1,20]** everyone's departure the rulers stand and go up to the great couch with only the *praipositoi* and the staff of the bedchamber. At the silver columns of the said couch hang curtains so that the rulers are not seen when they put on their *loroi* - for the members of the *kouboukleion* who are in charge of the ceremonial dress and the *vestetores* put the *loroi* on the rulers at the said couch, with the *praipositoi* and the deputy[1] and the staff of the bedchamber. After the rulers have been dressed in their *loroi* and have been been crowned by the *praipositoi*, they take in their right hand the *akakia* and in their left the gold crosses decorated with precious stones and pearls, and when they have gone down the steps of the said couch, both the members of the *manglabion* and of the *hetaireia* pray for them. The rulers go out through the middle of the said hall, escorted by the

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[1] i.e. the deputy *papias*.

ρᾷ ὑποκάτω τοῦ δευτέρου βήλου, καὶ πάλιν μετὰ τοῦτο ἐξέρχεται ἐν τῷ αὐτῷ σχήματι ὁ πραιπόσιτος καθὼς καὶ προγέγραπται, καὶ εἰσάγει δʹ βῆλον, τοὺς ἀσηκρῆτας καὶ νοταρίους τῶν σεκρέτων, καὶ ἀσπάζονται καὶ αὐτοὶ τοὺς δεσπότας, καὶ ἵστανται καὶ αὐτοὶ δεξιᾷ καὶ ἀριστερᾷ ὑποκάτω τῆς τάξεως τοῦ τρίτου βήλου. (K.) Καὶ πάντων στάντων εἰς τοὺς ἰδίους τόπους, λέγει διὰ νεύματος τοῦ δεσπότου ὁ πραι- D πόσιτος εὐήχως πῶς καὶ ἐναρμονίως· „κελεύσατε." καὶ μετὰ Ms. 29. L τοῦτο ἐπεύχονται πάντες· „εἰς πολλοὺς χρόνους καὶ ἀγαθοὺς ὁ Θεὸς ἀγάγοι τὴν δικαίαν ὑμῶν βασιλείαν" καὶ μετὰ τὸ ἐκβῆναι πάντας ἀνίστανται οἱ δεσπόται, καὶ ἀνέρχονται ἐν τῷ μεγάλῳ ἀκκουβίτῳ μετὰ τῶν πραιποσίτων καὶ τῶν κοιτωνιτῶν καὶ μόνων· ἐν τοῖς γὰρ ἀργυροῖς κίοσι τοῦ αὐτοῦ ἀκκουβίτου κρέμανται βῆλα πρὸς τὸ μὴ ὁρᾶσθαι τοὺς δεσπότας, ὅτε ἐνδιδύσκονται τοὺς λώρους· ἐν γὰρ τῷ αὐτῷ ἀκκουβίτῳ ἐνδύουσι τοὺς δεσπότας τοὺς λώρους οἵ τε τῶν ἀλλαξίμων τοῦ κουβουκλείου καὶ οἱ βεστήτορες, μετὰ τῶν πραιποσίτων καὶ τοῦ δευτέρου καὶ τῶν κοιτωνιτῶν. καὶ μετὰ Ed. L. 16 τὸ ἐνδυθῆναι τοὺς λώρους τοὺς δεσπότας καὶ ὑπὸ τῶν πραιποσίτων στεφθῆναι λαμβάνουσιν ἐν μὲν τῇ δεξιᾷ χειρὶ τὴν ἀκακίαν, ἐν δὲ τῇ εὐωνύμῳ τοὺς ἐκ λίθων καὶ μαργάρων ἠμφιεσμένους χρυσοῦς σταυροὺς, καὶ ὅτε κατέλθωσι τὰ βάθρα τοῦ αὐτοῦ ἀκκουβίτου, ἐπεύχονται αὐτοῖς οἵ τε τοῦ μαγλαβίου καὶ οἱ τῆς ἑταιρείας. οἱ δὲ δεσπόται ἐξέρχονται τὴν μέσην τοῦ αὐτοῦ τρικλίνου, ὀψικευόμενοι ὑπὸ τοῦ κου-

[R26] *kouboukleion* into the portico, and from there they go away to the Onopodion and the first reception takes place there, with the *magistroi* and proconsuls wearing the *loroi* and the rest in their particular ceremonial dress. From there they go down into the Consistory and what follows is conducted just as also described above and as in the rest of the processions.

It is necessary to know this: that on the holy Great Sunday of Easter, for the holy gifts and for the kiss and the holy communion, the rulers go out in their chlamyses as in the rest of the processions, and not in their *loroi*, but after the breakfast they put on their *loroi*, and what follows is conducted as in the rest of the processions.

It should be recognized that on the feast of the birth of the most holy [V1,21] Theotokos[1] the rulers are not crowned as in the rest of the processions, but everything is performed as previously described: the rulers go out from the bedchamber of the Palace of Daphne in *divetesia*, and in the imperial apartment of the Octagon they put on their chlamyses as prescribed for the processions previously described. What follows is conducted as in the rest of the processions except that receptions by the demes do not take place,[2] but at the places where the receptions take place the notaries of the two factions and the instructors

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1 September 8th. SCHOLION: Note that in this festival the rulers do not go from the imperial apartment of the Octagon into the Church of St Stephen, but go directly to the bedchamber.

2 SCHOLION: Note that in this procession [receptions] do not take place in the portico of [the] Augousteus, in [the] Gold Hand, [but in the] Onopodion and in the [Con]sistory; the [rest] is as previously described.

βουκλείου εἰς τὸν πόρτηκα, καὶ ἀπὸ τῶν ἐκεῖσε ἀπέρχονται ἐν τῷ ὀνοποδίῳ, καὶ γίνεται ἡ δοχὴ ἐκεῖ, οἵ τε μάγιστροι καὶ ἀνθύπατοι οἱ φοροῦντες τοὺς λώρους καὶ οἱ λοιποὶ μετὰ B *τῶν ἰδίων ἀλλαξίμων, καὶ ἀπὸ τῶν ἐκεῖσε κατέρχονται ἐν τῷ κονσιστωρίῳ, καὶ τὰ ἑξῆς ἐπιτελεῖται καθὼς καὶ ἀνωτέρω εἴρηται καὶ ἐν ταῖς λοιπαῖς προελεύσεσι.* (*K.Δ.*) *Καὶ τοῦτο δεῖ εἰδέναι, ὅτι ἡ ἁγία καὶ μεγάλη κυριακή, εἰς τὰ ἅγια καὶ εἰς τὸν ἀσπασμὸν καὶ εἰς τὴν ἁγίαν κοινωνίαν μετὰ τῶν χλανιδίων ἐξέρχονται οἱ δεσπόται καθὼς καὶ ἐν ταῖς λοιπαῖς προελεύσεσι, καὶ οὐ μετὰ τῶν λώρων, ἀπὸ δὲ τοῦ κράματος ἀμφιέννυνται τοὺς λώρους, καὶ τὰ ἑξῆς ἐπιτελεῖται καθὼς καὶ ἐν ταῖς λοιπαῖς προελεύσεσι. χρὴ γινώσκειν, ὅτι τῇ ἑορτῇ τοῦ γενεσίου τῆς ὑπεραγίας Θεοτόκου οὐ στέφονται οἱ δεσπόται καθὼς καὶ ἐν ταῖς λοιπαῖς προελεύσεσιν, ἀλλὰ πάντων τελουμένων καθὼς προείρηται, ἐξέρχονται* C Ms. 30.a *οἱ δεσπόται ἀπὸ διβητησίου ἀπὸ τοῦ κοιτῶνος τῆς Δάφνης, καὶ ἐν τῷ ὀκταγώνῳ κουβουκλείῳ βάλλουσι τὰς ἑαυτῶν χλανίδας κατὰ τὸν τύπον τῶν προλεχθεισῶν προελεύσεων, καὶ τὰ ἑξῆς ἐπιτελεῖται καθὼς καὶ ἐν ταῖς λοιπαῖς προελεύσεσι· πλὴν δοχαὶ παρὰ τῶν δήμων οὐ γίνονται, ἀλλ' ἐν τοῖς τόποις, ἐν οἷς αἱ δοχαὶ γίνονται, οἱ τῶν δύο μερῶν νοτάριοι καὶ μαΐ-*

[R27] address the rulers in Latin with the words appropriate to the feast. The notary of the faction of the Blues has to walk closely behind the rulers from the reception at the Lamps and recite the prescribed iambic verses as far as the doors which lead to the Scholai. From the great doors which lead in there, that is, from the porch at the entrance to the Church of the Holy Apostles, the instructor of the faction of the Greens begins to recite the iambic verses as far as the great door of the Scholai which leads out to the tholos of the Chalke. Inside the said door stands the instructor of the faction of the Blues and from there he in turn begins to recite the iambic verses as far as the vestibule[1] which leads out to the colonnade of the Chapel of the Holy Well. Outside the Iron Gate of the said vestibule where the porch is, the notary of the faction of the Greens stands, and from there he in turn begins to recite the iambic verses as far as the Chapel of the Holy Well.

When the rulers go into the Chapel of the Holy Well, with triple obeisance with candles they give thanks to God. Having made obeisance before the Holy Well, they go in through the door which leads in from [V1,22] there into the church[2] and the patriarch stands there with his customary support staff and retinue. After the patriarch has censed the rulers as prescribed, the rulers kiss him and then go in through the door there which leads to the right-hand side of the bema. There all the members of the senate stand praying

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1 For this vestibule or passage, the Iron Gate, and vault or porch (the Chytos?) and the colonnade then leading to the Chapel of the Holy Well, see Mango, *The Brazen House* (1959), 85-87. See, too, R19,8-9.

2 i.e. Hagia Sophia.

στωρες ῥωμαΐζουσι τοὺς δεσπότας τὰ τῇ ἑορτῇ ἁρμόζοντα, ἀπὸ μὲν τῆς δοχῆς τῶν λύχνων ὁ τοῦ μέρους τῶν Βενέτων νοτάριος, καὶ δεῖ αὐτὸν περιπατεῖν ὄπισθεν τῶν δεσποτῶν πλησίον καὶ λέγειν τοὺς κατὰ τύπον ἰάμβους ἕως τῶν πυλῶν D *τῶν ἀγόντων εἰς τὰς σχολάς. ἀπὸ γὰρ τῶν ἐκεῖσε εἰσφερόντων μεγάλων πυλῶν, ἤγουν ἀπὸ τοῦ προπυλαίου τῶν ἁγίων ἀποστόλων, ἄρχεται ἰαμβίζειν ὁ τοῦ μέρους τῶν Πρασίνων μαΐστωρ ἕως τῆς μεγάλης πύλης τῶν σχολῶν τῆς ἐξαγούσης ἐπὶ τὸν τῆς χαλκῆς θόλον. ἔνδοθεν γὰρ τῆς αὐτῆς πύλης ἵσταται ὁ τοῦ μέρους τῶν Βενέτων μαΐστωρ, καὶ ἀπὸ τῶν ἐκεῖσε ἄρχεται καὶ αὐτὸς ἰαμβίζειν ἕως τοῦ στενακίου τοῦ ἐξάγοντος πρὸς τὸν ἔμβολον τοῦ ἁγίου φρέατος· ἔξω γὰρ τῆς σιδηρᾶς πύλης τοῦ αὐτοῦ στενακίου, ἐν ᾧ τὸ εἴλημά ἐστιν, ἵσταται ὁ τοῦ μέρους τῶν Πρασίνων νοτάριος, καὶ* Ed. L. 17 *ἀπὸ τῶν ἐκεῖσε ἄρχεται καὶ αὐτὸς ἰαμβίζειν ἕως τοῦ ἁγίου φρέατος. (ΚΒ.) Καὶ δὴ τῶν δεσποτῶν εἰσερχομένων ἐν τῷ ἁγίῳ φρέατι, διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως* B *ἀπευχαριστοῦσι τῷ Θεῷ, καὶ προσκυνήσαντες τὸ ἅγιον φρέαρ, εἰσέρχονται διὰ τῆς εἰσαγούσης πύλης ἀπὸ τῶν ἐκεῖσε εἰς τὴν ἐκκλησίαν· ἐκεῖσε γὰρ ἵσταται ὁ πατριάρχης μετὰ τῆς συνήθους αὐτῷ ὑπηρεσίας καὶ τάξεως. καὶ δὴ τοῦ πατριάρχου θυμιῶντος κατὰ τὸν τύπον τοὺς δεσπότας, ἀσπάζονται αὐτὸν οἱ δεσπόται, καὶ εἶθ' οὕτως εἰσέρχονται διὰ τῆς ἐκεῖσε εἰσφερούσης πύλης πρὸς τὸ δεξιὸν μέρος τοῦ βήματος·* Ms. 30. b *ἐκεῖσε γὰρ οἱ τῆς συγκλήτου πάντες ἵστανται ἐπευχόμενοι*

[R28] for the rulers. From there they go in to the holy doors, and with triple obeisance with candles they give thanks to God, and they perform what follows as prescribed. Then the patriarch takes the censer from the hands of the *kastresios* and hands it to the emperor, and the emperor censes all around the holy altar. After the censing, both the patriarch and the emperor stand in front of the holy altar and, when the response by the archdeacon has taken place and the prayer is completed by the patriarch, and when all the ecclesiastical ceremony which follows has taken place, the rulers together with the patriarch go out with the cross and the Gospels preceding them.

When they go behind the ambo, that is, in front of the great doors,[1] the rulers and the patriarch stand there with the cross and the Gospels, and, indeed, when they arrive a prayer takes place there in accordance with ecclesiastical ritual. Then the patriarch goes out the imperial doors with the rulers and kisses them there, and the rulers go inside the curtain hanging in the narthex, and putting on their head-dress there, they go out again and kiss the patriarch and move away with their own religious procession and go up[2] as far as the great Porphyry Column in the Forum of Constantine. The rulers stand on the **[V1,23]** flight of steps of the great Porphyry Column and the *magistroi* and proconsuls and patricians and the rest of the senators stand in the

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1 i.e. they proceed from the altar down the middle of the church, past the ambo, to the imperial doors that lead out to the inner narthex.

2 Reading ἀνέρχονται with the ms. & Vogt; cf. Bonn ἀπέρχονται, "go away".

τοὺς δεσπότας. καὶ ἀπὸ τῶν ἐκεῖσε εἰσέρχονται εἰς τὰ ἅγια θύρια, καὶ διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως
C ἀπευχαριστοῦσι τῷ Θεῷ, καὶ τὰ ἑξῆς κατὰ τύπον τελοῦσι. καὶ εἶθ' οὕτως λαμβάνει ἀπὸ χειρῶν τοῦ καστρησίου ὁ πατριάρχης τὸν θυμιατὸν, καὶ ἐπιδίδωσι τῷ βασιλεῖ, καὶ θυμιᾷ ὁ βασιλεὺς πέριξ τῆς ἁγίας τραπέζης, καὶ μετὰ τὸ θυμιᾶσαι ἵσταται καὶ ὁ πατριάρχης καὶ ὁ βασιλεὺς ἔμπροσθεν τῆς ἁγίας τραπέζης, καὶ τῆς ἐκφωνήσεως παρὰ τοῦ ἀρχιδιακόνου γενομένης τῆς τε εὐχῆς παρὰ τοῦ πατριάρχου τελουμένης, καὶ τὰ ἑξῆς τῆς ἐκκλησιαστικῆς καταστάσεως γενομένης πάσης, ἐξέρχονται οἱ δεσπόται ἅμα τῷ πατριάρχῃ, προπορευομένων αὐτῶν τοῦ τε σταυροῦ καὶ τοῦ εὐαγγελίου. (ΚΓ.) Καὶ
D δὴ ἐρχομένων αὐτῶν ὄπισθεν τοῦ ἄμβωνος, ἤγουν πρὸ τῶν μεγάλων πυλῶν, ἵστανται ἐκεῖσε οἵ τε δεσπόται καὶ ὁ πατριάρχης μετά τε τοῦ σταυροῦ καὶ τοῦ εὐαγγελίου, καὶ δὴ ἐρχομένων αὐτῶν, γίνεται κἀκεῖσε εὐχὴ κατὰ τὴν ἐκκλησιαστικὴν ἀκολουθίαν, καὶ εἶθ' οὕτως συνεξέρχεται ὁ πατριάρχης τοῖς δεσπόταις τὰς βασιλικὰς πύλας, καὶ ἀσπάζεται αὐτοὺς κἀκεῖσε, καὶ οἱ μὲν δεσπόται εἰσέρχονται ἐν τῷ βήλῳ τῷ κρεμαμένῳ ἐν τῷ νάρθηκι, καὶ ἐκεῖσε σκεπαζόμενοι, πάλιν ἐξέρχονται, καὶ ἀσπάζονται τὸν πατριάρχην, καὶ ἀποκινοῦσι μετὰ τῆς οἰκείας λιτῆς, καὶ ἀπέρχονται ἕως τοῦ πορφυροῦ μεγάλου
Ed. L. 18 κίονος τοῦ φόρου, καὶ οἱ μὲν δεσπόται ἵστανται ἐν ταῖς τοῦ πορφυροῦ μεγάλου κίονος ἀναβάθραις, οἱ δὲ μάγιστροι καὶ ἀνθύπατοι καὶ πατρίκιοι καὶ λοιποὶ συγκλητικοὶ ἐν τοῖς δεξι-

[R29] sections to the right in front of the rulers' position, that is, within the columned precinct[1] in the Forum, while the members of the *kouboukleion* stand on the right-hand flight of steps of the said column and the demes of the two factions stand on the small flight of steps there, opposite the rulers, that is to say, outside the columned precinct, on the right-hand side where the members of the senate stand.

When the patriarch goes up with his own religious procession, the *ekdikoi*[2] with their wands of office go in inside the columned precinct, in front of the first way up, where the rulers ascend the column. The metropolitans and archbishops go in and perform obeisance as prescribed, that is to say, they are led forward by the master of ceremonies and the referendary and make obeisance before the rulers. These stand on the left-hand side of the column's flight of steps. After this, those going ahead of the ecclesiastical procession go in singing, and then the patriarch goes in with the cross and the Gospels, flanked by the foremost of his personal staff. When he goes to the first step of the rulers' way up, the *praipositoi* hand the rulers the customary candles as usual, and they make obeisance before the venerable form of the life-giving cross, kissing both the holy Gospels and the precious cross itself, and then the patriarch. While the rulers stand in the place where they stood before, the cross

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1 i.e. the long portico in the middle of the Forum extending west from the western flight of steps of the Column of Constantine, identified by Mango, "Constantine's porphyry column," *Δελτ.Χριστ.Ἀρχ.Ἑτ.*, ser. 4, 10 (1981), 105-107, with Fig. 1; rp. in his *Studies on Constantinople* (1993), IV; also at R164.19-20.

2 Members of an ecclesiastical tribunal attached to Hagia Sophia.

οἷς μέρεσι πρὸ τῆς τῶν δεσποτῶν στάσεως ἵστανται, ἤγουν
ἔνδοθεν τῆς κιονοστασίας τοῦ φόρου, οἱ δὲ τοῦ κουβουκλείου
ἐν ταῖς δεξιαῖς ἀναβάθραις τοῦ αὐτοῦ κίονος, οἱ δὲ δῆμοι τῶν
δύο μερῶν ἵστανται ἐν ταῖς ἐκεῖσε μικραῖς ἀναβάθραις ἀντι-
κρὺ τῶν δεσποτῶν, δηλονότι ἔξω τῆς κιονοστασίας τοῦ δεξιοῦ
μέρους, ἐν ᾧ οἱ τῆς συγκλήτου ἵστανται. (ΚΔ.) Καὶ δὴ τοῦ Ms. 31. a
πατριάρχου ἀνερχομένου μετὰ τῆς οἰκείας λιτῆς, προεισέρχον-
ται μὲν ἔνδοθεν τῆς κιονοστασίας οἱ ἔκδικοι μετὰ τὰς ἑαυτῶν B
βακτηρίας πρὸ τῆς πρώτης ἀναβάσεως τῆς δεσποτικῆς ἀνόδου
τοῦ κίονος, καὶ εἰσέρχονται οἱ μητροπολῖται καὶ ἀρχιεπίσκο-
ποι, καὶ τὴν κατὰ τύπον ἀποτελοῦσι προσκύνησιν, δηλονότι
διὰ τοῦ τῆς καταστάσεως καὶ τοῦ ῥεφερενδαρίου προσαγομέ-
νους καὶ τοὺς δεσπότας προσκυνοῦντας, καὶ ἵστανται μὲν
οὗτοι ἐν τῷ εὐωνύμῳ μέρει τῶν ἀναβάθρων τοῦ κίονος. καὶ
μετὰ ταῦτα εἰσέρχονται οἱ προπορευόμενοι τῆς ἐκκλησιαστι-
κῆς λιτῆς καὶ ψάλλοντες, καὶ εἶθ' οὕτως εἰσέρχεται ὁ πατρι-
άρχης μετά τε τοῦ σταυροῦ καὶ τοῦ εὐαγγελίου, παρακρα-
τούμενος ὑπὸ τῶν πρώτων καὶ οἰκείων αὐτοῦ· καὶ ὅτε τῆς
πρώτης βαθμίδος τῆς δεσποτικῆς ἀναβάσεως ἔλθοι, ἐπιδίδουσι C
τοῖς δεσπόταις οἱ πραιπόσιτοι τοὺς συνήθεις κηροὺς κατὰ τὸ
εἰωθός, καὶ προσκυνοῦσι τὸν σεβάσμιον τύπον τοῦ ζωοποιοῦ
σταυροῦ, ἀσπαζόμενοι τό,τε ἅγιον εὐαγγέλιον καὶ αὐτὸν τὸν
τίμιον σταυρόν, ἔπειτα τὸν πατριάρχην. καὶ οἱ μὲν δεσπό-
ται ἵστανται ἐν ᾧ τόπῳ καὶ προΐσταντο, ὁ δὲ σταυρὸς ἵστα-

[R30] stands on a base which has been set on the said flight of steps, and the patriarch, with the Gospels and his personal deacons and church-singers, goes up into the **[V1,24]** chapel of the said column, that is, of St Constantine, and at a sign from the *praipositos* the two factions begin to sing the refrain for the feast. When this has been chanted three times, the usual prayer of supplication is recited by the deacon, that is to say, leaning out through the window of the left-hand side of the said chapel.

When the prayer of supplication is completed,[1] after the patriarch's response, the rulers take leave of him in the places where they are standing and, with their own religious procession, go down as far as the Church of the Most Holy Theotokos of Chalkoprateia. They sit in the narthex in the said church while the imperial retinue stands in attendance, that is, the *kouboukleion* and the imperial secretaries, the members of the Chrysotriklinos and the emperor's men. When the metropolitans go through they again make obeisance in the form of obeisance described above, and then those going ahead of the religious procession of the patriarch go in singing, and after this the patriarch goes in with the cross and Gospels.

The rulers stand up and meet and kiss him and they all stand at the imperial doors. When the usual prayer by the patriarch is completed, as

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1 SCHOLION: Note that when the prayer of supplication is recited the rulers take candles from the *praipositoi* and hold them until the completion of this, and with triple obeisance they give thanks to God and hand the candles to the *praipositoi* as usual.

ται ἐν τῇ ἐφιδρυμένῃ βάσει ταῖς αὐταῖς ἀναβάθραις, ὁ δὲ πατριάρχης μετὰ τοῦ εὐαγγελίου καὶ τῶν οἰκείων διακόνων καὶ ψαλτῶν ἀνέρχεται ἐν τῷ εὐκτηρίῳ τοῦ αὐτοῦ κίονος, ἤγουν τοῦ ἁγίου Κωνσταντίνου, καὶ διὰ νεύματος τοῦ πραιποσίτου ἄρχονται ψάλλειν τὰ δύο μέρη τὴν τῆς ἑορτῆς καταβασίαν. καὶ τούτου τρισσῶς ᾀδομένου, γίνεται ἡ συνήθης
D ἐκτενὴ παρὰ τοῦ διακόνου, δηλονότι προκύπτοντος διὰ τῶν θυρίδων τοῦ εὐωνύμου μέρους τοῦ αὐτοῦ εὐκτηρίου. καὶ δὴ τῆς ἐκτενῆς τελεσθείσης, μετὰ τὴν τοῦ πατριάρχου ἐκφώνησιν ἀποχαιρετίζουσι τοῦτον οἱ δεσπόται ἐν οἷς ἵστανται τόποις καὶ μετὰ τῆς οἰκείας λιτῆς κατέρχεται ἕως τοῦ ναοῦ τῆς ὑπεραγίας Θεοτόκου τῶν χαλκοπρατείων, καὶ καθέζονται ἐν
Ed. L. 19 τῷ νάρθηκι ἐπὶ τῆς αὐτῆς ἐκκλησίας, τῆς βασιλικῆς τάξεως ἐκεῖσε παρισταμένης, ἤγουν τοῦ κουβουκλείου καὶ τῶν ἀση-
Ms. 31. b κρητῶν χρυσοτρικλινιτῶν τε καὶ βασιλικῶν ἀνθρώπων. καὶ δὴ τῶν μητροπολιτῶν διερχομένων, ποιοῦσι πάλιν προσκύνησιν κατὰ τὸν εἰρημένον ἄνωθεν τύπον τῆς προσκυνήσεως, καὶ εἶθ' οὕτως εἰσέρχονται καὶ οἱ τῆς λιτῆς τοῦ πατριάρχου προπορευόμενοι καὶ ψάλλοντες, καὶ μετὰ ταῦτα εἰσέρχεται ὁ πατριάρχης μετὰ τοῦ σταυροῦ καὶ τοῦ εὐαγγελίου. (ΚΕ.) Καὶ ἀνίστανται οἱ δεσπόται, καὶ ὑπαντῶσιν αὐτῷ καὶ ἀσπάζονται, καὶ ἵστανται ἀμφότεροι ἐπὶ τῶν βασιλικῶν πυλῶν, καὶ τῆς συνήθους εὐχῆς τελουμένης ὑπὸ τοῦ πατριάρχου καθὼς

[R31] described above, the Entrance takes place. The rulers, going into the bema and placing the purse on the holy altar, go out through the left-hand side of the said sanctuary and go through the women's section of the said **[V1,25]** church. The whole senate waits in the women's section, praying for the rulers, and the rulers go in with the patriarch and the *kouboukleion* through the arcade to the holy altar of the Chapel of the Holy Casket,[1] and again with triple obeisance with candles they give thanks to God. They place another purse on the holy casket and then, after praying with candles in the chapel on the left-hand side of the said church,[2] they place another purse on the holy casket.[3] From there they go into the arcade of the Chapel of the Holy Casket and, kissing the patriarch, they take their leave, and the rulers change into their gold-embroidered purple *skaramangia*. After the conclusion of the Gospel and the prayer of supplication, the patriarch again goes into the said arcade and crowns the rulers and gives the customary oblations, that is, the offerings and the unguents, and he in turn receives purses from the rulers. All this is conducted in the manner previously described. After this, kissing him, they take their leave and the patriarch goes out ahead of the rulers.

Then the rulers go out and a reception takes place in the women's section itself of the church with the

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1 The arcade functions as a narthex to the Chapel containing the casket.

2 i.e. the Chapel of the Holy Casket which was to the left of the church; see, too, R166.20-21.

3 i.e. two purses are placed on the holy casket and one purse was placed previously on the altar of the Church of the Holy Theotokos.

ἀνωτέρω εἴρηται, γίνεται ἡ εἴσοδος, καὶ δὴ τῶν δεσποτων
εἰσερχομένων ἐν τῷ βήματι καὶ τὸ ἀποκόμβιον ἐπὶ τῆς B
ἁγίας τραπέζης ἀποτιθεμένων, ἐξέρχονται διὰ τοῦ ἀριστε-
ροῦ μέρους τοῦ αὐτοῦ θυσιαστηρίου, καὶ διέρχονται διὰ
τοῦ γυναικίτου τῆς αὐτῆς ἐκκλησίας. ἐν δὲ τῷ γυναικίτῃ
ἐναπομένει πᾶσα ἡ σύγκλητος, ἐπευχόμενοι τοῖς δεσπόταις,
καὶ εἰσέρχονται οἱ δεσπόται μετὰ τοῦ πατριάρχου καὶ τοῦ
κουβουκλείου διὰ τῆς τροπικῆς εἰς τὴν ἁγίαν τράπεζαν τῆς
ἁγίας σοροῦ, καὶ πάλιν διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσ-
κυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ, ἀποτιθέασιν ἕτερον ἀπο-
κόμβιον ἐν τῇ ἁγίᾳ σορῷ, καὶ εἶθ' οὕτως ἐν τῷ εὐωνύμῳ εὐ- C
κτηρίῳ τῆς αὐτῆς ἐκκλησίας μετὰ τῶν κηρῶν εὐχόμενοι, ἀπο-
τιθέασιν ἕτερον ἀποκόμβιον ἐν τῇ ἁγίᾳ σορῷ. καὶ ἀπὸ τῶν
ἐκεῖσε εἰσέρχονται ἐν τῇ τροπικῇ τῆς ἁγίας σοροῦ, καὶ ἀσπα-
ζόμενοι ἀποχαιρετίζουσι τὸν πατριάρχην, καὶ ἀλλάσσουσιν
οἱ δεσπόται τὰ χρυσοκέντητα τούτων πορφυρᾶ σκαραμάγγια,
καὶ μετὰ τὴν τοῦ εὐαγγελίου ἀπόλυσιν καὶ τῆς ἐκτενῆς πάλιν
εἰσέρχεται ὁ πατριάρχης ἐν τῇ αὐτῇ τροπικῇ, καὶ στέφει
τοὺς δεσπότας, καὶ τὰς συνήθεις δίδωσιν εὐλογίας, ἤτοι τὰς
προσφορὰς καὶ τὰ ἀλειπτά, καὶ ἀντιλαμβάνει παρὰ τῶν δε-
σποτῶν τὰ ἀποκόμβια· ταῦτα δὲ πάντα ἐπιτελεῖται κατὰ τὸν
προειρημένον τύπον. καὶ μετὰ ταῦτα ἀσπαζόμενοι τοῦτον Ms. 32. a
ἀποχαιρετίζουσι, καὶ προέξεισι τῶν δεσποτῶν ὁ πατριάρχης.
(Κϛ'.) Καὶ εἶθ' οὕτως ἐξέρχονται οἱ δεσπόται, καὶ γίνεται D
δοχὴ ἐν αὐτῷ τῷ γυναικίτῃ τῆς ἐκκλησίας παρά τε τῶν μα-

[R32] *magistroi*, proconsuls and patricians and the rest of the holders of high office, and at a sign from the *praipositos* the master of ceremonies says the "If you please". Then when the members of the senate leave, the rulers also go out with them, and they mount horses in the colonnade and a first reception takes place at the Milion, at the arch. The demarch of the Blues with the White deme receives them there, that is to say, the customary ceremonial is performed as **[V1,26]** prescribed for the reception. Again, after a little, the demarch of the Greens, with the Red deme, receives them, and what follows is conducted as prescribed for the reception. Again, after a little, the *demokrates* of the Greens, that is, the *exkoubitos*, along with the Peratic deme of the Greens, receives them, and what follows is conducted as prescribed for the reception. Again, after a little, that is, at the barrier leading in to the Chalke, the *demokrates* of the Blues, that is, the *domestikos* of the *scholai*, along with the Peratic deme of the Blues, receives them, and what follows is conducted as prescribed for the reception. From there the rulers go through and dismount in front of the great door of the Hall of the Kandidatoi. From there they go through into the narthex of the Church of the Lord, and there, when the doors have been closed by the *koubikoularioi*, the rulers have their crowns removed by the *praipositoi* and go into the Church of the Lord, and with triple obeisance with candles they give thanks to God. From there they go into the Sacred Palace

*γίστρων ἀνθυπάτων τε καὶ πατρικίων καὶ λοιπῶν ὀφφικια-
λίων, καὶ διὰ νεύματος τοῦ πραιποσίτου λέγει ὁ τῆς κατα-
στάσεως τὸ „κελεύσατε." καὶ δὴ τῶν συγκλητικῶν ἐξιόντων,
συνεξέρχονται καὶ οἱ δεσπόται, καὶ καββαλικεύουσι ἐν τῷ ἐμ-
βόλῳ, καὶ γίνεται πρώτη δοχὴ εἰς τὸ μίλιον εἰς τὴν καμάραν,
καὶ δέχεται κἀκεῖσε ὁ δήμαρχος τῶν Βενέτων μετὰ τοῦ δήμου
τοῦ λευκοῦ, δηλονότι τῆς συνήθους τάξεως τελουμένης κατὰ*
Ed. L. 20 *τὸν τύπον τῆς δοχῆς. καὶ πάλιν μετὰ μικρὸν δέχεται ὁ δή-
μαρχος τῶν Πρασίνων μετὰ καὶ τοῦ δήμου τοῦ ῥουσίου, καὶ
τὰ ἑξῆς ἐπιτελεῖται κατὰ τὸν τύπον τῆς δοχῆς. πάλιν μετὰ
μικρὸν δέχεται ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ὁ ἐκσκού-
βιτος, μετὰ καὶ τοῦ περατικοῦ δήμου τῶν Πρασίνων, καὶ τὰ
ἑξῆς ἐπιτελεῖται κατὰ τὸν τύπον τῆς δοχῆς. καὶ πάλιν μετὰ
μικρὸν, ἤγουν εἰς τὸ κάγκελον τὸ εἰσάγον εἰς τὴν χαλκῆν,
δέχεται ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν
σχολῶν, μετὰ καὶ τοῦ περατικοῦ δήμου τῶν Βενέτων, καὶ τὰ
ἑξῆς ἐπιτελεῖται κατὰ τὸν τύπον τῆς δοχῆς. καὶ ἀπὸ τῶν
ἐκεῖσε διέρχονται οἱ δεσπόται, καὶ ἀποκαταβαίνουσι πρὸ τῆς
μεγάλης πύλης τοῦ τρικλίνου τῶν κανδιδάτων, καὶ ἀπὸ τῶν*
B *ἐκεῖσε διέρχονται ἐν τῷ νάρθηκι τῆς τοῦ Κυρίου ἐκκλησίας, καὶ
ἐκεῖσε, ἀσφαλιζομένων ὑπὸ τῶν κουβικουλαρίων τῶν πυλῶν,
ἀποστέφονται παρὰ τῶν πραιποσίτων οἱ δεσπόται, καὶ εἰσέρ-
χονται ἐν τῷ ναῷ τοῦ Κυρίου, καὶ διὰ τῆς τρισσῆς μετὰ τῶν
κηρῶν προσκυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ. καὶ ἀπὸ τῶν
ἐκεῖσε εἰσέρχονται εἰς τὸ ἱερὸν παλάτιον, συνεισιόντος αὐτοῖς*

[R33] with the *kouboukleion*, too, entering with them, and in the Chrysotriklinos they are cheered, as previously described.

It is necessary to know that the procession for the Annunciation is conducted in every respect like that prescribed for this procession. If it falls either on a Saturday or on a Sunday, the receptions by the demes also take place, and the organs sound at the four receptions. But if it happens to be another day, the factions, that is, the demes, stand in the places previously mentioned for their order and, when the rulers go through with the customary ceremonial for the procession, they pray for them in the places where they stand, making signs of the cross over them, but not reciting acclamations.

It should be known that the procession [V1,27] for the holy Great Saturday of Easter is conducted as prescribed for this procession for the Annunciation. The rulers change into what is called ordinary dress in the bedchamber of the Palace of Daphne and, going out into the imperial apartment of the Octagon and putting on their ordinary chlamyses, they go out through the Augoustaion. Inside the great gate of the said Augoustaion stands a *koubikoularios* who carries a 100 lb load [of gold] on his shoulders and walks closely behind the rulers. When the customary ceremonial is performed in the receptions, in accordance with the custom for the procession for the Annunciation, both the notaries of the factions and the instructors recite the iambic verses in their particular places, as previously described for the Annunciation. When the rulers go through the Chapel of the Holy Well, as previously described, and go into the bema,[1]

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[1] i.e. the bema of Hagia Sophia.

καὶ τοῦ κουβουκλείου, καὶ ἐπὶ τοῦ χρυσοτρικλίνου εὐφημοῦνται καθὰ προείρηται. (ΚΖ.) Εἰδέναι δὲ δεῖ, ὅτι κατὰ τὸν Ms. 3r. b τύπον ταύτης τῆς προελεύσεως ἐπιτελεῖται καὶ ἡ τοῦ εὐαγγελισμοῦ προέλευσις κατὰ πάντα ὁμοίως. εἰ γὰρ φθάσῃ εἴτε C ἐν σαββάτῳ εἴτε ἐν κυριακῇ, καὶ αἱ δοχαὶ παρὰ τῶν δήμων γίνονται, καὶ τὰ ὄργανα ἐν ταῖς τέσσαρσιν αὐλοῦσι δοχαῖς· εἰ δὲ τύχῃ ἄλλη ἡμέρα, ἵστανται μὲν τὰ μέρη, ἤτοι οἱ δῆμοι, ἐν τοῖς προειρημένοις αὐτῶν τῆς τάξεως τόποις, καὶ δὴ διερχομένων τῶν δεσποτῶν μετὰ τῆς συνήθους τάξεως τῆς προελεύσεως, ἐπεύχονται μὲν ἐν οἷς ἵστανται τόποις, κατασφραγίζοντες αὐτούς, μηδὲν ἀκτολογοῦντες. χρὴ δὲ εἰδέναι, ὅτι κατὰ τὸν τύπον ταύτης τῆς προελεύσεως τοῦ εὐαγγελισμοῦ ἐπιτελεῖται καὶ ἡ προέλευσις τοῦ ἁγίου καὶ μεγάλου σαββάτου· ἀλλασσόντων γὰρ τῶν δεσποτῶν τὰ λεγόμενα παγανὰ ἐν τῷ D κοιτῶνι τῆς Δάφνης, καὶ ἐξερχομένων ἐν τῷ ὀκταγώνῳ κουβουκλείῳ, καὶ βαλόντων τὰς παγανὰς χλαμύδας, ἐξέρχονται διὰ τοῦ αὐγουστίωνος. ἔνδον γὰρ τῆς μεγάλης πύλης τοῦ αὐτοῦ αὐγουστίωνος ἵσταται κουβικουλάριος, ἐπώμιον φόρτωμα τὸ κεντινάριον φέρων καὶ περιπατῶν ὄπισθεν πλησίον τῶν δεσποτῶν. καὶ δὴ τῆς συνήθους τάξεως τελουμένης ἐν ταῖς δοχαῖς κατὰ τὴν συνήθειαν τῆς προελεύσεως τοῦ εὐαγγελισμοῦ, ἰαμβίζουσι καὶ οἱ τῶν μερῶν νοτάριοι καὶ οἱ μαΐστορες ἐν τοῖς οἰκείοις αὐτῶν καθὼς προείρηται ἐν τῷ εὐαγγελισμῷ τόποις, καὶ δὴ διὰ τοῦ ἁγίου φρέατος τῶν δεσποτῶν Ed. L. 41 διερχομένων καθὼς προείρηται, καὶ ἐπὶ τοῦ βήματος εἰσερ-

[R34] as we have said, and the altar-cloth is changed in accordance with the ecclesiastical ceremony, the *praipositos* takes the 100 lbs from the hands of the *koubikoularios* and hands it to the emperor, and the emperor places it at the base of the piscina of the said holy altar. Then, when the ruler has performed the censing in the manner previously described for the Annunciation, the rulers go through[1] the left-hand side of the said bema and go into the Sacristy[2] and there, when the ruler censes the sacred vessels, they sit on their gold chairs, and the patriarch on the throne that stands there.

The patriarch hands the rulers the nard and the spices, and after this the *chartoularios* of the sacristy makes obeisance and receives a blessing from the patriarch and, going out, makes the distribution of the nard to the members of the senate. After the completion of this distribution, the rulers, with the patriarch, go out and go through the **[V1,28]** left-hand side of the bema and, going through the Chapel of St Nicholas, they go out to the great door which leads out to the Chapel of the Holy Well. While the patriarch and the rulers stand inside this door, the patriarch hands the rulers the oblations, that is, the offerings, and there the rulers kiss him and take their leave and go through the Chapel of the Holy Well. When the rulers go out the door of the Chapel of the Holy Well, the demarch of the Blues is standing[3] there along with the White deme,

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1 Ms. & Vogt; in Bonn the verb διέρχονται is inadvertently omitted.

2 The Sacristy (*skeuophylakion*) of Hagia Sophia was a separate structure which still stands a little apart from the north side of the church, towards the east, with a link across to the church; Mainstone, *Hagia Sophia* (1988), 137-39 with two plates & 271 fig. A2. See, too, R182.16 & 21 & R764.21 for the emperor's role there on Easter Saturday.

3 Following the ms. & Vogt: ἵσταται; cf. Bonn's plural, ἵστανται.

χομένων καθὼς εἴπομεν, καὶ τῆς ἐνδυτῆς κατὰ τὴν ἐκκλησιαστικὴν κατάστασιν ὑπαλλαττομένης, λαμβάνει ὁ πραιπόσιτος ἐκ χειρὸς τοῦ κουβικουλαρίου τὸ κεντινάριον, καὶ ἐπιδίδωσι τῷ βασιλεῖ, καὶ ὁ βασιλεὺς ἀποτίθησι τοῦτο ἐν τῷ πεζουλίῳ τοῦ θαλασσιδίου τῆς αὐτῆς ἁγίας τραπέζης. καὶ εἶθ' οὕτως θυμιῶντος τοῦ δεσπότου κατὰ τὸν προειρημένον τύπον τοῦ εὐαγγελισμοῦ, διέρχονται διὰ τοῦ ἀριστεροῦ μέρους τοῦ αὐτοῦ βήματος, καὶ εἰσέρχονται ἐν τῷ σκευοφυλακίῳ, κἀκεῖσε θυμιῶντος τοῦ δεσπότου τὰ ἱερὰ σκεύη, καθέζονται ἐν τοῖς B *χρυσοῖς τούτων σελλίοις, ὁ δὲ πατριάρχης ἐπὶ τοῦ ἐκεῖσε* Ms. 33. a *ἱσταμένου θρόνου. (ΚΗ.) Καὶ δὴ τοῦ πατριάρχου ἐπιδιδόντος τοῖς δεσπόταις τό, τε νάρδον καὶ τὰ τριψίδια, καὶ μετὰ ταῦτα προσκυνεῖ ὁ τοῦ σκευοφυλακίου χαρτουλάριος, καὶ λαμβάνει εὐχὴν παρὰ τοῦ πατριάρχου, καὶ ἐξερχόμενος ποιεῖ τὴν διανομὴν τοῦ νάρδου εἰς τοὺς τῆς συγκλήτου, καὶ μετὰ τὸ τελειωθῆναι τὴν τοιαύτην διανομὴν, ἐξέρχονται οἱ δεσπόται μετὰ τοῦ πατριάρχου, καὶ διὰ τοῦ ἀριστεροῦ μέρους τοῦ βήματος καὶ τοῦ ἁγίου Νικολάου διερχόμενοι, ἐξέρχονται πρὸς τὴν μεγάλην πύλην τὴν ἐξάγουσαν εἰς τὸ ἅγιον φρέαρ. ἔνδοθεν γὰρ ταύτης τῆς πύλης ἱσταμένου τοῦ πατριάρχου καὶ* C *τῶν δεσποτῶν, ἐπιδίδωσιν ὁ πατριάρχης τας εὐλογίας, ἤτοι τὰς προσφορὰς, τοῖς δεσπόταις, κἀκεῖσε δὲ τοῦτον ἀσπαζόμενοι οἱ δεσπόται ἀποχαιρετίζουσι, καὶ διὰ τοῦ ἁγίου φρέατος διέρχονται. ἐξιόντων δὲ τῶν δεσποτῶν τὴν ἔξω πύλην τοῦ ἁγίου φρέατος, ἵστανται κἀκεῖσε ὁ δήμαρχος τῶν Βενέτων μετὰ καὶ τοῦ δήμου τοῦ λευκοῦ κατασφραγίζοντες·*

[R35] making the sign of the cross while the rulers go through (as previously described the factions recite the acclamations)[1] and reciting the acclamations appropriate to the feast. The rulers do not stop as usual for the acclamations of the factions, but the factions recite the acclamations as the rulers go through, as previously described. The demarch of the Greens stands with the Red deme at the Iron Gate,[2] and as the rulers go through they, too, recite the acclamations appropriate to the feast. From there the rulers go through the Chalke and the Scholai and the Exkoubita, and go into the Sacred Palace via the Church of the Lord.

Book I, Chapter 2 [R35-41; V1,29-34; cod. & V: Chapter 2][3]

Acclamations for the feast of the Nativity of Christ[4]

When the rulers leave the Palace in the procession and all the usual ceremonial is followed, a first reception takes place at the Tribunal, that is, at the Lamps. The *demokrates* of the Blues, that is, the *domestikos* of the *scholai*, along with the Peratic deme of the Blues, receives them there, and just before the rulers arrive there the cheerleaders recite the chant, mode 3: "In Bethlehem a star heralds the sun, Christ, risen from a virgin."

Reception 1. When the rulers go and stand at the usual place for them to stand, that is, at the vault, the cheerleaders recite, "Many, many, many." The people: "Many

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1 This sentence bracketed here and in Bonn is marked in the ms. for deletion.

2 See note 1 at R27.11-12.

3 Chapters 2 to 9 contain acclamations for the feasts from Christmas to Pentecost.

4 December 25th, Christmas Day.

διερχομένων τῶν δεσποτῶν [καθὼς προείρηται, ἀκτολογοῦσι
τὰ μέρη] καὶ ἀκτολογοῦντες τὰ τῇ ἑορτῇ προσήκοντα. οὐ
γὰρ ἵστανται οἱ δεσπόται κατὰ τὸ εἰωθὸς ἐν τῷ ἀκτολογεῖν
τὰ μέρη, ἀλλὰ διερχομένων τῶν δεσποτῶν καθὼς προείρη-
ται, ἀκτολογοῦσι τὰ μέρη. ὁ δὲ τῶν Πρασίνων δήμαρχος
ἵσταται μετὰ τοῦ δήμου τοῦ ῥουσίου εἰς τὴν σιδηρᾶν πύλην,
καὶ τῶν δεσποτῶν διερχομένων, καὶ αὐτοὶ ἀκτολογοῦσι τὰ D
τῇ ἑορτῇ προσήκοντα. καὶ ἀπὸ τῶν ἐκεῖσε διέρχονται οἱ
δεσπόται διά τε τῆς χαλκῆς καὶ τῶν σχολῶν καὶ τῶν ἐκσκου-
βίτων, καὶ εἰσέρχονται διὰ τοῦ Κυρίου ἐν τῷ ἱερῷ παλατίῳ.

ΚΕΦ. β′.

Ἄκτα τῆς ἑορτῆς τῶν Χριστουγέννων. Ed. L. 22

Ἐξιόντων τῶν δεσποτῶν ἀπὸ τοῦ παλατίου εἰς τὴν προέ-
λευσιν καὶ τῆς εἰωθυίας πάσης τάξεως ἐπακολουθούσης,
γίνεται πρώτη δοχὴ εἰς τὸ τριβουνάλιον, ἤγουν εἰς τοὺς λύ-
χνους, καὶ δέχεται κἀκεῖσε ὁ δημοκράτης τῶν Βενέτων, ἤγουν
ὁ δομέστικος τῶν σχολῶν, μετὰ καὶ τοῦ περατικοῦ δήμου
τῶν Βενέτων, καὶ μήπω τῶν δεσποτῶν φθασάντων ἐκεῖσε,
λέγουσιν οἱ κράκται τὴν φωνὴν ἦχ. γ′· „ἀστὴρ τὸν ἥλιον προ-
μηνύει ἐν Βηθλεὲμ Χριστὸν ἀνατείλαντα ἐκ παρθένου". δοχὴ Ms. 33. b
α′. καὶ δὴ τῶν δεσποτῶν ἐρχομένων καὶ ἱσταμένων εἰς τὸν B
εἰωθότα τόπον τῆς αὐτῶν στάσεως, ἤγουν εἰς τὴν καμάραν,
λέγουσιν οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαός „πολλὰ

[R36] years, for many years." Again the cheerleaders: "Many years to you, the divinely-inspired reign!" The people call out three times, "Many years to you!" The cheerleaders: "Many years to you, the servants of the Lord!" The people call out three times, "Many years to you!" The cheerleaders: "Many years to you, so-and-so and so-and-so, sovereigns of the Romans!" The people call out three times, "Many years to you!" The cheerleaders: "Many years to you, so-and-so and so-and-so, *augoustai* of the Romans!" The people call out **[V1,30]** three times, "Many years to you!" The cheerleaders: "Many years to you with the *augoustai* and those born in the purple!" The people cry out once, "May God make your holy reign long-lasting for many years."

Reception 2, in front of the doors of the Church of the Holy Apostles, that is, at the Scholai. The *demokrates* of the Greens, that is, the *exkoubitos*, with the Peratic deme of the Greens, receives them there, and just before the rulers arrive there the cheerleaders recite the chant, mode 3: "He who is without a mother in heaven is born without a father on earth." Another: "The creator and lover of mankind accepts to be born a man." When the rulers go and stand in the usual place for them to stand, that is, at the vault,[1] the cheerleaders recite, "Many, many, many." The people: "Many years, for many years!" The cheerleaders: "Many years to you, the Trinity's chosen one!" The people call out three times, "Holy!" The cheerleaders: "Many years to you, so-and-so and so-and-so, sovereigns[2] of the Romans!" The people call out three times, "Holy!" The

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1 i.e. the vault of the Church of the Holy Apostles.

2 Reading the plural αὐτοκράτορες as in the ms. and Vogt; cf. the singular in Bonn.

ἔτη εἰς πολλά." καὶ πάλιν οἱ κράκται „πολλοὶ ὑμῖν χρόνοι ἡ ἔνθεος βασιλεία" φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου „πολλοὶ ὑμῖν C *χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, οἱ θεράποντες τοῦ Κυρίου·" φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτορες Ῥωμαίων·" φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι ὁ δεῖνα καὶ ὁ δεῖνα αὐγοῦσται τῶν Ῥωμαίων·" φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" φθογγεῖ καὶ ὁ λαὸς ἅπαξ· „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν σας εἰς πολλὰ ἔτη." (B.) Δοχὴ β' πρὸ τῶν πυλῶν τῶν ἁγίων ἀποστόλων, ἤγουν εἰς τὰς σχολάς. δέχεται ἐκεῖσε ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ὁ ἐκσκούβιτος, μετὰ τοῦ περατικοῦ δήμου τῶν Πρασίνων, καὶ μήπω τῶν δεσποτῶν φθασάντων ἐκεῖσε, λέγουσιν οἱ κράκται τὴν φωνὴν ἦχ. γ'· „ὁ ἀμήτωρ ἐν οὐρανοῖς, ἀπάτωρ τίκτεται ἐπὶ τῆς γῆς." ἄλλο· „ὁ φυτουργὸς τῶν ἀνθρώπων φιλάνθρωπος καταδέχεται ἄνθρω-* D *πος γεννηθῆναι." καὶ δὴ τῶν δεσποτῶν ἐρχομένων καὶ ἱσταμένων εἰς τὸν εἰωθότα τόπον τῆς αὐτῶν στάσεως, ἤγουν εἰς τὴν καμάραν, λέγουσιν οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ἡ ἐκλογὴ τῆς τριάδος·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτωρ Ῥωμαίων·" φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου „ἅγιε." οἱ κρά-*

[R37] cheerleaders: "Many years to you, the servants of the Lord." The people call out three times, "Holy!" The cheerleaders: "Many years to you, so-and-so and so-and-so, *augoustai* of the Romans!" The people call out three times, "Holy!" The cheerleaders: "Many years to you, rulers, together with the *augoustai* and those born in the purple!" The people call out, "May God make your holy reign long-lasting for many years!"

Reception 3, inside the Chalke. The *demokrates* of the Blues, that is, the *domestikos* of the *scholai*, with the Peratic deme of the Blues, receives them there and just before the rulers arrive there the cheerleaders **[V1,31]** recite the chant, mode 3: "Breaking the chains of sin, God is swaddled in a manger." The acclamations of well-wishing are chanted by the cheerleaders and the people just as in the rest of the receptions.

Reception 4, outside the Chalke. The demarch of the Blues with the White deme receives them there, and the cheerleaders recite the chant, mode 3: "A star goes before and shines in a cave to point out to the Magi the ruler of the sun; a new-born babe was seen, and flesh from the Virgin, wiping out[1] the old disobedience of Adam. May he guard your power, rulers, for a long time, to the exaltation of the Romans!" The acclamations of well-wishing are chanted by the cheerleaders and the people, just as described in the first reception.

Reception 5, at the place called the Achilles, near the great Gate of

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1 Participle ἐξαφανίζων, following the ms. and Vogt; emended in Bonn to the verb ἐξαφανίζεν, "he wiped out".

κται· „πολλοὶ ὑμῖν χρόνοι, οἱ θεράποντες τοῦ Κυρίου·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐγοῦσται τῶν Ῥωμαίων·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, δεσπόται, Ed. L. 23 σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" φθογγεῖ καὶ ὁ λαός· „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν σας εἰς πολλὰ ἔτη." (Γ.) Δοχὴ γ' ἔνδοθεν τῆς χαλκῆς· δέχεται Ma. 34 ἐκεῖσε ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν, μετὰ τοῦ περατικοῦ δήμου τῶν Βενέτων, καὶ μήπω τῶν δεσποτῶν φθασάντων ἐκεῖσε, λέγουσιν οἱ κράκται τὴν φωνὴν ἦχ. γ'· „σειρὰς ῥηγνύων τῆς ἁμαρτίας σπαργανοῦται Θεὸς ἐν φάτνῃ·" τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. δοχὴ δ' ἔξωθεν τῆς χαλκῆς· δέχεται ἐκεῖσε ὁ δήμαρ- B χος τῶν Βενέτων μετὰ τοῦ δήμου τοῦ λευκοῦ, καὶ λέγουσιν οἱ κράκται τὴν φωνὴν ἦχ. γ'· „ἀστὴρ προτρέχει καὶ λάμπει ἐν σπηλαίῳ, τὸν δεσπότην τοῦ ἡλίου τοῖς μάγοις καταμηνῦσαι· βρέφος γὰρ ὤφθη, καὶ σὰρξ ἐκ τῆς παρθένου τὴν παλαιὰν παρακοὴν τοῦ Ἀδὰμ ἐξηφάνιζεν. αὐτὸς τὸ κράτος ὑμῶν, δεσπόται, εἰς μῆκος χρόνων φυλάξει εἰς ἀνέγερσιν Ῥωμαίων." τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ καθὼς καὶ ἐν τῇ α' δοχῇ εἴρηται. (Δ.) Δοχὴ ε' εἰς τὸν λεγόμενον Ἀχιλλέα πλησίον τῆς μεγάλης πύλης τῆς

[R38] Melete.[1] The demarch of the Greens with the Red deme receives them there, and the cheerleaders recite the chant, mode 1: "He who is without a mother in heaven is born without a father on earth." The acclamations of well-wishing are chanted by the cheerleaders and the people just as in the rest of the receptions.

Reception 6, at the Horologion of Hagia Sophia. The demarch of the Blues with the White deme receives them there, and the cheerleaders recite the chant, mode 3: "In Bethlehem the Virgin, from whom Christ our God was pleased to be born, opened up Paradise in Eden. Having become flesh through her he, in his love for mankind, has freed us from the bitter taste of sin. Through her we have found the sweetness of his great and ineffable power and the hidden delight of our salvation,[2] and have become participants in his divine inheritance."

[V1,32] When the rulers go and stand in the usual place for them to stand, that is, at the Horologion, the cheerleaders recite, "Many, many, many." The people: "Many years, for many years." The cheerleaders: "The maker and ruler of all." The people cry out three times, "Many years to you!" <The cheerleaders>:[3] "He who is born of the holy Virgin." The people call out three times, "Many years to you!" The cheerleaders: "May he multiply your years together with the *augoustai* and those born in the purple." The people: "May God make your holy reign long-lasting for many years!"

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[1] Or Meletios; identified by Mango, *Brazen House* (1959), 73-78 & 23 (diagram), as the great gate on the north side of the Mese leading into the Augoustaion which lay to the north of the Mese; also at R57.1.

[2] Expanding the contracted form σηρ in the ms. not to σωτῆρα as Vogt and in Bonn's text, but to σωτηρίας as suggested by Niebuhr in Bonn's *apparatus criticus*.

[3] Following Vogt in inserting this to maintain the pattern of the dialogue.

C *Μελετίου· δέχεται ἐκεῖσε ὁ δήμαρχος τῶν Πρασίνων μετὰ τοῦ δήμου τοῦ ῥουσίου, καὶ λέγουσιν οἱ κράκται τὴν φωνὴν ἦχ. α΄ „ὁ ἀμήτωρ ἐν οὐρανοῖς, ἀπάτωρ τίκτεται ἐπὶ τῆς γῆς". τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. δοχὴ ς΄ εἰς τὸ ὡρολόγιον τῆς ἁγίας Σοφίας· δέχονται ἐκεῖσε ὁ δήμαρχος τῶν Βενέτων μετὰ τοῦ δήμου τοῦ λευκοῦ, καὶ λέγουσιν οἱ κράκται τὴν φωνὴν ἦχ. γ΄ „τὸν ἐν Ἐδὲμ παράδεισον ἠνέῳξεν ἐν Βηθλεὲμ ἡ παρθένος, ἐξ ἧς ὁ Χριστὸς καὶ Θεὸς ἡμῶν εὐδόκησε τεχθῆναι· σαρκωθεὶς γὰρ ἐξ αὐτῆς φιλανθρώπως τῆς πικρᾶς*
D *ἠλευθέρωσεν ἡμᾶς γεύσεως τῆς ἁμαρτίας· τὸν γλυκασμὸν τῆς ἀφάτου αὐτοῦ μεγάλης ἐξουσίας καὶ τὴν ἐν κρυφίῳ τρυφὴν ἐξ αὐτῆς σωτῆρα ἡμῶν εὑρηκότες, σύμφοιτοι γεγόναμεν τῆς θείας αὐτοῦ κληρονομίας." καὶ δὴ τῶν δεσποτῶν ἐρχομένων καὶ ἱσταμένων εἰς τὸν εἰωθότα τόπον τῆς αὐτῶν στάσεως,*
Ms. 34. b *ἤγουν εἰς τὸ ὡρολόγιον, λέγουσιν οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαός „πολλὰ ἔτη εἰς πολλά." οἱ κράκται „ὁ τῶν πάντων ποιητὴς καὶ δεσπότης." φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου·*
Ed. L. 24 *„πολλοὶ ὑμῖν χρόνοι, ὁ τεχθεὶς ἐκ παρθένου ἁγίας." φθογγεῖ καὶ ὁ λαὸς ἐκ γ΄· „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „τοὺς χρόνους ὑμῶν πληθύνει σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις" ὁ λαός· „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν σας εἰς πολλὰ ἔτη."*

[R39] The return of the rulers from Hagia Sophia to the Palace

While the rulers are being crowned by the patriarch in the usual place in the Chapel of the Holy Well, inside the curtain, the cheerleaders recite the chant, mode 3: "A star heralds the sun," and what follows. When the rulers go out and stand, the cheerleaders recite, "Welcome, the appointee of the Trinity!" The people call out three times: "Welcome!" The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions previously described. The cheerleaders recite the final acclamation: "Making obeisance before the glory of the new-born Christ." The people: "May God make your holy [reign] long-lasting."

Second reception, outside the tholos of the Iron Gate.[1] The demarch of the faction of the Greens with the White deme receives them and the cheerleaders recite the chant, mode 3: "The heavens send the star to guide the Magi at the birth; the earth prepares the cave to receive the creator of all. May he [V1,33] who assumed our flesh from the Virgin guard your divinely-crowned reign in the purple." The acclamations of well-wishing are chanted by both the cheerleaders and the people, just as described in the first reception for the return.

Third reception, inside the Chalke. The *demokrates* of the Blues, that is,

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1 See note 1 at R27.11-12.

Ὑποστροφὴ τῶν δεσποτῶν ἀπὸ τῆς ἁγίας Σοφίας πρὸς τὸ παλάτιον.

(Ε.) Τῶν δεσποτῶν στεφομένων ὑπὸ τοῦ πατριάρχου ἐν τῷ εἰωθότι τόπῳ τοῦ ἁγίου φρέατος ἔνδον τοῦ βήλου, λέγουσιν οἱ κράκται τὴν φωνὴν ἦχ. γ'· „ἀστὴρ τὸν ἥλιον προμηνύει" καὶ τὰ ἑξῆς. καὶ δὴ τῶν δεσποτῶν ἐξιόντων καὶ ἱσταμένων, λέγουσιν οἱ κράκται· „καλῶς ἤλθετε τὸ πρόβλημα B *τῆς τριάδος·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „καλῶς ἦλθε." τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς προείρηται· τὸ δὲ τελευταῖον ἄκτον λέγουσιν οἱ κράκται· „προσκυνήσαντες τοῦ τεχθέντος Χριστοῦ τὴν δόξαν·" καὶ ὁ λαός· „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν." δοχὴ δευτέρα· ἔξω τοῦ θόλου τῆς σιδηρᾶς πύλης δέχεται ὁ τοῦ μέρους τῶν Πρασίνων δήμαρχος μετὰ τοῦ δήμου τοῦ λευκοῦ, καὶ λέγουσιν οἱ κράκται τὴν φωνὴν ἦχ. γ'· „ὁ οὐρανὸς τὸν ἀστέρα πέμπει καθοδηγῶν τοὺς μάγους ἐν τῇ γεννήσει, ἡ γῆ τὸ σπήλαιον εὐτρεπίζει ὑποδέξασθαι τὸν τῶν ὅλων ποιητήν· ἀλλ' αὐτὸς ὁ τὴν ἡμετέραν* C *προσλαβόμενος σάρκα ἐκ τῆς παρθένου, τὴν ὑμῶν θεόστεπτον βασιλείαν φυλάξει ἐν τῇ πορφύρᾳ." τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρὰ τῶν κρακτῶν καὶ τοῦ λαοῦ καθὼς καὶ ἐν τῇ πρώτῃ δοχῇ τῆς ὑποστροφῆς εἴρηται. δοχὴ τρίτη ἔνδοθεν τῆς χαλκῆς· δέχεται κἀκεῖσε ὁ δημοκράτης τῶν Βενέτων, ἤγουν*

[R40] the *domestikos* of the *scholai*, along with the Peratic deme of the Blues, receives them there and the cheerleaders recite the *apelatikon*, mode 3: "In Bethlehem the Virgin opened up Paradise in Eden," and what follows. The acclamations of well-wishing are chanted by both the cheerleaders and the people, just as described in the first reception for the return.

Fourth reception, at the Church of the Holy Apostles, that is, at the Scholai. The *demokrates* of the Greens, that is, the *exkoubitos*, along with the Peratic deme of the Greens, receives them there. The cheerleaders of the Peratic deme recite the chant, mode 3: "The filler and ruler of all creation empties himself with an emptying for us which[1] is inexhaustible, in order to fill the world above from our most lowly race. May the giver of life himself, rulers, raise up your horn in all the empire and may he enslave all the nations to offer, like the Magi, gifts for your reign." The acclamations of well-wishing are chanted by both the cheerleaders and the people, just as described in the second reception.

Fifth reception, at the Tribunal, that is, at the Lamps. The *demokrates* of the Blues, that is, the *domestikos* of the *scholai,* along with the Peratic deme of the Blues, receives them there, and the cheerleaders recite the *apelatikon*, mode 3: "A star goes before and shines in a cave," and what follows. The acclamations of well-wishing are chanted **[V1,34]** by both the cheerleaders and the people, just as described in the first reception.

It is necessary to know that

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1 line 11: τῇ as in the ms. and Vogt, cf. Bonn: τῆς.

ὁ δομέστικος τῶν σχολῶν, μετὰ καὶ τοῦ περατικοῦ δήμου
τῶν Βενέτων, καὶ λέγουσιν οἱ κράκται τὸν ἀπελατικὸν ἦχ. γ'·
„τὸν ἐν Ἐδὲμ παράδεισον ἠνέῳξεν ἐν Βηθλεὲμ ἡ παρθένος"
καὶ τὰ ἑξῆς. τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε
τῶν κρακτῶν καὶ τοῦ λαοῦ καθὼς καὶ ἐν τῇ πρώτῃ δοχῇ
D *τῆς ὑποστροφῆς εἴρηται. (ς'.) Δοχὴ τετάρτη εἰς τοὺς ἁγίους*
Ms. 35. a *ἀποστόλους, ἤγουν εἰς τὰς σχολάς· δέχεται κἀκεῖσε ὁ δη-*
μοκράτης τῶν Πρασίνων, ἤγουν ὁ ἐκσκούβιτος μετὰ καὶ τοῦ
περατικοῦ δήμου τῶν Πρασίνων. καὶ λέγουσιν οἱ κράκται
τοῦ περατικοῦ τὴν φωνὴν ἦχ. γ'· „ὁ πάσης κτίσεως πληρωτὴς
καὶ δεσπότης ἀκενώτῳ κενώσει τῇ πρὸς ἡμᾶς ἐκκενοῦται,
ἵνα τὸν ἄνω πληρώσῃ κόσμον ἐκ τοῦ ἡμῶν κατωτάτου γένους·
ὁ ζωοδότης αὐτὸς τὸ κέρας ὑμῶν, δεσπόται, ἀνυψώσει ἐν
Ed. L. 25 *πάσῃ τῇ οἰκουμένῃ, τὰ ἔθνη πάντα δουλώσει τοῦ προσφέ-*
ρειν, ὡς οἱ μάγοι, τὰ δῶρα τῇ ὑμῶν βασιλείᾳ" τὰ δὲ τῆς εὐ-
φημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ
καθὼς καὶ ἐν τῇ δευτέρᾳ δοχῇ εἴρηται. δοχὴ πέμπτη εἰς
τὸ τριβουνάλιον, ἤγουν εἰς τοὺς λύχνους· δέχεται ἐκεῖσε ὁ
δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν,
μετὰ καὶ τοῦ περατικοῦ δήμου τῶν Βενέτων, καὶ λέγουσιν
οἱ κράκται τὸ ἀπελατικὸν ἦχ. γ'· „ἀστὴρ προτρέχει καὶ λάμ-
πει ἐν σπηλαίῳ" καὶ τὰ ἑξῆς. τὰ δὲ τῆς εὐφημίας ἄκτα
ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ καθὼς καὶ
ἐν τῇ πρώτῃ δοχῇ εἴρηται. εἰδέναι δὲ χρή, ὅτι κατὰ τὸν

[R41] for the feast of Epiphany and the feast of holy Easter and the feast of holy Pentecost and the feast of the Transfiguration, when the rulers also go away to Hagia Sophia and return again from there to the Palace, the receptions and cheering take place in accordance with the format and ceremonial prescribed for this feast.

Book I, Chapter 3 [R41-43; V1,35-37; cod. & V: Chapter 3]

Feast of Epiphany.[1] Acclamations of the two factions

First reception, of the Blues, chant, plagal mode 4: "Today he who has crushed the heads of the dragons in the water bows his head to the Forerunner in his love for mankind."

Reception 2, of the Greens, chant, plagal mode 4: "Christ sanctifies with holy baptism his church of the Gentiles."

Reception 3, of the Blues, chant, plagal mode 1: "By the fire of divinity he extinguishes the flame of sin in the Jordan."

Reception 4, of the Blues, chant, plagal mode 4: "God the Word, co-eternal with the Father, today has come forward to be baptised in the Jordan, and bows his head like a slave to the Forerunner, he whom the heavenly powers tremble to behold. May he who has illumined the world by his epiphany raise up and increase the power of your reign for the good fortune and glory of the Romans!"

Reception 5, of the Greens, plagal mode 4: "In his love for mankind Christ enters the waters of the Jordan."

Reception 6, of the

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1 January 6th, celebrating the baptism of Christ.

τύπον καὶ τὴν τάξιν ταύτης τῆς ἑορτῆς γίνονται αἱ δοχαὶ καὶ
εὐφημίαι τῆς τε ἑορτῆς τῶν φώτων καὶ τῆς ἑορτῆς τοῦ ἁγίου B
πάσχα καὶ τῆς ἑορτῆς τῆς ἁγίας πεντηκοστῆς καὶ τῆς ἑορ-
τῆς τῆς μεταμορφώσεως, καὶ ἀπιόντων ἐν τῇ ἁγίᾳ Σοφίᾳ τῶν
δεσποτῶν καὶ πάλιν ἀπ' αὐτῆς ὑποστρεφόντων ἐν τῷ παλατίῳ.

ΚΕΦ. γʹ.

Ἑορτὴ τῶν φώτων. Ἄκτα τῶν δύο μερῶν.

Δοχὴ πρώτη, τῶν Βενέτων, φωνὴ ἦχ. πλαγ. δʹ· „σήμερον
ὁ συντρίψας ἐν ὕδασι τὰς κεφαλὰς τῶν δρακόντων τὴν κεφα-
λὴν ὑποκλίνει τῷ προδρόμῳ φιλανθρώπως." δοχὴ βʹ, τῶν C
Πρασίνων, φωνὴ πλαγ. δʹ· „Χριστὸς ἁγνίζει λουτρῷ ἁγίῳ
τὴν ἐξ ἐθνῶν αὐτοῦ ἐκκλησίαν." δοχὴ γʹ, τῶν Βενέτων, φωνὴ
ἦχ. πλαγ. αʹ· „πυρὶ θεότητος ἐν Ἰορδάνῃ φλόγα σβεννύει τῆς
ἁμαρτίας." δοχὴ δʹ, τῶν Βενέτων, φωνὴ πλαγ. δʹ· „ὁ συν-
άναρχος τῷ Πατρὶ Θεὸς λόγος ἐν Ἰορδάνῃ σήμερον προῆλθε
βαπτισθῆναι, καὶ τὴν κάραν ὑποκλίνει δουλικῶς τῷ προδρό-
μῳ, ὃν οὐρανῶν αἱ δυνάμεις τρέμουσι καθορῶσαι· ἀλλ' ὁ τὸν Ms. 35. b
κόσμον φωτίσας τῇ αὐτοῦ ἐπιφανείᾳ ὑψώσει καὶ μεγαλύνει
τὸ κράτος τῆς ὑμῶν βασιλείας εἰς εὐτυχίαν καὶ δόξαν Ῥω- D
μαίων." δοχὴ εʹ, τῶν Πρασίνων, ἦχ. πλαγ. δʹ· „Χριστὸς ἐν-
δύεται ῥεῖθρα φιλανθρώπως τοῦ Ἰορδάνου." δοχὴ ϛʹ, τῶν

[R42] Blues, chant, plagal mode 1: "By the fire of divinity... of the Jordan," and what follows. The acclamation for the sixth reception. The cheerleaders recite, "He who has been baptised in the waters of the Jordan..." The people call out three times, "Many **[V1,36]** years to you!" The cheerleaders: "Bowing his head like a slave to the Forerunner..." The people call out three times, "Many years to you!" The cheerleaders: "May he multiply your years together with the *augoustai* and those born in the purple." The people: "May God make your holy reign long-lasting for many years!"

The rulers' return on the said feast

Reception 1, of the Blues, *apelatikon*, plagal mode 1: "God the Word, co-eternal with the Father," and what follows.

Reception 2, of the Greens, *apelatikon*, mode 3: "He who sheds light through the Holy Spirit has been baptised in water on earth and has granted the light of baptism to mankind. May Christ who has accomplished this in his love for mankind command that your imperial power prosper and rule over the Romans like an unbroken chain."

Reception 3, of the Blues, *apelatikon*, plagal mode 1: "May he who has crushed the heads of the dragons in the streams of the Jordan, benefactors, crush before your feet the heads of the barbarians. May the thrice holy Trinity increase your victories, divinely-crowned benefactors. He who was baptised for us in the flesh and who has sanctified the

Βενέτων, φωνὴ ἦχ. πλαγ. α΄ „πυρὶ τῆς θεότητος Ἰορδάνου" καὶ τὰ ἑξῆς. ἀκολογία τῆς ς΄ δοχῆς· λέγουσιν οἱ κράκται· „ὁ βαπτισθεὶς ἐν ὕδασιν Ἰορδάνου." φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου· „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „καὶ τὴν κάραν ὑποκλίνας δουλικῶς τῷ προδρόμῳ." φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου· „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „τοὺς χρόνους ὑμῶν Ed. L. 36 *πληθύνει σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαός· „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν σας εἰς πολλὰ ἔτη."*

Ὑποστροφὴ τῶν δεσποτῶν τῇ αὐτῇ ἑορτῇ.

Δοχὴ α΄, τῶν Βενέτων, ἀπελατικὸν ἦχ. πλαγ. α΄ „ὁ συνάναρχος τῷ Πατρὶ Θεὸς λόγος" καὶ τὰ ἑξῆς. δοχὴ β΄, τῶν Πρασίνων, ἀπελατικὸν ἦχ. γ΄ „ὁ φωτίζων ἐν πνεύματι τῷ ἁγίῳ ἐβαπτίσθη ὕδατι ἐπιγείῳ, καὶ τὸ φῶς τοῦ βαπτίσματος B *ἐδωρήσατο ἀνθρώποις· ἀλλ' ὁ ταῦτα τελέσας Χριστὸς φιλανθρωπίᾳ τὸ ὑμέτερον βασίλειον κράτος κατὰ σειρὰν ἀδιάδοχον κελεύει εὐτυχεῖν Ῥωμαίοις καὶ βασιλεύειν." δοχὴ γ΄, τῶν Βενέτων, ἀπελατικὸν ἦχ. πλαγ. α΄ „ὁ κεφαλὰς τῶν δρακόντων, εὐεργέται, ἐν Ἰορδάνου τοῖς ῥεύμασι συντρίψας, πρὸ ποδῶν ὑμῶν συντρίψει τὰς κεφαλὰς τῶν βαρβάρων· θεόστεπτοι εὐεργέται, ἡ τριὰς ἡ τρισάγιος τὰς νίκας ὑμῶν πληθύνει· ὁ βαπτισθεὶς ὑπὲρ ἡμῶν κατὰ σάρκα καὶ ἁγιάσας τὴν*

[R43] nature of the waters."

Reception 4, of the Greens, *apelatikon*, mode 4: "He who today was baptised by the hand of the Forerunner proclaims you as emperors with his awesome hand, divinely-crowned benefactors, and shows to the whole empire that you are good.[1] Having sanctified your reign with baptism, he is baptising it with the oil of incorruptibility, granting salvation to the Romans and the greatest support and glory for your reign."

Reception 5, of the Blues, *apelatikon*, plagal mode 4: "The light appeared materially in a body so that we, becoming light, **[V1,37]** may be united with the light of God. He is present, cleansing with water and perfecting with the Spirit; let us descend with him so that we may be raised on high. Having recognised the strength of the mystery, let us receive the sign mystically; let us all put on not the first, but the second Adam, as people born again." The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions. The cheerleaders recite the final acclamation, "We make obeisance before the glory of Christ who has manifested himself." The people: "May God make [your] holy reign long-lasting!"

Book I, Chapter 4 [R43-46; V1,38-40; cod. & V: Chapter 4]

Acclamations for the feast of holy Easter

First reception, of the Blues, chant, mode 1: "By the power of the divine resurrection death's battle has been brought to an end."

Reception 2,

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[1] Reading χρηστοὺς, "good," following the ms. and Vogt; emended in Bonn to χριστοὺς, "anointed".

φύσιν τῶν ὑδάτων." δοχὴ δ', τῶν Πρασίνων, ἀπελατικὸν ἦχ. δ'· „ὁ τῇ παλάμῃ βαπτισθεὶς σήμερον τοῦ προδρόμου τῇ C *φρικτῇ αὐτοῦ παλάμῃ βασιλεῖς ὑμᾶς κηρύττει, θεόστεπτοι εὐεργέται, καὶ χριστοὺς ὑμᾶς δεικνύει πάσῃ τῇ οἰκουμένῃ. τῷ λουτρῷ γὰρ ἁγιάσας, τῆς ἀφθαρσίας τῷ ἐλαίῳ βαπτίζει τὴν βασιλείαν, σωτηρίαν δωρούμενος τοῖς Ῥωμαίοις καὶ ἀντίληψιν μεγίστην καὶ δόξαν τῆς βασιλείας." δοχὴ ε', τῶν Βενέτων, ἀπελατικὸν ἦχ. πλαγ. δ'· „τὸ φῶς ἐπέφανεν ὑλικῶς* Ms. 36. a *ἐν σώματι, ἵνα φῶς γενόμενοι Θεοῦ φωτὶ μιγῶμεν. πάρεστιν ὕδατι πλύνων καὶ τελειῶν τῷ πνεύματι, συγκατέλθωμεν τούτῳ, ἵνα συνανυψωθῶμεν. σημειωθῶμεν μυστικῶς τοῦ μυστηρίου τὴν ἰσχὺν ἐγνωκότες, ἀναλάβωμεν οἱ πάντες τὸν* D *δεύτερον μὴ τὸν πρῶτον Ἀδὰμ ὡς ἀναγεννηθέντες." τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. τὸ δὲ τελευταῖον ἄκτον λέγουσιν οἱ κράκται· „προσκυνήσαντες τοῦ ἐπιφανέντος Χριστοῦ τὴν δόξαν·" ὁ λαός· „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν."*

ΚΕΦ. δ'.

Ἄκτα τῇ ἑορτῇ τοῦ ἁγίου πάσχα. Ed. L. 29

Δοχὴ πρώτη, τῶν Βενέτων, φωνὴ ἦχ. α'· „θεϊκῆς ἐγέρσεως δυναστείᾳ ὁ τοῦ θανάτου πόλεμος διελύθη." δοχὴ β'

[R44] of the Greens, chant, mode 1: "Flashes of unapproachable light shone on the dead who were in darkness. Christ was seen dead in a tomb, by death having put death to death. By his resurrection on the third day he raised up with him those who were in chains. May he guard your glory, rulers, for a long period of years in the purple."

Reception 3, of the Blues, chant, mode 3: "Observing the Passion of the Lord today, we cry out melodiously and in unison."

Reception 4, of the Blues, chant, mode 1: "By the power of the divine resurrection," and what follows.

Reception 5, of the Greens, chant, mode 1: "He who reigns with the Father eternally, in the last days dwelt in time amongst men, and having taken death and Hades captive on the cross, by his resurrection on the third day he inaugurates the resurrection of the dead. May he raise up your horn, rulers, with victories over the barbarians!"

Reception 6, of the Blues, chant, mode 3: "Flashes of unapproachable light," and what follows. Acclamation for the sixth reception. The cheerleaders recite, "The creator **[V1,39]** and ruler of all..." The people call out three times, "Many years to you!" The cheerleaders: "He who has risen miraculously from the tomb..." The people call out three times, "Many years to you!" The cheerleaders: "And having given the greeting to those who brought myrrh..." The people call out three times, "Many years to you!" The cheerleaders: "May he multiply your years together with the *augoustai* and those born in the purple!" The people: "May God make your holy reign long-lasting for many years!"

τῶν Πρασίνων, φωνὴ ἦχ. α΄ „φωτὸς ἀπροσίτου λαμπηδόνες νεκροῖς ἐπέλαμψαν τοῖς ἐν σκότει. Χριστὸς γὰρ ὤφθη νεκρὸς ἐν τάφῳ, θανάτῳ θάνατον θανατώσας, συνανέστησε τοὺς δεσμίους τῇ τριημέρῳ αὐτοῦ ἐγέρσει· αὐτὸς τὴν δόξαν ὑμῶν, δεσπόται, εἰς μῆκος χρόνων φυλάξει ἐν τῇ πορφύρᾳ."
B *δοχὴ γ΄, τῶν Βενέτων, φωνὴ ἦχ. γ΄ „πάσχα Κυρίου σήμερον καθορῶντες μελῳδικῶς κραυγάζομεν καὶ ὁμοφρόνως." δοχὴ δ΄, τῶν Βενέτων, φωνὴ ἦχ. α΄ „θεϊκῆς ἐγέρσεως δυναστείᾳ," καὶ τὰ ἑξῆς. δοχὴ ε΄, τῶν Πρασίνων, φωνὴ ἦχ. α΄ „ὁ ἀχρόνως τῷ Πατρὶ συμβασιλεύων ἐπ' ἐσχάτων τοῖς ἀνθρώποις χρονικῶς συναναστραφῇ, καὶ ἐν τῷ σταυρῷ τὸν ᾅδην καὶ θάνατον αἰχμαλωτίσας, τριημέρῳ αὐτοῦ ἐγέρσει τοῖς νεκροῖς τὴν ἀνάστασιν ἐγκαινίζων· αὐτὸς τὸ κέρας ὑμῶν, δεσπόται, ἀνυψώσει ταῖς νίκαις κατὰ βαρβάρων." δοχὴ ς΄, τῶν Βενέτων,*
C *φωνὴ ἦχ. γ΄ „φωτὸς ἀπροσίτου λαμπηδόνες" καὶ τὰ ἑξῆς.*
Ms. 36.b *ἀκτολογία τῆς ς΄ δοχῆς. λέγουσιν οἱ κράκται· „ὁ τῶν πάντων ποιητὴς καὶ δεσπότης." φθογγεῖ καὶ ὁ λαὸς ἐκ γ΄· „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „ὁ ἀναστὰς παραδόξως ἐκ τάφου." φθογγεῖ καὶ ὁ λαὸς ἐκ γ΄· „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „καὶ τὸ χαῖρε δεδωκὼς μυροφόροις." φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου· „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „τοὺς χρόνους ὑμῶν πληθύνει σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαός· „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν σας εἰς πολλὰ ἔτη."*

[R45] The rulers' return on the said feast

Reception 1, of the Blues, chant, mode 1: "Today creation is resplendent as it celebrates the great and venerable mystery of the Resurrection. The Lord of glory, dispelling the gloom of death and plundering the kingdom of Hades, has raised up those who died long ago.[1] Miraculously he achieves inexpressible joy and divine Passion. May your power be increased, emperors, to the glory, renown, and exaltation of the Romans." The acclamations of well-wishing are chanted by the cheerleaders and the people just as in the rest of the receptions. The cheerleaders recite the final acclamation, "The rulers are welcome together with the *augoustai* and those born in the purple." The people: "Welcome!" The cheerleaders: "We make obeisance before the glory of the risen Christ." The people: "May God make [your holy reign] long-lasting!"

Reception 2, of the Greens, *apelatikon*, mode 1: "Today the mystery of the Resurrection, hidden from the angels, is accomplished. He who fills every living thing with his goodwill dies in the flesh as a man and makes captive the insatiable tyranny of Hades, having put to death the bringer of death. Now the disgrace of ages has been dispelled. Now the joy **[V1,40]** of the last days has flowered. May God, Lord of all and giver of life, guard the rulers in the purple."

Reception 3, of the Blues, chant, mode 1:

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1 Like Vogt, repunctuating, moving the full stop to after παραδόξεως to create the sentence, "Miraculously... Passion" (χαρὰν...παραδόξεως).

Ὑποστροφὴ τῶν δεσποτῶν τῇ αὐτῇ ἑορτῇ. D

*Δοχὴ α΄, τῶν Βενέτων, φωνὴ ἦχ. α΄· „τὸ μέγα καὶ σε-
βάσμιον τῆς ἀναστάσεως μυστήριον λαμπρυνομένη σήμερον
ἡ κτίσις ἑορτάζει· ὁ γὰρ τῆς δόξης Κύριος τὸ σκυθρωπὸν
ζοφερίσας τοῦ θανάτου καὶ τὰ τοῦ ᾅδου σκυλεύσας βασίλεια,
συνανέστησε τοὺς πάλαι τεθνεῶτας, χαρὰν ἀνεκλάλητον καὶ
θεῖον πάσχα. τελεῖται παραδόξως, μεγαλύνεται τὸ κράτος
ὑμῶν, δεσπόται, εἰς δόξαν, εἰς καύχησιν, εἰς ἀνέγερσιν τῶν
Ῥωμαίων.” τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρὰ τῶν* Ed. I, 28
*κραχτῶν καὶ τοῦ λαοῦ καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. τὸ
δὲ τελευταῖον ἄκτον λέγουσιν οἱ κράκται· „καλῶς ἦλθον οἱ δε-
σπόται σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·” ὁ
λαός· „καλῶς ἤλθετε.” οἱ κράκται· „προσκυνήσαντες τοῦ ἀνα-
στάντος Χριστοῦ τὴν δόξαν.” ὁ λαός· „πολυχρόνιον ποιήσει ὁ
Θεός.” δοχὴ β΄, τῶν Πρασίνων, ἀπελατικὸν ἦχ. α΄. „σήμερον τὸ
τοῖς ἀγγέλοις ἀπόῤῥητον ἐκτελεῖται τῆς ἀναστάσεως μυστή-
ριον. ὁ γὰρ ἐμπιμπλῶν πᾶν ζῶν εὐδοκίας σαρκὶ θανατοῦ-
ται ὡς ἄνθρωπος, καὶ τὴν ἄπληστον τοῦ ᾅδου τυραννίδα αἰ-* B
*χμαλωτεύει, νεκρώσας τὸν νεκρωτήν· νῦν ἠφανίσθη τὸ πρὸ
αἰώνων αἶσχος, νῦν ἐξήνθησεν ἡ χαρὰ τῶν περάτων. ὁ παν-
τάναξ δὲ Θεὸς καὶ ζωοδότης, τοὺς δεσπότας φύλαττε ἐν τῇ
πορφύρᾳ.” δοχὴ γ΄, τῶν Βενέτων, φωνὴ ἦχ. α΄ „σταυρὸν καὶ*

[R46] "Christ, having submitted to the cross and to death, has willingly descended into the tomb and, breaking down the gates of Hades with his divine power, he inaugurates the resurrection for all who have died through the ages. Today creation celebrates twice over the Passion of salvation, seeing your sceptre, rulers, rising up with the resurrection of Christ." The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions. The cheerleaders recite the final acclamation, "We make obeisance before the glory of the risen Christ." The people: "May God make [your holy reign] long-lasting!"

Fourth reception, of the Greens, chant, mode 3: "Today we, beholding the Passion of the Lord," and what follows.

Reception 5, of the Blues, chant, mode 1: "Today the nature of mankind is made new, miraculously transformed from corruption to incorruptibility; it has put on the apparel of its former glory, no longer being bound by death. He who has the power over death, the Word, co-eternal with the Father and everlasting, having plundered the kingdom of Hades, has loosed the bonds of the captives, granting freedom to all. May he guard the power of the reign to the glory, renown and exaltation of Romans." The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions. The cheerleaders recite the final acclamation, "We make obeisance before the glory of the risen Christ." The people: "[May God make your holy reign] long-lasting!"

θάνατον ὑπομείνας Χριστὸς, κατῆλθεν ἑκὼν ἐν τάφῳ, καὶ τὰς τοῦ ᾅδου συντρίψας πύλας τῇ θεϊκῇ αὐτοῦ ἐξουσίᾳ, πᾶσιν ἀνάστασιν ἐγκαινίζει τοῖς ἀπ' αἰῶνος νενεκρωμένοις. ἡ κτίσις σήμερον ἑορτάζει διπλοῦν τὸ πάσχα τῆς σωτηρίας, ὁρῶσα τὸ σκῆπτρον ὑμῶν, δεσπόται, τῇ ἀναστάσει Χριστοῦ συνανατέλλον." τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν C κρακτῶν καὶ τοῦ λαοῦ καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. Ms. 37. τὸ δὲ τελευταῖον λέγουσιν οἱ κράκται· „προσκυνήσαντες τοῦ ἀναστάντος Χριστοῦ τὴν δόξαν" ὁ λαός· „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν" κ.τ.λ. δοχὴ δὲ τετάρτη, τῶν Πρασίνων, φωνὴ ἦχ. γ'· „πάσχα Κυρίου σήμερον καθορῶντες" καὶ τὰ ἑξῆς. δοχὴ ε', τῶν Βενέτων, φωνὴ ἦχ. α'. „ἐγκαινίζεται σήμερον τῶν ἀνθρώπων ἡ φύσις, παραδόξως ἐκ φθορᾶς μεταπλαττομένη πρὸς ἀφθαρσίαν, στολίζεται τὴν στολὴν τῆς προτέρας δόξης, μηκέτι τῷ θανάτῳ κατεχομένη. ὁ γὰρ ἔχων τὸ κράτος τοῦ θανάτου, ὁ τοῦ Πατρὸς συνάναρχος καὶ συναΐδιος D λόγος, σκυλεύσας τὰ βασίλεια τοῦ ᾅδου, ἔλυσε τὸν δεσμὸν τῶν αἰχμαλώτων, πᾶσι δωρησάμενος ἐλευθερίαν. ὃς καὶ φυλάξει τὸ κράτος τῆς βασιλείας εἰς δόξαν, εἰς καύχημα, εἰς ἀνέγερσιν Ῥωμαίων." τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. τὸ δὲ τελευταῖον ἄκτον λέγουσιν οἱ κράκται· „προσκυνήσαντες τοῦ ἀναστάντος Χριστοῦ τὴν δόξαν" ὁ λαός· „πολυχρόνιον."

[R47] Chapter 5 [R47-52; V1,41-45; cod. & V: Chapter 5]

Acclamations for the feast on the Monday of Renewal Week[1]

After the dismissal of the congregation, when the rulers are reclining at the table, the organ of the Blues sounds and the people recite, "Holy grace!"[2] When the organ stops the cheerleaders recite, "Thrice holy, reign jointly with the rulers!" The people call out three times, "Thrice holy!" The cheerleaders: "Care for them in every way!" The people call out three times, "Thrice holy!" The cheerleaders: "Increase the years of their lives..." The people call out three times: "Thrice holy!" The cheerleaders: "To the utter joy of the Romans..." The people call out three times. "Thrice holy!" The cheerleaders: "With the pious and God-loving *augoustai*..." The people call out three times. "Thrice holy!" The cheerleaders: "And with the honoured purple-born, in the purple..." The people call out three times, "Thrice holy!" The cheerleaders: "And with the Blues, your true servants!" The people call out three times. "Thrice holy!" The cheerleaders: "O,[3] our risen God, guard the rulers!" The people likewise three times: "O, our risen God, guard the rulers!" The cheerleaders: "All-holy Spirit, protect the *augoustai*!" The people likewise three times. The [V1,42] cheerleaders: "Mother of our God, guard those born in the purple!"

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1 i.e. the Monday of the week after Easter, Easter Monday. See, too, Book I, Chapter 10 (R71-R86) for the procession on this day to the Church of the Holy Apostles, and for a banquet in the Hall of the Palaces, R768.24 - R769.15.

2 Ἁγιαχάς: word unknown; perhaps, as Vogt suggests, *Comm.*, vol. 1, 82-83, formed from ἅγιος, "holy", and a contracted form of χάρις, "grace"; also at R281.19.

3 ἐς, and in the next line οἱ ἐς: an unknown exclamation, perhaps a corruption of the Latin *heus*, "O!", but more likely an abbreviation for ἐς ἀεί, "For ever"; see, too, note 1 at R199.4.

ΚΕΦ. ε.

Ἄκτα τῇ ἑορτῇ τῇ δευτέρᾳ τῆς διακαινησίμου. Ed. I., 29

Μετὰ τὴν ἀπόλυσιν τῆς ἐκκλησίας, ὅτε ἀκουμβίσωσιν οἱ δεσπόται ἐπὶ τῆς τραπέζης, αὐλεῖ τὸ ὄργανον τῶν Βενέτων, καὶ λέγει ὁ λαός· „ἁγιαχάς." καὶ ὅτε παύσῃ τὸ ὄργανον, λέγουσιν οἱ κράκται· „τρισάγιε, συμβασίλευσον τοὺς δεσπότας." φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου „τρισάγιε." οἱ κράκται· „καὶ σὺ αὐτοὺς θεράπευσον ἐπὶ πᾶσιν." φθογγεῖ καὶ ὁ λαὸς ἐκ γ΄ „τρισάγιε." οἱ κράκται· „πλεονάζων τῆς ζωῆς αὐτῶν χρόνους." φθογγεῖ καὶ ὁ λαὸς ἐκ γ΄ „τρισάγιε." οἱ κράκται· „εἰς B *τελείαν χαρμονὴν τῶν Ῥωμαίων." φθογγεῖ καὶ ὁ λαὸς ἐκ γ΄ „τρισάγιε." οἱ κράκται· „σὺν αὐγούσταις εὐσεβέσι φιλοθέοις." φθογγεῖ καὶ ὁ λαὸς ἐκ γ΄ „τρισάγιε." οἱ κράκται· „καὶ τοῖς τιμίοις πορφυρογεννήτοις ἐν τῇ πορφύρᾳ." φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου „τρισάγιε." οἱ κράκται· „καὶ Βενέτων τῶν γνησίων ὑμῶν δούλων." φθογγεῖ καὶ ὁ λαὸς ἐκ γ΄ „τρισάγιε." οἱ κράκται· „ἐς ὁ ἀναστὰς Θεὸς ἡμῶν τοὺς δεσπότας φύλαττε." καὶ ὁ λαὸς ὁμοίως ἐκ τρίτου· „οἱ ἐς ὁ ἀναστὰς Θεὸς ἡμῶν τοὺς δεσπότας φύλαττε." οἱ κράκται· „πνεῦμα τὸ πανάγιον τὰς αὐγούστας σκέπασον·" καὶ ὁ λαὸς ὁμοίως ἐκ γ΄. οἱ κράκται·* C *„μήτηρ τοῦ Θεοῦ ἡμῶν, φύλαττε τὰ πορφυρογέννητα." καὶ*

[R48] The people <likewise>[1] three times. The cheerleaders: "Lord, [we guard] their life with our life!"

Chant, mode 1: "Let the tombs be laid open and the dead raised up; for today the Lord is risen from the tomb. Let the living be gladdened and take pleasure in life; for today the sting of death has been removed. Let creation be dressed in white, proclaiming the creator; for today the tyranny of sin has been cleansed away. Let your City rejoice greatly, rulers, making obeisance today to the divinity in the Trinity, for the demise of the barbarians and exaltation of the Romans." In response they recite an *apelatikon*, mode 1: "The great and venerable mystery of the Resurrection," and what follows. After the deme of the Blues has finished, the deme of the Greens also recites the acclamations likewise, and recites an *apelatikon*, mode 1: "Today the [mystery of the Resurrection], hidden from the angels," and what follows. After the deme of the Greens has finished, the cheerleaders of the Blues recite, "Lord, save the rulers of the Romans!" The people call out three times, "Lord, save!" The cheerleaders: "Lord, save those who have been crowned by you!" The people call out three times, "Lord, save!" The cheerleaders: "Lord, save the rulers together with the *augoustai* and those born in the purple!" The people call out three times, "Lord, save!" The cheerleaders: "O, our risen God, guard the rulers!" The people call out three times, "O, our risen God, guard the rulers!" The cheerleaders: "All-holy Spirit, protect the *augoustai*!" The people call out likewise three times. The cheerleaders: "Mother of our God,

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1 Following Vogt in adding "likewise" to preserve the pattern of the dialogue.

ὁ λαὸς ἐκ γ'. οἱ κράκται· „Κύριε, ζωὴν αὐτῶν διὰ τὴν ζωὴν
Ms. 37,b ἡμῶν." (B.) Φωνὴ ἦχ. ά· „ἐξανοιγέσθωσαν τάφοι, καὶ νεκροὶ
ἐξαναστήτωσαν· ὁ γὰρ Κύριος ἐκ τάφου σήμερον ἐξανέστη.
εὐφραινέσθωσαν οἱ ζῶντες καὶ ζωῆς ἐντρυφάτωσαν· τοῦ γὰρ
θανάτου τὸ κέντρον σήμερον ἠφανίσθη. λευχειμονείτω ἡ κτί-
σις τὸν κτίστην ἀνευφημοῦσα· ἡ τυραννὶς γὰρ τῆς ἁμαρ-
D τίας σήμερον καθῃρέθη. ἀγαλλιάσθω μεγάλως ἡ πόλις ὑμῶν,
δεσπόται, θεότητι τῇ ἐν τριάδι σήμερον προσκυνοῦσα, εἰς
κατάπτωσιν βαρβάρων καὶ ἀνέγερσιν Ῥωμαίων." καὶ ἀπὸ
φωνῆς λέγουσιν ἀπελατικὸν ἦχ. ά· „τὸ μέγα καὶ σεβάσμιον
μυστήριον τῆς ἀναστάσεως" καὶ τὰ ἑξῆς. καὶ μετὰ τὸ τε-
λειῶσαι τὸν δῆμον τῶν Βενέτων ἀκτολογεῖ ὁμοίως καὶ ὁ δῆ-
μος τῶν Πρασίνων, καὶ λέγει ἀπελατικὸν ἦχ. ά· „σήμερον ὁ
τοῖς ἀγγέλοις ἀπόῤῥητον" καὶ τὰ ἑξῆς. καὶ μετὰ τὸ τελειῶ-
σαι τὸν δῆμον τῶν Πρασίνων λέγουσιν οἱ κράκται τῶν Βενέ-
των· „Κύριε, σῶσον τοὺς δεσπότας Ῥωμαίων·" φθογγεῖ καὶ
Ed. L. 30 ὁ λαὸς ἐκ γ'· „Κύριε, σῶσον." οἱ κράκται· „Κύριε σῶσον τοὺς
ἐκ σοῦ ἐστεμμένους·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ'· „Κύριε, σῶσον."
οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας σὺν ταῖς αὐγού-
σταις καὶ τοῖς πορφυρογεννήτοις·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ'·
„Κύριε, σῶσον." οἱ κράκται· „ἐς ὁ ἀναστὰς Θεὸς ἡμῶν τοὺς
δεσπότας φύλαττε·" φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου· „οἱ εἰς ὁ
ἀναστὰς Θεὸς ἡμῶν τοὺς δεσπότας φύλαττε." οἱ κράκται·
„πνεῦμα τὸ πανάγιον τὰς αὐγούστας σκέπασον·" φθογγεῖ καὶ
ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „μήτηρ τοῦ Θεοῦ ἡμῶν, φύ-

[R49] guard those born in the purple!" The people call out likewise three times. The cheerleaders: "Lord, [we guard] their life with our life!" The people call out **[V1,43]** likewise three times. Immediately the *atriklines* throws the purses from the window above to the two factions and they pray for the rulers and retire.

The rulers' return in the afternoon from the Church of the Holy Apostles to the Palace

Reception 1, at the Lions.[1] The *demokrates* of the Blues, that is, the *domestikos* of the *scholai*, receives them there along with the Peratic deme of the Blues and the cheerleaders recite, "The divinely-inspired reign is welcome." The people call out three times, "Welcome!" The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions, and after the rulers move away the deme recites the *dromika*: "Hail, most powerful sovereign, joy of the empire, the servant of God, good fortune of the Romans, rejoicing for the Blues, cheerfulness and decorum, may the divinity deem you worthy to manage his state for a hundred years!" Another: "Joy here today, serenity and great gentleness. The rulers, clothing themselves in joy like morning stars, shine forth in their power, and good fortune is welcomed into the world. This is our joy,

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1 i.e. the Marble Lions; also at R82.19-20.

λαττε τὰ πορφυρογέννητα." φθογγεῖ καὶ ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „Κύριε, ζωὴν αὐτῶν διὰ τὴν ζωὴν ἡμῶν." φθογγεῖ καὶ ὁ λαὸς ὁμοίως ἐκ τρίτου. καὶ εὐθέως ῥίπτει ἄνωθεν ἀπὸ τῆς θυρίδος ὁ ἀρτοκλίνης τὰ δύο μέρη τὰ ἀποκόμβια, καὶ B ἐπεύχονται τοῖς δεσπόταις, καὶ ἀναχωροῦσι.

Ὑποστροφὴ τῶν δεσποτῶν δείλης ἀπὸ τοὺς ἁγίους Ἀποστόλους πρὸς τὸ παλάτιον.

Δοχὴ ά εἰς τοὺς Λέοντας. δέχεται ἐκεῖσε ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν, μετὰ καὶ τοῦ περατικοῦ δήμου τῶν Βενέτων, καὶ λέγουσιν οἱ κράκται· „καλῶς ἦλθεν ἡ ἔνθεος βασιλεία." φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου· „καλῶς ἤλθετε." τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά Ms. 38. a τε τῶν κρακτῶν καὶ τοῦ λαοῦ, καθὼς καὶ ἐν ταῖς λοιπαῖς C δοχαῖς, καὶ μετὰ τὸ ἀποκινῆσαι τοὺς δεσπότας λέγει ὁ δῆμος τὰ δρομικά· „χαίροις, κραταιότατε αὐτόκρατορ, χαρὰ τῆς οἰκουμένης, τοῦ Θεοῦ ὁ θεράπων, Ῥωμαίων εὐτυχία, ἀγαλλίασις Βενέτων, εὐφροσύνη καὶ κοσμιότης, σὲ ἡ θεότης ἐπὶ χρόνους ἑκατὸν ἀξιώσῃ τὴν ἑαυτοῦ διέπειν πολιτείαν." ἄλλο· „χαρὰ ὧδε σήμερον, γαλήνη καὶ πρᾳότης μεγάλη· οἱ γὰρ δεσπόται χαρὰν ἠμφιεσμένοι ὡς ἑωσφόροι ἐκλάμπουσιν ἐν τῷ κράτει, καὶ δεξιοῦται τῷ κόσμῳ εὐτυχία. αὐτὴ γὰρ χαρὰ

[R50] and rejoicing for the world." Another: "The right hand of our God 'has done mighty deeds,'[1] rulers; peace has taken over its own state, and through your faith in him he has raised it to favour. Rejoice, heavenly hosts of angels; army of the Romans, rejoice with them; and rejoice all Christians in celebrating the Lord!"

Note that these *dromika* are also recited in the rest of the processions.

Reception 2, at the Church of St Polyeuktos. The demarch of the Blues with the White deme receives them there and the cheerleaders recite, "The divinely-inspired reign is welcome." The acclamations of well-wishing are chanted by both **[V1,44]** the cheerleaders and the people, just as in the rest of the receptions.

Reception 3, at the Church of St Euphemia in the district of Olybrios. The *demokrates* of the Greens, that is, the *exkoubitos*, along with the Peratic deme of the Greens, receives them there and recites the *dromika*, mode 1: "He who [reigns] with the Father eternally," and what follows. The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions.

Reception 4, at the Philadelphion. The *demokrates* of the Blues, that is, the *domestikos* of the *scholai*, along with the Peratic deme of the Blues, receives them there. The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions.

Reception 5, at the Forum of the Bull. The demarch of the Greens with the Red deme receives them there. The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions.

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1 Psalm 118:16 (Septuagint: Psalm 117).

ἡμῶν καὶ ἀγαλλίασις κόσμου." ἄλλο· „ἐποίησε δύναμιν ἡ δεξιὰ τοῦ Θεοῦ ἡμῶν, δεσπόται, ἀντελάβετο εἰρήνη τῆς ἰδίας D *πολιτείας, καὶ ἐν αὐτῷ ἐν τῇ πίστει ὕψωσε πρὸς εὐμένειαν. ἀγάλλεσθε οὐράνιαι στρατιαὶ τῶν ἀσωμάτων, συναγάλλου στρατόπεδον τῶν Ῥωμαίων, καὶ ἐπαγάλλεσθε πάντες Χριστιανοὶ ἑορτάζειν Κυρίῳ." ἰστέον, ὅτι ταῦτα τὰ δρομικὰ λέγονται, καὶ ἐν ταῖς λοιπαῖς προελεύσεσι. (B.) Δοχὴ β' εἰς τὸν ἅγιον Πολύευκτον. δέχεται ἐκεῖσε ὁ δήμαρχος τῶν Βενέτων μετὰ τοῦ δήμου τοῦ λευκοῦ, καὶ λέγουσιν οἱ κράκται· „καλῶς ἦλθεν ἡ ἔνθεος βασιλεία." τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά* Ed. L. 31 *τε τῶν κρακτῶν καὶ τοῦ λαοῦ, καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. δοχὴ γ' εἰς τὴν ἁγίαν εὐφημίαν τοῦ Ὀλυβρίου. δέχεται ἐκεῖσε ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ὁ ἐκσκούβιτος μετὰ καὶ τοῦ περατικοῦ δήμου τῶν Πρασίνων, καὶ λέγει δρομικὰ ἦχ. α'· „ὁ ἀχρόνως τῷ Πατρί" καὶ τὰ ἑξῆς. τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ, καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. δοχὴ δ' εἰς τὸ Φιλαδέλφιον. δέχεται κἀκεῖσε ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν, μετὰ καὶ τοῦ περατικοῦ δήμου τῶν Βενέτων. τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν* B *κρακτῶν καὶ τοῦ λαοῦ, καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. δοχὴ ε' εἰς τὸν Ταῦρον. δέχεται ἐκεῖσε ὁ δήμαρχος τῶν Πρασίνων μετὰ τοῦ δήμου τοῦ ῥουσίου. τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ, καθὼς* Ms. 38.b *καὶ ἐν ταῖς λοιπαῖς δοχαῖς. δοχὴ ς' ἐν τῷ φουρνικῷ τῶν*

[R51] Bakers. Continuing on back, the said demarch, with the Red deme, holds a reception there. The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions.

Reception 7, in the Forum of Constantine. The *demokrates* of the Greens, that is, the *exkoubitos*, with the Peratic deme of the Greens, receives them there. The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions.

Reception 8, in the Praetorium. The demarch of the Blues, with the White deme, receives them there. The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions. In the **[V1,45]** final acclamation the cheerleaders recite, "The destruction of the sons of Hagar is welcome." The people: "May God make your holy reign long-lasting for many years!"

Reception 9, in the Arch of the Milion. Continuing on back, the said demarch of the Blues, with the White deme, holds a reception there. The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions.

Again, a little after this reception, the *demokrates* of the [Peratic] Greens, that is, the *domestikos* of the *exkoubitoi*, receives them. The acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions.

Again, a little after this reception, the *demokrates* of the [Peratic] Blues, that is, the *domestikos* of the *scholai*, receives them at the barrier of the Chalke. The

ἀρτοπωλῶν. ὑποστρεφόμενος ὁ αὐτὸς δήμαρχος μετὰ τοῦ δήμου τοῦ ῥουσίου, ποιοῦσιν ἐκεῖ δοχήν. τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ, καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. δοχὴ ζʹ ἐν τῷ φόρῳ. δέχεται ἐκεῖσε ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ὁ ἐκσκούβιτος, μετὰ τοῦ περατικοῦ δήμου τῶν Πρασίνων. τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ, καθὼς καὶ ἐν C *ταῖς λοιπαῖς δοχαῖς. δοχὴ ηʹ ἐν τῷ πραιτωρίῳ. δέχεται ἐκεῖσε ὁ δήμαρχος τῶν Βενέτων, μετὰ τοῦ δήμου τοῦ λευκοῦ. τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ, καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. ἐν δὲ τῷ τελευταίῳ ἄκτῳ λέγουσιν οἱ κράκται· „καλῶς ἦλθεν ἡ ἀναίρεσις τῶν τῆς Ἄγαρ." ὁ λαός· „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν σας εἰς πολλὰ ἔτη." δοχὴ θʹ ἐν τῷ φουρνικῷ τοῦ Μιλίου. ὑποστρεφόμενος ὁ αὐτὸς δήμαρχος τῶν Βενέτων μετὰ τοῦ δήμου τοῦ λευκοῦ, ποιεῖ ἐκεῖσε δοχήν. τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ, καθὼς καὶ ἐν ταῖς λοιπαῖς δοχαῖς. καὶ πάλιν μετὰ μικρὸν τῆς τοιαύτης δοχῆς δέχεται ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ὁ δομέστικος τῶν ἐκσκουβίτων. τὰ δὲ τῆς εὐφημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ, καθὼς καὶ ἐν* D *ταῖς λοιπαῖς δοχαῖς. καὶ πάλιν μετὰ μικρὸν τῆς τοιαύτης δοχῆς δέχεται ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν, εἰς τὸ κάγκελλον τῆς χαλκῆς. τὰ δὲ τῆς εὐ-*

[R52] acclamations of well-wishing are chanted by both the cheerleaders and the people just as in the rest of the receptions.

Book I, Chapter 6 [R52-53; V1,46-47; cod. & V: Chapter 6]

Acclamations for the feast on the Sunday of the week after Easter

Note that on the Sunday of the week after Easter, when the rulers recline at table, the same ceremonial and ritual takes place as on the Monday of Renewal Week, that is to say, the acclamations of the two factions and everything as previously described, except that the Blues recite an *apelatikon*, plagal mode 4: "Be made anew, creation; Christ is risen; celebrate your feasts in the Lord. The tomb had been sealed but the sun of life has risen up and been seen by the apostles although the doors were closed. Through him the Holy Spirit makes new and graciously gives peace to the whole empire. The rising of a star which never sets acts anew and increases the imperial power, like a resplendent sun, coming forth today to the glory, renown and exaltation of the Romans." The Greens the following [*apelatikon*]: "Casting aside the signs of their grief and sadness, the apostles proceeded to Galilee rejoicing, and they saw the one whom they longed for risen from the dead. They received from him the ineffable initiation into the sacraments and, like rays passing through the world, they proclaimed the radiant day of the Resurrection.

φημίας ἄκτα ᾄδονται παρά τε τῶν κρακτῶν καὶ τοῦ λαοῦ, καθὼς [καὶ] ἐν ταῖς λοιπαῖς δοχαῖς.

Ed. L.3a

ΚΕΦ. ϛʹ.

Ἄκτα τῇ ἑορτῇ τῇ κυριακῇ τοῦ Ἀντίπασχα.

Ἰστέον, ὅτι τῇ κυριακῇ τοῦ ἀντίπασχα, ὅτε ἀκουμβίσωσιν οἱ δεσπόται ἐπὶ τῆς τραπέζης, ἡ αὐτὴ τάξις καὶ ἡ ἀκολουθία γίνεται τῆς δευτέρας τῆς διακαινησίμου, δηλονότι καὶ αἱ ἀκτολογίαι τῶν δύο μερῶν, καὶ πάντα, καθὼς προείρηται· πλὴν οἱ μὲν Βένετοι λέγουσιν ἀπελατικὸν ἦχ. πλαγ. δʹ· „ἀνακαινίζου ἡ κτίσις, Χριστὸς ἀνέστη, ἑόρταζε τῷ Κυρίῳ τὰς ἑορτάς

Ms. 39. a *σου. ἐσφραγισμένου γὰρ τοῦ τάφου, ὁ τῆς ζωῆς ἥλιος ἀνατείλας,*

B *καὶ ὀφθεὶς ἀποστόλοις τῶν θυρῶν κεκλεισμένων, το πνεῦμα τὸ ἅγιον δι' αὐτοῦ ἐγκαινίζει, καὶ εἰρήνην χαρίζεται πάσῃ τῇ οἰκουμένῃ, καὶ τὸ βασιλεῦον κράτος ἀστέρος ἀνατολὴ τοῦ ἀδύτου νεουργεῖ καὶ μεγαλύνει, ὡς λαμπρὸς ἥλιος, προερχόμενος σήμερον εἰς δόξαν, εἰς καύχημα, εἰς ἀνέγερσιν Ῥωμαίων." οἱ δὲ Πράσινοι τόνδε· „ἀποβαλόντες σύμβολα λυπηρᾶς κατηφείας οἱ ἀπόστολοι, χαίροντες προῆλθον εἰς Γαλιλαίαν, καὶ εἶδον ὃν ἐπόθουν ἐκ νεκρῶν ἐγηγερμένον. ἀπόῤῥητον ἐδέξαντο παρ' αὐτοῦ μυσταγωγίαν, καὶ ὡς ἀκτῖνες διαδραμόντες τὸν κόσμον, φαιδρόμορφον ἐκήρυξαν τῆς ἀναστάσεως τὴν ἡμέραν. αὐτῶν*

[R53] May their protection, with their divine panoply, guard you completely, rulers, for the good fortune of the Romans!"

Note that when the rulers return in the afternoon from **[V1,47]** the Church of the Holy Apostles to the Palace on this feast, the same ceremonial and ritual takes place as on the Monday of Renewal Week, that is to say, the receptions in the places previously described and the acclamations as previously described, except that the Blues recite an *apelatikon*, plagal mode 4: "Be renewed, creation," and what follows; and the Greens, plagal mode 4: "Casting aside the signs of their grief and sadness," and what follows; another, mode 1: "He who [reigns] with the Father eternally," and what follows.

Book I, Chapter 7 [R53-54; V1,48-49; cod. & V: Chapter 7]

On the feast of Mid-Pentecost[1]

It should be known that also in this procession for Mid-Pentecost, when the rulers go away and return again, both the receptions and acclamations take place as on the Monday of Renewal Week,[2] except that the Blues recite in response an *apelatikon*, mode 1: "The great and venerable Spirit, he who is glorified on high together with the Father as Lord of all, by being present with the Hebrews in the Temple, teaches that streams of wisdom are bursting forth, the wisdom of the Most High, speaking out supernaturally. You who thirst go forth and refresh yourselves with the drink of the Spirit. The multitudes rejoice, drinking

1 The Wednesday of the fourth week after Easter. The feast was celebrated with a procession to the Church of St Mokios until an attempt on the life of Leo VI was made there on Mid-Pentecost in 903. No church is specified here, but St Mokios is named in the old protocol for Mid-Pentecost in Book I, Chapter 17 [V26], R98-R108; see note 4 at R98.18.

2 i.e. Easter Monday.

ἡ προστασία τῇ θεϊκῇ παντευχίᾳ ὑμᾶς διαφυλάξει, δεσπόται, C *εἰς εὐτυχίαν Ῥωμαίων." ἰστέον, ὅτι ὑποστρεφόντων τῶν δεσποτῶν δείλης ἀπὸ τοὺς ἁγίους ἀποστόλους εἰς τὸ παλάτιον ταύτῃ τῇ ἑορτῇ, ἡ αὐτὴ τάξις καὶ ἀκολουθία γίνεται τῆς δευτέρας τῆς διακαινησίμου, δηλονότι καὶ αἱ δοχαὶ ἐν τοῖς προειρημένοις τόποις καὶ αἱ ἀκτολογίαι, καθὼς προείρηται. πλὴν λέγουσιν οἱ Βένετοι ἀπελατικὸν ἦχ. πλαγ. δ'· „ἀνακαινίζου ἡ κτίσις" καὶ τὰ ἑξῆς. οἱ δὲ Πράσινοι ἦχ. πλαγ. δ'· „ἀποβαλόντες τὰ σύμβολα λυπηρᾶς κατηφείας" καὶ τὰ ἑξῆς. ἄλλο ἦχ. α'· „ὁ ἀχρόνως τῷ Πατρὶ" καὶ τὰ ἑξῆς.*

ΚΕΦ. ζ'. D

Τῇ ἑορτῇ τῆς Μεσοπεντηκοστῆς.

Χρὴ εἰδέναι, ὅτι καὶ τῇ προελεύσει ταύτῃ τῆς μεσοπεντηκοστῆς, καὶ ἀπιόντων τῶν δεσποτῶν καὶ πάλιν ὑποστρεφόντων, καὶ αἱ δοχαὶ καὶ αἱ ἀκτολογίαι ὅμοιαι γίνονται τῆς δευτέρας τῆς διακαινησίμου. πλὴν οἱ μὲν Βένετοι λέγουσιν ἀπὸ φωνῆς ἀπελατικὸν ἦχ. α'· „πνεῦμα μέγα καὶ σεβάσμιον, ὁ ἄνω δοξαζόμενος σὺν τῷ Πατρὶ ὡς πάντων Κύριος, Ed. L. 33 *ἐν ἱερῷ συνόμιλος ὢν Ἑβραίοις διδάσκει σοφίας βρύειν νάματα, ὑπερφυῶς ἡ σοφία τοῦ ὑψίστου ἀναφωνῶν· Οἱ διψῶντες προσέρχεσθε, καὶ δροσίζεσθε τοῦ πνεύματος τὴν πό-* Ms. 39. b

[R54] that ever-living draught, and celebrate your power, rulers, to the glory, renown and exaltation of the Romans." The Greens recite the following, mode 1: "Divine Word, as the mediator between the created world and your Father, you speak freely in the middle of the feast of the Temple. You who are about to pour forth from your undefiled side rivers of incorruptibility for the whole world, now give to the thirsty to drink from your lips streams of your teaching. The untutored crowd is amazed but does not wish to understand that it is through your wisdom that everything is accomplished and brought together under your sway. Therefore, **[V1,49]** God, having glorified the rulers with the crown from your hand, guard them to the exaltation of the Romans!"

It should be known that on this feast of Mid-Pentecost, when the rulers sit at the table, the same ceremonial and ritual takes place just as on the Monday of Renewal Week.

Book I, Chapter 8 [R54-58; V1,50-53; cod. & V: Chapter 8]

On the feast of the Ascension[1]

Note that on the feast of the Ascension, when the rulers recline at table, the same ceremonial and ritual takes place as on the Monday of Renewal Week,[2] that is to say, the acclamations of the two factions and everything as previously described, except that

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1 The feast for Christ's ascent into heaven, celebrated on the Thursday 40 days after Easter. The feast was celebrated at the Church of the Theotokos of the Spring; Janin, *Églises* (1969), 225. The route for the receptions also supports this (R55-R57).

2 i.e. Easter Monday.

σιν, ἐκεῖνο τὸ ἀείζωον πόμα. τὰ πλήθη ἀγάλλονται πίνοντα, καὶ γεραίρουσι τὸ κράτος ὑμῶν, δεσπόται, εἰς δόξαν, εἰς καύχημα, εἰς ἀνύψωσιν Ῥωμαίων." οἱ δὲ Πράσινοι λέγουσι τόνδε ἦχ. α'· „ὁ μεσίτης ὢν πλάσματος, καὶ Πατρὸς τοῦ ἰδίου θεῖε λόγε, τοῦ ναοῦ ἑορτῆς ἐν μέσῳ παῤῥησιάζει· ὁ μέλλων ἐκ τῆς πλευρᾶς τῆς ἀχράντου ῥεῖθρα προχέειν ἀφθαρσίας ὅλῳ τῷ κόσμῳ, B νῦν διψῶντας ποτίζεις ἐκ χειλέων διδασκαλίας νάματα, καὶ ὁ ἀσύνετος δῆμος θαυμάζει μὲν, οὐ βούλεται δὲ γνῶναι, ὅτι σῇ ἐξείργασται σοφίᾳ πάντα καὶ συνέχεται σῇ κυβερνήσει. σὺ οὖν δοξάσας τῷ στέφει, Θεὲ, δεσπότας παλάμῃ σοῦ, φύλαττε εἰς ἀνέγερσιν Ῥωμαίων." χρὴ εἰδέναι, ὅτι ταύτῃ τῇ ἑορτῇ τῆς μεσοπεντηκοστῆς, ἐπὶ τῆς τραπέζης τῶν δεσποτῶν καθεζομένων, ἡ αὐτὴ τάξις καὶ ἀκολουθία γίνεται, καθὼς καὶ ἐν τῇ δευτέρᾳ τῆς διακαινησίμου.

ΚΕΦ. η'.

Τῇ ἑορτῇ τῆς Ἀναληψίμου.

C Ἰστέον, ὅτι τῇ ἑορτῇ τῆς ἀναληψίμου, ὅτε ἀκουμβίσωσιν οἱ δεσπόται ἐπὶ τῆς τραπέζης, ἡ αὐτὴ τάξις καὶ ἀκολουθία γίνεται τῆς δευτέρας τῆς διακαινησίμου, δηλονότι καὶ αἱ ἀκτολογίαι τῶν δύο μερῶν καὶ πάντα, καθὼς προείρηται. πλὴν

[R55] the Blues recite the chant, plagal mode 1: "Having found in you alone a holy spring, an ever-living stream, all-holy Mother of God, we Christians entreat you as Theotokos and appeal to you with unceasing voice: protect so-and-so and so-and-so with the wings of your intercession until the end." The *apelatikos*, mode 4: "We, the people, fittingly praise you, the bridal-chamber of Christ, through whom Christ shone forth in the flesh for mortals. Theotokos, save the rulers as luminaries for the exaltation of the world and of the Blues who always have you as their strength and help." The Greens recite the chant, plagal mode 4: "Virgin, Mother of God the Word, the spring of life for the Romans, fight alone alongside the rulers in the purple, who received their crown from you, since those in the purple have in you an invincible shield against all!" Another, mode 4: [V1,51] "We Christians having you, the all-holy, as our hope of refuge and salvation and promise of support, appeal to you as our shelter: favour [the rulers] with the wings of your intercession; for they have in you the strength that brings victory against enemies."

Note that for this feast the receptions take place as follows.

Reception 1, outside the vault of the colonnade, just where the column[1] stands. The *demokrates* of the Blues, that is, the *domestikos* of the *scholai*, with the Peratic deme of the Blues, receives them there.

Reception 2, at the Aqueduct, where the water flows out.[2] The *demokrates* of the Greens, that is, the *exkoubitos*, receives them there.

Reception 3, at the Church of St Mokios. The demarch of the Blues, with the White deme, receives them there.

[1] Possibly once the column of a stylite in the vicinity of the Church of the Theotokos of the Spring: Vogt, *Comm.*, vol. 1, 88, citing Antony of Novgorod.

[2] Possibly a branch off the long-distance Thracian line (the Aqueduct of Valens) from near the Cistern of Aetios to feed the Cistern of Mokios; Crow et al., *The Water Supply* (2008), 122-123 & map 12.

οἱ μὲν Βένετοι λέγουσι τὴν φωνὴν ἦχ. πλαγ. α΄ „ὡς ἀείζωον ῥεῖθρον, πηγὴν ἁγίαν Χριστιανοὶ εὑρηκότες μόνην σὲ, τὴν πανάγιον τοῦ Θεοῦ μητέρα, δυσωποῦμεν ὡς Θεοτόκον, καὶ ἐξαιτοῦμεν στόματι ἀσιγήτῳ· πτέρυξι τῆς σῆς πρεσβείας ὁ δεῖνα καὶ ὁ δεῖνα περιφύλαττε μέχρι τέλους." ὁ ἀπελατικὸς ἦχ. δ΄ „σὲ, τὴν παστάδα τοῦ Χριστοῦ, δι᾽ ἧς ἔλαμψε Χριστὸς κατὰ D *σάρκα τοῖς βροτοῖς, αἰνοῦμεν λαοὶ ἐπαξίως· Θεοτόκε, τοὺς δεσπότας ὡς φωστῆρας περίσωζε εἰς ἀνέγερσιν τοῦ κόσμου, καὶ Βενέτων ἀεί σε κεκτημένων κραταίωμα βοηθείας." οἱ δὲ Πράσινοι λέγουσι τὴν φωνὴν πλαγ. δ΄ „ἡ πηγὴ τῆς ζωῆς Ῥωμαίων, παρθένε, μήτηρ Θεοῦ τοῦ λόγου, συστρατήγησον μόνη τοῖς δεσπόταις ἐν τῇ πορφύρᾳ, τοῖς λαβοῦσιν ἐκ σοῦ τὸ στέφος, ὅτι αὐτοί σε κέκτηνται κατὰ πάντα θυρεὸν ἀπροσμάχητον ἐν τῇ πορφύρᾳ." ἄλλο ἦχ. δ΄ „καταφυγῆς ἐλπίδα καὶ σωτηρίας καὶ* Ms. 40 a *ἀντιλήψεως κλέος σὲ τὴν πάναγνον Χριστιανοὶ κεκτημένοι, ἐξ-* Ed. L. 34 *αιτοῦμεν ὡς σκέπην, πρεσβευτικαῖς περίεπε πτέρυξι· σὲ γὰρ κέκτηνται ἰσχὺν κατ᾽ ἐχθρῶν τροπαιοφόρον."* (B.) *Ἰστέον, ὅτι ταύτῃ τῇ ἑορτῇ γίνονται αἱ δοχαὶ οὕτως· δοχὴ α΄ ἔξωθεν τῆς καμάρας τοῦ ἐμβόλου, ἐν ᾧ καὶ ὁ κίων ἵσταται. δέχεται ἐκεῖσε ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν, μετὰ τοῦ περατικοῦ δήμου τῶν Βενέτων. δοχὴ β΄ εἰς τὸν ἀγωγόν, ἐν ᾧ τὸ ὕδωρ ἐκρεῖ. δέχεται ἐκεῖσε ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ὁ ἐκσκούβιτος. δοχὴ γ΄ εἰς τὸν ἅγιον Μώκιον. δέχεται ἐκεῖσε ὁ δήμαρχος τῶν Βενέτων μετὰ*

[R56] Reception 4, in the Exokionion. The demarch of the Greens with the Red deme receives them there.
Reception 5, at the Xerolophos, opposite the Chapel of St Kallinikos. The demarch of the Blues, along with the White deme, receives them there.
Reception 6, at the Forum of the Ox. The *demokrates* of the Greens, that is, the *domestikos* of the *exkoubitoi*, receives them there.
Reception 7, at the Forum of Amastrianos. The *demokrates* of the Blues, that is, the *domestikos* of the *scholai*, receives them there.
Reception 8, at the Philadelphion. Continuing on back, the demarch of the Blues, with the White deme, holds a reception there.
Reception 9, at the Forum of the Bull. The demarch of the Greens, with the Red deme, receives them there.
Reception 10, in the Arch of the Bakers. Continuing on back, the demarch of the Greens, with the Red deme, holds a reception there.
Reception 11, in the Forum of Constantine. Continuing on back, the demarch of the Greens, with the Red deme, holds a reception there. **[V1,52]**
Reception 12, in the Praetorium. The demarch of the Blues, with the White deme, receives them there.
Reception 13, in the Arch of the Milion. Continuing on back, the demarch of the Blues, with the White deme, holds a reception there.
Again, a little after this reception, the *demokrates* of the Greens, that is, the *exkoubitos*, with the Peratic deme of the Greens, receives them.
Again, after a little, continuing on back, the demarch of the Greens, with the Red deme, hold a reception there opposite the Achilles, near the Gate of

B *τοῦ δήμου τοῦ λευκοῦ. δοχὴ δʹ ἐν τῷ Ἐξακιονίῳ. δέχεται ἐκεῖσε ὁ δήμαρχος τῶν Πρασίνων μετὰ τοῦ δήμου τοῦ ῥουσίου. δοχὴ εʹ εἰς τὸν Ξηρόλοφον ἀντικρὺ τοῦ εὐκτηρίου τοῦ ἁγίου Καλλινίκου. δέχεται κἀκεῖσε ὁ δήμαρχος τῶν Βενέτων μετὰ καὶ τοῦ δήμου τοῦ λευκοῦ. δοχὴ ϛʹ εἰς τὸν Βοῦν. δέχεται ἐκεῖσε ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ὁ δομέστικος τῶν ἐκσκουβίτων. δοχὴ ζʹ εἰς τὰ Ἀμαστριανοῦ. δέχεται ἐκεῖσε ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν. δοχὴ ηʹ εἰς τὸ Φιλαδέλφιον. ὑποστρεφόμενος ὁ δήμαρχος τῶν Βενέτων μετὰ τοῦ δήμου τοῦ λευκοῦ, ποιεῖ ἐκεῖσε δοχήν. δοχὴ θʹ εἰς τὸν Ταῦρον. δέχεται ἐκεῖσε ὁ δήμαρχος τῶν Πρασίνων μετὰ τοῦ δήμου τοῦ ῥουσίου. δοχὴ ιʹ ἐν τῷ φουρνικῷ τῶν ἀρτοπωλῶν. ὑποστρεφόμενος ὁ δήμαρχος τῶν* C *Πρασίνων μετὰ τοῦ δήμου τοῦ ῥουσίου, ποιεῖ ἐκεῖσε δοχήν. δοχὴ ιαʹ ἐν τῷ φόρῳ. ὑποστρεφόμενος ὁ δήμαρχος τῶν Πρασίνων μετὰ τοῦ δήμου τοῦ ῥουσίου ποιεῖ ἐκεῖσε δοχήν. δοχὴ ιβʹ ἐν τῷ πραιτωρίῳ. δέχεται ἐκεῖσε ὁ δήμαρχος τῶν Βενέτων μετὰ τοῦ δήμου τοῦ λευκοῦ. δοχὴ ιγʹ ἐν τῷ φουρνικῷ τοῦ Μιλίου. ὑποστρεφόμενος ὁ δήμαρχος τῶν Βενέτων μετὰ τοῦ δήμου τοῦ λευκοῦ, ποιεῖ ἐκεῖσε δοχήν. καὶ πάλιν μετὰ μικρὸν τῆς τοιαύτης δοχῆς δέχεται ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ὁ ἐκσκούβιτος, μετὰ τοῦ περατικοῦ δήμου τῶν* Ms. 40.b *Πρασίνων. καὶ πάλιν μετὰ μικρὸν ὑποστρεφόμενος ὁ δήμαρ-* D *χος τῶν Πρασίνων μετὰ τοῦ δήμου τοῦ ῥουσίου, ποιοῦσιν ἐκεῖσε δοχὴν ἀντικρὺ τοῦ Ἀχιλλέως πρὸς τὴν πύλην τῆς*

[R57] Melete[1].
Again a little after this reception, the *demokrates* of the Blues, that is, the *domestikos* of the *scholai*, with the Peratic deme of the Blues, receives them at the barrier of the Chalke.

It should be known that the acclamations for the receptions take place just as on the Monday of Renewal Week. The chants of the Blues, which they recite as *dromika*: "Hail, most powerful sovereign," and what follows. The *apelatikoi*: "Divinely crowned benefactors, having the Virgin as unassailable protection and shelter, and glorying in her immaculate intercession, you are invincible to opposing nations. On the day of battle she shields your heads and shows you crowned with victories, for the good fortune and glory of the Romans." Another, mode 3: "Honoured is the Mount of Olives, for on it the band of the apostles is honoured, for they saw the glory of the Most High, God being taken up from there in the flesh to heaven and the eternal gates opening and receiving the ruler.[2] Armies of angels sing hymns to the Father, too, who says to the Son, 'Sit at my right hand, until every knee of creation bends to you.'" Another, plagal mode 4: "Christ stood before the apostles and was seen by them **[V1,53]** saying, 'Peace', and explaining to them the words of the prophets. He led them all high up onto the Mount of Olives and, raising high his hands, and blessing them, he was taken up into heaven. He announced to them, also, the coming of the Holy Spirit,

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1 See note 1 at R38.1.

2 i.e. Christ.

Μελέτης, καὶ πάλιν μετὰ μικρὸν τῆς τοιαύτης δοχῆς δέχεται ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν, μετὰ τοῦ περατικοῦ δήμου τῶν Βενέτων εἰς τὸ κάγκελλον τῆς χαλκῆς. (Γ.) Χρὴ εἰδέναι, ὅτι αἱ ἀκτολογίαι τῶν δοχῶν γίνονται καθὼς καὶ ἐν τῇ δευτέρᾳ τῆς διακαινησίμου. αἱ φωναὶ τῶν Βενέτων, ἃς λέγουσι δρομικῶς· „χαίροις κραταιότατε αὐτόκρατορ" καὶ τὰ ἑξῆς. οἱ ἀπελατικοί· „προστασίαν ἀκαθαίρετον καὶ σκέπην τὴν ἀνύμφευτον λαβόντες, θεό- Ed. L. 35 *στεπτοι εὐεργέται, καὶ ταῖς αὐτῆς ἐγκαυχόμενοι παναχράντοις πρεσβείαις, ἀκαταμάχητοι ὄντες ἔθνεσιν ὑπεναντίοις. αὐτὴ γὰρ ἐπισκιάζει ἐν ἡμέρᾳ πολέμου ταῖς κορυφαῖς ὑμῶν, καὶ ταῖς νίκαις ὑμᾶς δεικνύει στεφανίτας εἰς εὐτυχίαν καὶ δόξαν τῶν Ῥωμαίων." ἄλλο ἦχ. γ'· „εὐλόγηται τὸ ὄρος ἐλαιῶν· ἐν αὐτῷ γὰρ εὐλόγηται ἡ χορεία τῶν ἀποστόλων, καὶ εἶδον δόξαν ὑψίστου, ἐκεῖθεν πρὸς οὐρανὸν σαρκὶ ἀναφερόμενον θεὸν καὶ πύλας αἰωνίους ἀνοιγομένας καὶ τὸν δεσπότην προσδεχομένας. στρατιαὶ δὲ τῶν ἀγγέλων ὑμνολογοῦσι καὶ τὸν πατέρα* B *πρὸς τὸν υἱὸν εἰπόντα· Κάθου ἐκ δεξιῶν μου, ἕως ἂν σοι κλίνῃ πᾶν ποιημάτων γόνυ." ἄλλο ἦχ. πλαγ. δ'· „ἐπέστη Χριστὸς τοῖς ἀποστόλοις καὶ ὤφθη αὐτοῖς εἰρήνην λέγων, καὶ τὰς ῥήσεις τῶν προφητῶν αὐτοῖς ἑρμηνεύων, πρὸς τὸ ὄρος τῶν ἐλαιῶν πάντας ἐξήγαγεν ἄρδην, καὶ τὰς χεῖρας εἰς ὕψος ἄρας, εὐλογήσας αὐτούς, εἰς οὐρανοὺς ἀνελήφθη, ἐπαγγειλάμενος αὐτοῖς καὶ τὴν τοῦ ἁγίου πνεύματος παρουσίαν, χα-*

[R58] and filled them with joy. So, benefactors, may our God himself bless you in all things and fill your reign with joy." The chants of the Greens, which they recite, mode 4: "[Our] hope of refuge and salvation," and what follows. Another, mode 3: "All the apostles, having made obeisance together before Christ who had been taken up into heaven, went down to Jerusalem with joy at having found Jesus Christ, the Son of God, of whom Moses and the rest of the prophets had written. They gazed upon the glory of him who, with the cross, sits on the right hand of the Father. May he guard you, benefactors, for the good fortune of the Romans." Another, grave mode:[1] "A wondrous sight, like rain on a woollen fleece, the Word of the Father. Now, behold, he who took on flesh is ascending into heaven, since he has fulfilled the will of the Father, having invited all the nations to serve the truth, and from there, having fulfilled the dispensation as regards us, he sat on the right hand of the Lord of might. May he guard you, benefactors, for the good fortune of the Romans."

Book I, Chapter 9 [R58-71; V1,54-64, Chapter 9]

On the feast of Pentecost[2]

[Reception 1,] of the Blues, chant, plagal mode 4: "The coming of the divine Spirit has illumined those on earth with the knowledge of God." Another,

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1 The grave mode is plagal mode 3.

2 The season of 50 days from Easter, with the final Sunday celebrating the descent of the Holy Spirit on the Apostles.

ρᾶς αὐτοὺς ἐμπλήσας. διὸ αὐτὸς ὁ Θεὸς ἡμῶν, εὐεργέται, εὐλογήσει ὑμᾶς ἐν πᾶσι, καὶ χαρᾶς ἐμπλήσει τὴν ὑμῶν βα-
C σιλείαν." αἱ φωναὶ τῶν Πρασίνων, ἃς λέγουσιν ἦχ. δ'· „καταφυγῆς ἐλπίδα καὶ σωτηρίας" καὶ τὰ ἑξῆς. ἄλλο ἦχ. γ'· „προσκυνήσαντες πάντες οἱ ἀπόστολοι ὁμοῦ Χριστὸν εἰς οὐ-
Ms. 41 a ρανοὺς ἀναληφθέντα, κατέλαβον τὴν Ἱερουσαλὴμ μετὰ χαρᾶς, ὅτι εὕροσαν Χριστὸν Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, ὃν ἔγραψε Μωσῆς καὶ οἱ λοιποὶ τῶν προφητῶν, καὶ ἐθεάσαντο τὴν δόξαν αὐτοῦ μετὰ σταυροῦ ἐκ δεξιῶν καθημένου τοῦ πατρός· αὐτὸς ὑμᾶς φυλάξει, εὐεργέται, εἰς εὐτυχίαν Ῥωμαίων." ἄλλο ἦχ. βαρ. „ξένον θαῦμα! ὡς γὰρ ὑετὸς ἐπὶ πόκον, λόγος τοῦ Πατρός· καὶ νῦν ὁρᾶτε, εἰς οὐρανοὺς ἀνιὼν σαρκοφόρος,
D ὅτι ἐπλήρωσε τὸ θέλημα τοῦ Πατρὸς, συγκαλέσας τὰ ἔθνη πάντα τῇ ἀληθείᾳ λατρεύειν, ὅθεν καὶ πληρώσας τὴν καθ' ἡμᾶς οἰκονομίαν, ἐκ δεξιῶν ἐκάθισε τῆς δυνάμεως Κυρίου. αὐτὸς ὑμᾶς φυλάξει, εὐεργέται, εἰς εὐτυχίαν Ῥωμαίων."

ΚΕΦ. θ'.

Τῇ ἑορτῇ τῆς Πεντηκοστῆς.

Τῶν Βενέτων φωνὴ ἦχ. πλαγ. δ'· „ἡ τοῦ θείου πνεύμα-
Ed L. 36 τος παρουσία τοῖς ἐν γῇ ἐπέλαμψε θεογνωσίᾳ." ἄλλο, ἦχος

[R59] same mode: "Today the Paraclete from heaven, visiting the apostles as though in tongues of fire, instructed them to preach belief in the consubstantiality of the Trinity. It has enlightened nations; it has consumed error; it graces the benefactors with victories and completely subjects the barbarians to their control. May the whole empire rejoice that victory and joy reign among the Romans."

Reception 2, of the Greens, chant mode 4: "The fiery light of the Trinity was seen by the fourfold triad of the apostles." Another, an *apelatikos*, plagal mode 4: "Christ who through tongues of fire leads nations to a knowledge of truth has himself, in the visitation of the Spirit, placed on your honourable heads a hallowed crown from heaven, pious and divinely-crowned benefactors. Therefore we entreat him from the heart unceasingly: Lord, who reigns for ever, favour us with these [benefactors], for the joy and exaltation of the Romans."

Reception 3, of the Blues, chant mode 4: "Today the Spirit from heaven stood before the apostles in the form of fire." Another, same mode: "God, in the form of tongues of dark fire, has reduced the impieties of nations and promises through you, **[V1,55]** most courageous rulers, to wage war on and reduce the impieties of nations. May so-and-so and so-and-so, the joy and exaltation of the Romans, draw those who speak different languages to speak the same language in faith."

Fourth reception, of the Blues, chant plagal mode 4: "The coming of the divine Spirit," and what follows.

ὁ αὐτός· „ὁ παράκλητος σήμερον οὐρανόθεν, ὡς ἐν πυρίναις γλώσσαις ἐπιφοιτήσας τοῖς ἀποστόλοις, ἐδίδασκεν κηρύττειν τὴν ὁμοούσιον πίστιν τῆς τριάδος, τὰ ἔθνη ἐφώτισεν, τὴν πλάνην κατέφλεξε, τοὺς εὐεργέτας ταῖς νίκαις ὡραΐζει, καὶ τῷ βραχίονι αὐτῶν βαρβάρους καθυποτάσσει· ἀγαλλιάσθω πᾶσα ἡ οἰκουμένη, ὅτι νίκη βασιλεύει καὶ χαρὰ ἐν τοῖς Ῥωμαίοις." δοχὴ β', τῶν Πρασίνων, φωνὴ ἦχ. δ'· „τῇ τετραπλῇ τριάδι ἀποστόλων ἡ τῆς τριάδος ὤφθη πυρσοφαΐα." ἄλλο, ἀπελατικὸς πλαγ. δ'· „ὁ ἐν πυρίναις γλώσσαις Χριστὸς τὰ ἔθνη εἰς ἐπίγνωσιν ἀγαγὼν ἀληθείας, αὐτὸς ὑμᾶς, θεόστεπτοι εὐσε- B
βεῖς εὐεργέται, ἐν τῇ τοῦ πνεύματος ἐπιφοιτήσει ἡγιασμένον στέφανον ἐπέθηκεν οὐρανόθεν ταῖς τιμίαις κορυφαῖς ὑμῶν· διὸ αὐτὸν δυσωποῦμεν ἐκ καρδίας ἀπαύστως. κύριε ὁ αἰωνίως βασιλεύων, τούτους ἡμῖν χάρισον εἰς χαρὰν καὶ ἀνέγερσιν τῶν Ῥωμαίων." δοχὴ γ', τῶν Βενέτων, φωνὴ ἦχ. δ'· „πυρὸς ἐν εἴδει τὸ πνεῦμα τοῖς ἀποστόλοις ἐπέστη σήμερον οὐρανόθεν." ἄλλο, ἦχος ὁ αὐτός· „ὁ γλωττομόρφοις Θεὸς πυρσοφαίαις τὰς τῶν ἐθνῶν ἐκμειώσας ἀθείας, δι' ὑμῶν, ἀνδρειό- Ms. 41 b
τατοι δεσπόται, ἐκπολεμῆσαι ἐπαγγέλλεται καὶ ἐκμειῶσαι τὰς τῶν ἐθνῶν ἀθείας, καὶ ὁμογλώττους ἐν πίστει τοὺς ἀλλο- C
γλώσσους ἑλκύσει ὁ δεῖνα καὶ ὁ δεῖνα, ἡ χαρὰ καὶ ἀνέγερσις τῶν Ῥωμαίων." (B.) Δοχὴ τετάρτη, τῶν Βενέτων, φωνὴ πλαγ. δ'· „ἡ τοῦ θείου πνεύματος παρουσία" καὶ τὰ ἑξῆς.

[R60] Another, mode 4: "Divinely-crowned so-and-so and so-and-so, the Trinity which is before all beginning shows undividedly that it is pleased with your crown. On this day the Father hands Moses the tablets, the Son grants the Spirit to the disciples and that Spirit manifests itself, taking the form of tongues of fire. In your three-fold feast the consubstantial Trinity which crowns you is acknowledged as God today."

Reception 5, of the Greens, chant mode 3: "The grace of the all-holy Spirit, harbour of the divine teachings." *Apelatikos*: "You have been crowned by the Holy Spirit, rulers of the Romans, and in it guide your people to make obeisance in all truth before the thrice divine power."

Reception 6, of the Blues, chant mode 4: "The Spirit in the form of fire," and what follows. Another, plagal mode 4: "God the Spirit today has been made known to the apostles in the form of tongues of fire, and having glorified you, divinely crowned benefactors, with the purple and the crown, he has determined by his divine will that you rule the Romans worthily. Glory to God who has crowned you for the exaltation of the Romans." Acclamations for the sixth reception. The cheerleaders recite, "Many, many, many." The people: "For many years, for many years!" The cheerleaders: "The creator and ruler of all..." The people call out three times. "Many years to you!" The cheerleaders: "He who sent down[1] the Paraclete[2] and Holy Spirit..." The people call out three times. "Many years to you!" The **[V1,56]** cheerleaders: "In the tongues of the apostles..." The people call out three times. "Many years to you!" The cheerleaders: "May he multiply your years, together with the

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1 In the Greek text "who sent down" (καταπέμψας) is contained in the cheerleaders' next phrase, at R60.23.

2 Here "Paraclete", like "Holy", is used adjectivally.

ἄλλο ἦχ. δ'· „ἡ ὑπεράρχιος τριάς, ὁ δεῖνα καὶ ὁ δεῖνα θεό-
στεπτοι, ἀδιαιρέτως ἐν τῷ στέφει ὑμῶν δείκνυται εὐδοκοῦσα·
ἐν ταύτῃ γὰρ τῇ ἡμέρᾳ πατὴρ τὰς πλάκας Μωσῇ παρέχει,
υἱὸς τὸ πνεῦμα τοῖς μαθηταῖς δωρεῖται, αὐτὸ τὸ πνεῦμα πυ-
ρίναις γλώσσαις τυπούμενον φανεροῦται· τριπλασιαζομένης
δὲ τῆς ἑορτῆς ὑμῶν, θεολογεῖται σήμερον ἡ ὁμοούσιος τριὰς
ἡ στέφουσα ὑμᾶς." δοχὴ έ, τῶν Πρασίνων, φωνὴ ἦχ. γ'·
„λιμὴν τῶν θείων διδαγμάτων, ἡ τοῦ παναγίου πνεύματος
χάρις." ἀπελατικός· „τῷ ἁγίῳ πνεύματι ἐστέφθητε, οἱ δεσπό-
ται τῶν Ῥωμαίων, καὶ ἐν αὐτῷ ὁδηγεῖτε τὸν λαὸν ὑμῶν ἐν
πάσῃ προσκυνεῖν ἀληθείᾳ τὸ τρισυπέρθεον κράτος." δοχὴ ς',
τῶν Βενέτων, φωνὴ ἦχ. δ'· „πυρὸς ἐν εἴδει τὸ πνεῦμα"
καὶ τὰ ἑξῆς. ἄλλο, πλαγ. δ'· „θεὸς τὸ πνεῦμα σήμερον ἐγνω-
Ed. L. 37 ρίσθη τοῖς ἀποστόλοις ἐν γλώσσαις πυριμόρφοις, καὶ ὑμᾶς,
θεόστεπτοι εὐεργέται, τῇ ἁλουργίδι καὶ τῷ στέφει δοξάσας,
ἐδικαίωσεν βουλήσει θεοκρίτῳ βασιλεύειν ἐπαξίως Ῥωμαίων.
δόξα Θεῷ τῷ στέψαντι ὑμᾶς εἰς ἀνέγερσιν Ῥωμαίων." ἀκτο-
λογία τῆς ἕκτης δοχῆς. λέγουσιν οἱ κράκται· „πολλά, πολλά,
πολλά." ὁ λαός· „εἰς πολλὰ ἔτη, εἰς πολλά." οἱ κράκται· „ὁ
τῶν πάντων ποιητὴς καὶ δεσπότης." φθογγεῖ καὶ ὁ λαὸς ἐκ
τρίτου· „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „ὁ τὸ παράκλη-
τον καὶ ἅγιον πνεῦμα." φθογγεῖ καὶ ὁ λαὸς ἐκ γ'· „πολλοὶ
ὑμῖν χρόνοι." οἱ κράκται· „καταπέμψας ἐν γλώσσαις τῶν ἀπο-
στόλων." φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου· „πολλοὶ ὑμῖν χρό-
B νοι." οἱ κράκται· „τοὺς χρόνους ὑμῶν πληθυνεῖ σὺν ταῖς αὐ-

[R61] *augoustai* and those born in the purple!" The people call out three times. "May God make your holy reign long-lasting!" *Trilexia*[1] for the same feast, plagal mode 4: "Ruler, allow your servants to praise your piety. May God who has crowned your head with his own hand judge you worthy!"....

(8 chapters (10-17) and the beginning of what should have been Chapter 18 are missing from the Leipzig ms. at this point due to the loss of three bifolia between folios 41v and 42r. ***The text resumes within a chapter on Easter Sunday.*** *In the Leipzig ms. this is Chapter 18. Bonn, however, unlike Vogt, has the chapters numbered sequentially, disregarding the missing chapters and the chapter numbers in the ms.)*

[Easter Sunday]...The silentiaries [hold] the curtains to either side and the *praipositos* leads in group 1, the *magistroi*, and the *praipositos* goes up and stands in his order. The *magistroi* and those who will go in in turn in each group, when they go in, do not fall down in obeisance. They go away and stand to either side beyond the archons of the *kouboukleion*, according to their orders and positions. Then, when the *praipositos* receives a sign again, he goes out with the two *ostiarioi* and leads in the second group, proconsular patricians. Group 3: patrician *strategoi*. Fourth group: the eparch of the Praetorium,[2] the quaestor, proconsuls of the themes who are eparchs (governors of provinces). Group 5: the logothete of the *stratiotikon*, the *domestikos* of the *hikanatoi*, the *domestikos* of the *noumera*, the *domestikos* of the *optimatoi*, the *domestikos* of the Walls, the *sakellarios*, the head of the *sakellion*, the head of the *eidikon*, the demarchs of the two factions, the great curator, the *topoteretes* of the *scholai*, and twice-serving consuls, *spatharioi*, senators and consuls. Group 6: *kometes* of the *scholai*. Group 7: imperial *kandidatoi*.

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[1] A hymn of three lines interrupted by acclamations.

[2] i.e. the eparch of the City; also at R306.11. An anachronistic scribal reminiscence would explain the plural: prefect of the praetorians; Dagron, "Le cérémonial des fêtes profanes," *TM*, 16 (2010), 242. For proconsuls as civil governors of provinces, sometimes as late as the 9th cent., see note 1 at R67.18.

γούσταις καὶ τοῖς πορφυρογεννήτοις." φθογγεῖ καὶ ὁ λαὸς ἐκ γ'· „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν σας." τριλέξια εἰς τὴν αὐτὴν ἑορτήν, πλαγ. δ'· „δέξαι δούλους, δέσποτα, τοῦ ὑμνεῖν τὸ εὐσεβές σου· ὁ Θεὸς ὁ στέψας αὐτοχείρως τὴν κορυφὴν ὑμῶν ἀξιώσει." (Δ.) Ἔνθεν κἀκεῖθεν Ms. 42. a *τὰ βῆλα οἱ σιλεντιάριοι, καὶ εἰσάγει ὁ πραιπόσιτος βῆλον α', μαγίστρους· καὶ ὁ μὲν πραιπόσιτος ἀνέρχεται, καὶ ἵσταται ἐν τῇ τάξει αὐτοῦ. οἱ δὲ μάγιστροι καὶ οἱ μέλλοντες καθεξῆς εἰσέρχεσθαι, ἐν ἑκάστῳ βήλῳ εἰσερχόμενοι οὐ πίπτουσι, καὶ* C *ἀπελθόντες ἵστανται ἀπὸ τῶν ἀρχόντων τοῦ κουβουκλείου ἔνθεν κἀκεῖθεν, κατὰ τὰς αὐτῶν τάξεις καὶ στάσεις. εἶθ' οὕτως λαβὼν πάλιν νεῦμα ὁ πραιπόσιτος, ἐξέρχεται μετὰ τῶν δύο ὀστιαρίων καὶ εἰσάγει βῆλον δεύτερον, πατρικίους τοὺς καὶ ἀνθυπάτους. βῆλον γ'· πατρικίους καὶ στρατηγούς. βῆλον τέταρτον· τὸν ὕπαρχον τῶν πραιτωρίων, τὸν κυαίστωρα, ἀνθυπάτους τῶν θεμάτων καὶ ἐπάρχους. βῆλον ε'· τὸν λογοθέτην τοῦ στρατιωτικοῦ, τὸν δομέστικον τῶν ἱκανάτων, τὸν δομέστικον τῶν νουμέρων, τὸν δομέστικον τῶν ὀπτιμάτων, τὸν δομέστικον τῶν τειχέων, τὸν σακελλάριον τὸν τοῦ σα-* D *κελλίου, τὸν τοῦ εἰδικοῦ, τοὺς δημάρχους τῶν δύο μερῶν, τὸν κουράτορα τὸν μέγαν, τὸν τοποτηρίτην τῶν σχολῶν καὶ δυσυπάτους, σπαθαρίους, συγκλητικοὺς καὶ ὑπάτους. βῆλον ϛ'· κόμητας τῶν σχολῶν. βῆλον ζ'· βασιλικοὺς κανδιδάτους.*

[R62] Group 8: *domestikoi* of the *scholai*. Group 9: the ex-eparchs. If ambassadors of an important nation happen to be present, at a command they go in and, making obeisance **[V1,57]** before the emperor and kissing him, they go out, doing nothing else.

Then when the *praipositos* receives a sign from the emperor, he says loudly the "If you please." All respond. "May God guide your reign for many good years!" They go out the way they went in, and the curtain which is down at the columns is held by the two silentiaries mentioned previously. When they have all gone out, the emperor stands up and goes away to the back of the Hall of the Nineteen Couches to change into his *loros* with the help of the *vestetores*. When he changes, the *vestetores* go out and the emperor remains with only the *kouboukleion*. He is crowned by the *praipositos* and goes out holding in his right hand the *anexikakia* and in his left a sceptre which rests on his shoulder. He goes through the middle of the great hall and the two columns where the curtain hangs. When the emperor goes out from the curtain the *droungarios* of the Watch and non-eunuch *protospatharioi* stand to the left and the emperor, escorted by the archons of the *kouboukleion*, goes through the portico of the great hall where the Hall of the Nineteen Couches' display[1] is placed, and going away he stands between the two columns. Both patricians and *strategoi* receive him there at the Onopodion, and they make obeisance

[1] Vogt (fn. to text) suggests a display of the gold and silverware used at banquets in the Hall of the Nineteen Couches.

βῆλον η'· δομεστίκους τῶν σχολῶν. βῆλον θ'· τοὺς ἀπὸ ἐπάρχων. εἰ τύχωσι δὲ καὶ πρέσβεις μεγάλου ἔθνους, εἰσέρχονται ἀπὸ κελεύσεως, καὶ προσκυνήσαντες τὸν βασιλέα καὶ Ed. L. 38 ἀσπασάμενοι, ἐξέρχονται, μηδὲν ἕτερον πράττοντες. (Δ.)

Καὶ εἶθ' οὕτως λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, λέγει μεγάλως τὸ „κελεύσατε·" ἅπαντες δὲ ἀνταποκρίνονται· „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους ὁ Θεὸς ἀγάγοι τὴν βασιλείαν ὑμῶν". καὶ ἐξέρχονται ὅθεν εἰσῆλθον, βασταζομένου τοῦ βήλου, τοῦ ὄντος κάτω ἐν τοῖς κίοσιν, ὑπὸ τῶν προειρημένων δύο σιλεντιαρίων. καὶ πάντων ἐξελθόντων, ἀνίσταται ὁ βασιλεύς, καὶ ἀπέρχεται ὄπισθεν τῶν ιθ' ἀκουβίτων πρὸς τὸ ὑπαλλάξαι τὸν λῶρον διὰ τῶν βεστητόρων, καὶ ἡνίκα ὑπαλλάξει, ἐξέρχονται οἱ βεστήτορες, καὶ μένει ὁ βασιλεὺς μετὰ τοῦ κουβουκλείου μόνου, καὶ στέφεται ὑπὸ τοῦ πραιποσίτου, καὶ ἐξέρχεται, κρατῶν ἐν μὲν τῇ δεξιᾷ χειρὶ B ἀνεξικακίαν, ἐν δὲ τῇ ἀριστερᾷ σκηπίωνα ἐπικείμενον τῷ Ms. 42. b ὤμῳ αὐτοῦ, καὶ διέρχεται μέσον διὰ τοῦ μεγάλου τρικλίνου καὶ τῶν δύο κιόνων, ἔνθα τὸ βῆλον κρέμαται. ἐξερχομένου δὲ τοῦ βασιλέως ἀπὸ τοῦ βήλου, ἵσταται ἐξ ἀριστερᾶς ὁ δρουγγάριος τῆς βίγλας καὶ πρωτοσπαθάριοι βαρβᾶτοι, καὶ δορυφορούμενος ὁ βασιλεὺς ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, διέρχεται διὰ τοῦ πόρτηκος τοῦ μεγάλου τρικλίνου, ἔνθα ἡ ἔκθεσις τῶν ιθ' ἀκουβίτων τίθεται, καὶ ἀπελθὼν ἵσταται ἐν μέσῳ τῶν δύο κιόνων. καὶ δέχονται αὐτὸν ἐκεῖσε εἰς τὸν ὀνόποδα πατρίκιοί τε καὶ στρατηγοί, καὶ προσκυνήσαν-

[R63] before the emperor but do not fall right down. The *praipositos* signals to the master of ceremonies and he says, "If you please," and they recite the "For many good years." In this reception the *spatharokandidatoi* and *spatharioi* stand to either side, and the *spatharokandidatoi* and *spatharioi* go down the stairs of the Consistory, the former from the right-hand door and the latter from the left. The patricians and the *strategoi* go through **[V1,58]** the central door, and immediately the patricians go down the stairs from the right-hand door and the *strategoi* those from the left. The emperor, escorted by the *kouboukleion*, goes down from the dais and stands under the baldachin on the porphyry slab and patricians and *strategoi*, with the senate, receive him there. After they have made obeisance before the emperor without falling right down, the *praipositos*, at a command, signals to the silentiary and he says, "If you please." [1]

From there the emperor, escorted by all of them, goes through the Exkoubita and the Scholai and goes out the great door [of the Chalke][2] and, going through the middle of the Milion and the Augoustaion,[3] he goes in the door of the Horologion of the Great Church.

Note that along the emperor's route everything auspicious is duly performed in general terms in the manner we have set out above for the procession for the Nativity of Christ.

When the emperor goes in the door of the

1 Another version of this passage, R63.3-15, occurs at R73.2-13.

2 Cf. R132.7 for the phrase in full and cf. R132.7-17 for the route taken.

3 Ms., Bonn and Vogt: Augousteus; as Vogt notes, the route described requires Augoustaion as at R132.8.

τες τὸν βασιλέα μὴ πεσόντες κάτω, νεύει ὁ πραιπόσιτος τῷ τῆς καταστάσεως, κἀκεῖνος λέγει „κελεύσατε·" αὐτοὶ δὲ τὸ C „εἰς πολλοὺς χρόνους καὶ ἀγαθούς." ἐν δὲ ταύτῃ τῇ δοχῇ ἵστανται σπαθαροκανδιδάτοι καὶ οἱ σπαθάριοι ἔνθεν κἀκεῖθεν, καὶ οἱ μὲν σπαθαροκανδιδάτοι καὶ οἱ σπαθάριοι κατέρχονται τὰ γραδήλια τοῦ κονσιστωρίου, οἱ μὲν ἐκ δεξιῶν, οἱ δὲ ἐξ εὐωνύμων τῶν πυλῶν. οἱ δὲ πατρίκιοι καὶ οἱ στρατηγοὶ διέρχονται τὴν μέσην πύλην καὶ εὐθέως οἱ μὲν ἀπὸ δεξιᾶς πατρίκιοι καὶ στρατηγοὶ κατέρχονται τὰ γραδήλια τῆς ἀριστερᾶς πύλης. ὁ δὲ βασιλεὺς δορυφορούμενος ὑπὸ τοῦ κουβουκλείου, κατέρχεται τὸ πούλπιτον, καὶ ἵσταται ὑπὸ τὸ καμελαύκιον ἐν τῷ πορφυρῷ λίθῳ, καὶ δέχονται αὐτὸν ἐκεῖσε πατρίκιοι D καὶ στρατηγοὶ μετὰ τῆς συγκλήτου. καὶ προσκυνησάντων τὸν βασιλέα μὴ πεσόντων κάτω, νεύει ὁ πραιπόσιτος ἀπὸ κελεύσεως τῷ σιλεντιαρίῳ, κἀκεῖνος λέγει „κελεύσατε." (E.) Καὶ ἀπὸ τῶν ἐκεῖσε δορυφορούμενος ὁ βασιλεὺς ὑπ' αὐτῶν πάντων, διέρχεται διὰ τῶν ἐκσκουβίτων καὶ τῶν σχολῶν, καὶ ἐξέρχεται τὴν μεγάλην πύλην, καὶ διερχόμενος διὰ μέσου τοῦ μιλίου καὶ τοῦ αὐγουστέως, εἰσέρχεται ἐν τῇ πύλῃ τοῦ ὡρολογίου τῆς μεγάλης ἐκκλησίας. ἰστέον δὲ, ὅτι ἐν τῇ διόδῳ τοῦ βασιλέως τελοῦνται ἅπαντα τὰ αἴσια ἀκολούθως, ὃν τρόπον ἀνωτέρω ἐν τῇ καθόλου προελεύσει τῆς Χριστοῦ γεννήσεως ἐξεθέμεθα. Ed.L. 39 καὶ εἰσελθόντος τοῦ βασιλέως ἐν τῇ προειρημένῃ πύλῃ τοῦ

[R64] Horologion, mentioned previously, the members of the faction of the Blues receive him there, but the demarch does not hand him a document there, but only acclaims him and does nothing else. Then the emperor goes inside the curtain which hangs behind the door of the narthex in the robing-room. After the *praipositos* takes the imperial crown from his head they go into the narthex and the patriarch meets him, and the emperor kisses both the Gospels and the cross. Then the emperor and the patriarch, making obeisance before each other and kissing, go away up to the imperial doors. When the patriarch begins to conduct the prayer for the Entrance of the divine liturgy, the emperor **[V1,59]** takes candles from the *praipositos* and prays. When they have both offered up their prayers to the Lord, the emperor hands the candles to the *praipositos* and he to the master of ceremonies. The emperor makes obeisance before the precious cross and the undefiled Gospels and goes with the patriarch through the middle of the church. They go through the side of the ambo into the solea and draw near the holy doors. The patriarch goes into the sanctuary while the emperor, having lit candles and prayed, hands the candles to the *praipositos* and goes into the sanctuary. When he is about to go in the metropolitans stand holding the holy doors, and when they push them towards the emperor a little the emperor kisses the crosses fixed on them and goes into the sanctuary.

ὡρολογίου, δέχονται αὐτὸν οἱ τοῦ μέρους τῶν Βενέτων ἐκεῖσε, Ms. 43. a *οὐκ ἐπιδίδωσι δὲ ἐκεῖσε ὁ δήμαρχος λιβελλάριον, εἰ μὴ μόνον ἀκτολογεῖ, μὴ πράττων ἕτερόν τι. καὶ εἶθ' οὕτως εἰσέρχεται ὁ βασιλεὺς ἔνδον τοῦ βήλου τοῦ κρεμαμένου ὄπισθεν τῆς πύλης τοῦ νάρθηκος ἐν τῷ μητατωρίῳ, καὶ λαβὼν ὁ πραιπόσιτος τὸ στέμμα ἀπὸ τῆς κεφαλῆς αὐτοῦ, εἰσέρχονται ἐν τῷ νάρθηκι, καὶ ἀπαντᾷ αὐτὸν ὁ πατριάρχης, ὁ δὲ βασιλεὺς ἀσπάζεται τό, τε εὐαγγέλιον καὶ τὸν σταυρόν. καὶ εἶθ' οὕτως προσκυνήσαντες ἀλλήλους ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης,* B *καὶ ἀσπασάμενοι, ἀπέρχονται μέχρι τῶν βασιλικῶν πυλῶν. καὶ ὁ μὲν πατριάρχης ἄρχεται τελεῖν τὴν εὐχὴν τῆς εἰσόδου τῆς θείας λειτουργίας. ὁ δὲ βασιλεὺς παρὰ τοῦ πραιποσίτου λαβὼν κηρία, εὔχεται. καὶ ἀποδόντων ἀμφοτέρων τὰς εὐχὰς αὐτῶν τῷ Κυρίῳ, ἐπιδίδωσιν ὁ βασιλεὺς τοὺς κηροὺς τῷ πραιποσίτῳ, καὶ αὐτὸς τῷ τῆς καταστάσεως. ὁ δὲ βασιλεὺς προσκυνεῖ τὸν τίμιον σταυρὸν καὶ τὸ ἄχραντον εὐαγγέλιον καὶ διέρχεται μετὰ τοῦ πατριάρχου μέσον τοῦ ναοῦ, καὶ διὰ τῆς πλαγίας τοῦ ἄμβωνος εἰσέρχονται ἐν τῇ σωλέᾳ, καὶ πλησιάσαντες ταῖς ἁγίαις θύραις, ὁ μὲν πατριάρχης εἰσέρχεται εἰς τὸ θυσιαστήριον, ὁ δὲ βασιλεὺς ἅψας κηροὺς καὶ* C *εὐξάμενος ἐπιδίδωσι τοὺς κηροὺς τῷ πραιποσίτῳ, καὶ εἰσέρχεται εἰς τὸ θυσιαστήριον· μέλλοντος δὲ εἰσιέναι, ἵστανται μητροπολῖται κατέχοντες τὰ ἅγια θύρια, καὶ ἐπινευσάντων αὐτὰ πρὸς τὸν βασιλέα μικρὸν, φιλεῖ ὁ βασιλεὺς τοὺς ἐπ' αὐταῖς πεπαρμένους σταυροὺς, καὶ εἰσέρχεται εἰς τὸ θυσια-*

[R65] After praying before the holy altar he spreads two corporals on it and places on them the two patens and two chalices that have been brought in. Then he kisses the holy swaddling-clothes[1] and then, taking a purse from the *praipositos*, he places that, too, on the holy altar.

After the emperor and the patriarch have both made obeisance before each other, the emperor goes out from the sanctuary and goes away to the robing-room and, having lit candles there and prayed, he changes out of his *loros*. After the divine liturgy has been completed, when the holy gifts are about to go through, the emperor puts on his chlamys and, with the usual escort, goes away to the place where the candle is, that is, the large candle which he will carry, and with all the patricians standing to either side, the emperor goes through the middle of them. The *praipositos*, taking the candle, hands it to the emperor and the emperor goes through escorting the holy gifts, and going in inside the solea **[V1,60]** and drawing near the holy doors, he hands the candle to the *praipositos* and he places it on the solea near the holy doors, on the right-hand side. The emperor stands near the said candle until the holy gifts go through. When the holy gifts have gone through, the emperor and the patriarch both make obeisance before each other and the emperor, escorted by his customary retinue, goes away through the [area] outside the sanctuary to the robing-room.

When the time for the divine kiss is near, the master of ceremonies informs the *praipositos* and he the

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1 The two corporals represented the swaddling-clothes of Jesus; also at R15.20-22, R133.2-4 & R145.13-14.

στήριον, καὶ εὐξάμενος ἔμπροσθεν τῆς ἁγίας τραπέζης
ἐφαπλοῖ ἐν αὐτῇ εἰλητὰ δύο, καὶ ἐπιτίθησι τὰ προσενε-
χθέντα, δίσκους δύο καὶ ποτήρια δύο, εἶτα ἀσπάζεται τὰ
ἅγια σπάργανα, καὶ εἶθ' οὕτως λαβὼν ἀποκόμβιον παρὰ
τοῦ πραιποσίτου, τίθησι καὶ αὐτὸ ἐν τῇ ἁγίᾳ τραπέζῃ.
(ϛ'.) Καὶ προσκυνήσαντες ἀλλήλους ὅ, τε βασιλεὺς καὶ ὁ πα- D
τριάρχης, ἐξέρχεται ὁ βασιλεὺς ἀπὸ τοῦ θυσιαστηρίου, καὶ
ἀπέρχεται εἰς τὸ μητατώριον, καὶ ἅπτων ἐκεῖσε κηροὺς καὶ
εὐξάμενος, ὑπαλλάσσει τὸν λῶρον καὶ τῆς θείας λειτουργίας
τελεσθείσης, ἡνίκα μέλλουσι διέρχεσθαι τὰ ἅγια, περιβάλλε-
ται ὁ βασιλεὺς χλανίδα, καὶ δηριγευόμενος ὑπὸ τῶν ἐξ ἔθους, Ms. 43. b
ἀπέρχεται ἐν τῷ τόπῳ, ἐν ᾧ ἵσταται τὸ κηρίον, ἤγουν ἡ
λαμπὰς, ἥνπερ μέλλει βαστάσαι, καὶ στάντων πάντων τῶν
πατρικίων ἔνθεν κἀκεῖσε, διέρχεται ὁ βασιλεὺς μέσων αὐτῶν.
ὁ δὲ πραιπόσιτος λαβὼν τὸ κηρίον, ἐπιδίδωσιν αὐτὸ τῷ βα-
σιλεῖ, ὁ δὲ βασιλεὺς διέρχεται ὀψικεύων τὰ ἅγια, καὶ εἰσ-
ελθὼν ἔνδον τῆς σωλέας, καὶ πλησίον τῶν ἁγίων θυρῶν γενό- Ed. L. 40
μενος, ἐπιδίδωσι τὸ κηρίον τῷ πραιποσίτῳ, κἀκεῖνος ἐπιτί-
θησιν αὐτὸ ἐπάνω τῆς σωλέας πλησίον τῶν ἁγίων θυρῶν,
ἐν τῷ δεξιῷ μέρει, ὁ δὲ βασιλεὺς ἵσταται πλησίον τοῦ αὐτοῦ
κηρίου, ἕως ἂν διέλθωσι τὰ ἅγια. καὶ ἡνίκα διέλθωσι τὰ
ἅγια, προσκυνοῦσιν ἀμφότεροι ἀλλήλους ὅ, τε βασιλεὺς καὶ
ὁ πατριάρχης, καὶ ἀπέρχεται ὁ βασιλεὺς δηριγευόμενος ὑπὸ
τῶν κατὰ συνήθειαν διὰ τῶν ἔξω τοῦ θυσιαστηρίου ἐν τῷ
μητατωρίῳ. καὶ τοῦ καιροῦ τῆς θείας ἀγάπης ἐγγίσαντος,
δηλοῖ ὁ τῆς καταστάσεως τῷ πραιποσίτῳ, κἀκεῖνος τῷ βασι-

[R66] emperor, and the emperor goes out and, escorted by those previously mentioned, that is, the archons of the *kouboukleion* and patricians and *strategoi* along with the senate, he goes away and stands on the right-hand side of the sanctuary, leaning on the chancel barrier at the portable altar to the side. There the emperor gives the kiss to the patriarch and metropolitans and bishops and archons of the church and all the usual recipients. Then the emperor and the patriarch make obeisance before each other and the emperor goes down and stands where it is usual for him to give the kiss at each procession. The *magistroi* and patricians and *strategoi* along with *domestikoi* go in in one group, and those holding the highest offices and demarchs and the master of ceremonies. All those previously mentioned going in for the kiss make obeisance before the emperor, not falling down, on account of the Resurrection, but each, going away in order, gives the emperor the kiss, and then they all stand in their orders. Then the emperor and the patriarch both make obeisance before each other and the emperor goes away to the robing-room.

When the divine communion is imminent, the master of ceremonies goes in and informs the *praipositos*, and he the emperor, and the emperor goes out and, escorted by [V1,61] all those previously mentioned, goes away and stands in front of the sanctuary at the portable imperial altar.

λεῖ, ὁ δὲ βασιλεὺς ἐξέρχεται, καὶ δηριγευόμενος ὑπὸ τῶν B προειρημένων, τουτέστι τῶν ἀρχόντων τοῦ κουβουκλείου πατρικίων τε καὶ στρατηγῶν, μετὰ καὶ τῆς συγκλήτου ἀπέρχεται, καὶ ἵσταται ἐν τῷ δεξιῷ μέρει τοῦ θυσιαστηρίου, ἐπακουμβίζων τῷ καγκέλλῳ ἐν τῷ ἀντιμισίῳ τῆς πλαγίας, καὶ ἐκεῖσε δίδωσιν ὁ βασιλεὺς ἀγάπην τῷ τε πατριάρχῃ μητροπολίταις τε καὶ ἐπισκόποις, ἄρχουσί τε τῆς ἐκκλησίας, καὶ πᾶσι τοῖς ἐξ ἔθους, καὶ εἶθ' οὕτως προσκυνήσαντες ἀλλήλους ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης, κατέρχεται ὁ βασιλεὺς καὶ ἵσταται, ἔνθα εἴθισται αὐτὸν διδόναι τὴν ἀγάπην καθ' ἑκάστην προέλευσιν. καὶ εἰσέρχονται ἐν ἑνὶ βήλῳ μάγιστροί τε καὶ πατρίκιοι καὶ στρατηγοί, μετὰ καὶ δομεστίκων, καὶ οἱ τὰ C πρῶτα ὀφφίκια κατέχοντες δήμαρχοί τε καὶ ὁ τῆς καταστάσεως, ἅπαντες δὲ οἱ προειρημένοι εἰσερχόμενοι πρὸς τὸ ἀσπά- M: 44.a σασθαι τὸν βασιλέα προσκυνοῦσι, μὴ πίπτοντες διὰ τὴν ἀνάστασιν, ἀλλ' ἀπερχόμενος ἕκαστος κατὰ τάξιν, δίδωσι τὴν ἀγάπην τῷ βασιλεῖ. καὶ εἶθ' οὕτως ἅπαντες ἵστανται ἐν ταῖς τάξεσιν αὐτῶν, καὶ προσκυνοῦσιν ἀμφότεροι ἀλλήλους ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης, καὶ ἀπέρχεται ὁ βασιλεὺς ἐν τῷ μιτατωρίῳ. καὶ τῆς θείας κοινωνίας ἐγγιζούσης, εἰσέρχεται ὁ τῆς καταστάσεως καὶ δηλοῖ τῷ πραιποσίτῳ, κἀκεῖνος τῷ βασιλεῖ, ὁ δὲ βασιλεὺς ἐξέρχεται καὶ δηριγευόμενος ὑπὸ τῶν προειρημένων πάντων, ἀπέρχεται καὶ ἵσταται ἔμπροσθεν τοῦ θυσιαστηρίου ἐν τῷ βασιλικῷ ἀντιμισίῳ, καὶ

[R67] After praying there he goes up and receives communion from the hands of the patriarch in the manner described for the preceding feast of the Nativity of Christ. After the emperor has received communion, the emperor and the patriarch both make obeisance before each other and the emperor goes away to the robing-room and, going out into the hall, breakfasts with whichever guests he invites.

It should be known that when the divine liturgy begins, the members of the *kouboukleion* immediately go up into the gallery and the *augousta* goes out from the robing-room which is in the gallery and sits on a chair, and all the members of the *kouboukleion* stand to either side while the eunuch *protospatharioi* stand behind the *augousta*.

When the *praipositos* receives a sign from the *augousta* he goes out with two *ostiarioi* holding staffs and leads in group 1: girdled patrician women; group 2: *magistrissai*; group 3: proconsular patrician women; group 4: patricians who are *strategissai*; group 5: proconsular women of the rank of eparch and women of the rank of quaestor; group 6: proconsular women of the themes of the rank of eparch,[1] the *droungaria* of the Watch, *protospathariai*, *spatharokandidatai*, *tourmarchissai*, *topoteretissai*, consular *spathariai* and *stratorissai*; group 7: *kometissai* of the *scholai*, *kandidatissai*, *skribonissai*, *domestikai* of the regiments, *vestetorissai*, women of silentiary rank; *kometissai* of the *arithmos*, and *kometissai* of the *hikanatoi*. After the *augousta* has given them all the kiss she signals to the *praipositos*

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[1] Placing ἀνθυπατίσσας before ἐπαρχίσσας θεματικάς for the entry to correspond to that of the men at R61.16; Guilland, "Le Proconsul," *REB*, 15 (1957), 7, rp. in *Institutions*, II (1976), 69-70 & note 15. For proconsuls as civil governors of provinces until sometimes as late as the 9th century, see also note 1 at R61.16; Oikonomidès, *Listes* (1972), 75, 294, 343 & n. 323.

εὐξάμενος ἐκεῖσε ἀνέρχεται, καὶ κοινωνεῖ ἐκ τῶν τοῦ πα- D
τριάρχου χειρῶν ὃν τρόπον ἐν τῇ προλαβούσῃ ἑορτῇ τῆς Χρι-
στοῦ γεννήσεως εἴρηται, καὶ μετὰ τὸ κοινωνῆσαι τὸν βασιλέα
προσκυνοῦσιν ἀμφότεροι ἀλλήλους ὅ, τε βασιλεὺς καὶ ὁ πα-
τριάρχης, καὶ ἀπέρχεται ὁ βασιλεὺς ἐν τῷ μητατωρίῳ, καὶ
ἐξελθὼν ἐν τῷ τρικλίνῳ, κραματίζει μετὰ φίλων, ὧν ἂν κε-
λεύει. (Ζ.) Χρὴ δὲ εἰδέναι, ὅτι, ἡνίκα ἄρξηται ἡ θεία λει-
τουργία, εὐθέως ἀνέρχονται οἱ τοῦ κουβουκλείου ἐν τοῖς κα-
τηχουμενίοις, καὶ ἐξέρχεται ἡ αὐγοῦστα ἐκ τοῦ μητατωρίου
τοῦ ὄντος ἐν τοῖς κατηχουμενίοις, καὶ καθέζεται ἐπὶ σελλίου, Ed.L.4
καὶ ἵστανται οἱ τοῦ κουβουκλείου ἅπαντες ἔνθεν κἀκεῖσε, οἱ
δὲ εὐνοῦχοι πρωτοσπαθάριοι ἵστανται ὄπισθεν τῆς αὐγούστης,
καὶ λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τῆς αὐγούστης, ἐξέρ-
χεται μετὰ δύο ὀστιαρίων βασταζόντων βεργία, καὶ εἰσάγει
βῆλον α', πατρικίας ζωστάς· βῆλον β', μαγιστρίσας· βῆλον γ',
πατρικίας καὶ ἀνθυπάτους· βῆλον δ', πατρικίας καὶ στρατη-
γίσας· βῆλον ε', ἐπαρχίσας καὶ κουαιστωρίσας· βῆλον ς',
ἐπαρχίσας θεματικὰς ἀνθυπατίσσας, τὴν δρουγγαρίαν τῆς βί-
γλης, πρωτοσπαθαρίας, σπαθαροκανδιδατίσας, τουρμαρχίσας
τοποτηρητίσας, σπαθαρίας ὑπατίσας, καὶ στρατωρίσας· βῆλον
ζ', κομητίσας τῶν σχολῶν, κανδιδατίσας, σκριβωνίσας, δομε- B
στικίσας τῶν ταγμάτων, βεστιτωρίσας, σιλεντιαρίσας, κομη-
τίσας τοῦ ἀριθμοῦ, κομητίσας τῶν ἱκανάτων. καὶ μετὰ τὸ Ms.44b
δοῦναι πάσαις τὴν ἀγάπην τὴν αὐγοῦσταν νεύει τῷ πραιπο-

[R68] and he says, "If you please." They [recite] the "For many good years" and go out. The *augousta* stands up and goes into the robing-room with her household *koubikoulariai* while the **[V1,62]** rest of the *kouboukleion* go down to the emperor.

When the emperor stands up from his breakfast he puts on the *loros* with the help of the *vestetores* and, having given a command to the *praipositos*, he summons the patriarch. When the patriarch has come, the emperor and the patriarch both make obeisance before each other and go through the hall where the emperor breakfasted. As they are about to go out to the Chapel of the Holy Well, the emperor stands at the door with the patriarch, while the *praipositos* and the cashier stand outside the said door, and the *praipositos* takes from the hand of the cashier the gold purses and hands them to the emperor, and the emperor gives them to those who are to receive them, that is to say, the cashier cries out, "To so-and-so the rulers [are] good." Those receiving this benefaction are the archdeacon and the *ostiarioi* and the church-singers and the church-wardens. Then they go in inside the curtains which hang in the Chapel of the Holy Well. The *praipositos* takes the imperial crown and hands it to the patriarch and the patriarch crowns the emperor. After the patriarch gives oblations to the senior emperor, and likewise to the junior emperor, the [senior] emperor takes a purse from the *praipositos* and gives it in return to the patriarch, and the

*σίτῳ, κἀκεῖνος λέγει· „κελεύσατε." αὗται δὲ τὸ „εἰς πολ-
λοὺς καὶ ἀγαθοὺς χρόνους," καὶ ἐξέρχονται. ἀναστᾶσα δὲ ἡ
αὐγοῦστα, εἰσέρχεται ἐν τῷ μητατωρίῳ μετὰ τῶν οἰκειακῶν
αὐτῆς κουβικουλαρίων, οἱ δὲ λοιποὶ τοῦ κουβουκλείου κατέρ-
C χονται εἰς τὸν βασιλέα. (II.) Καὶ ἀναστὰς ὁ βασιλεὺς ἀπὸ
τοῦ κρίματος, περιβάλλεται τὸν λῶρον διὰ τῶν βεστιτόρων,
καὶ κελεύσας τῷ πραιποσίτῳ, προσκαλεῖται τὸν πατριάρχην,
καὶ τοῦ πατριάρχου ἐλθόντος, προσκυνοῦσιν ἀμφότεροι ἀλλή-
λους ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης, καὶ διέρχονται διὰ
τοῦ τρικλίνου, ἐν ᾧ ἐκραμάτισε, καὶ μελλόντων ἐξέρχεσθαι
ἐν τῷ ἁγίῳ φρέατι, ἵσταται ὁ βασιλεὺς ἐν τῇ πύλῃ μετὰ
τοῦ πατριάρχου, ὁ δὲ πραιπόσιτος καὶ ὁ ἄργυρος ἵστανται
ἔξω τῆς αὐτῆς θύρας, καὶ δὴ διὰ χειρὸς τοῦ ἀργύρου λαμ-
βάνει ὁ πραιπόσιτος τὰ χρυσᾶ βαλαντίδια, καὶ ἐπιδίδωσι τῷ
βασιλεῖ, καὶ ὁ βασιλεὺς δίδωσι τοῖς μέλλουσι ταῦτα λαμβά-
νειν, κράζοντος δηλονότι τοῦ ἀργύρου „τῷ ὁ δεῖνα δεσπόται
D ἀγαθοί." εἰσὶν δὲ οἱ λαμβάνοντες ταύτην τὴν εὐεργεσίαν ὅ,
τε ἀρχιδιάκονος καὶ οἱ ὀστιάριοι καὶ οἱ ψάλται καὶ οἱ προσ-
μονάριοι, καὶ εἶθ' οὕτως εἰσέρχονται ἔνδον τῆς κορτίνης τῆς
κρεμαμένης ἐν τῷ ἁγίῳ φρέατι. ὁ δὲ πραιπόσιτος λαβὼν τὸ
στέμμα, ἐπιδίδωσι τῷ πατριάρχῃ, καὶ στέφει ὁ πατριάρχης
τὸν βασιλέα, καὶ ἐπιδίδοντος τοῦ πατριάρχου τῷ μεγάλῳ βα-
σιλεῖ εὐλογίας, ὁμοίως καὶ τῷ μικρῷ, λαβὼν ὁ βασιλεὺς παρὰ
τοῦ πραιποσίτου ἀποκόμβιον, ἀντιδιδοῖ τῷ πατριάρχῃ, ὁ δὲ*

[R69] patriarch gives the emperor unguents, and the other emperor does the same.

The emperor and the patriarch both make obeisance before each other and kiss, and the emperor goes out from there and goes along the Mese and goes in the great door of the Chalke,[1] and from there through the Scholai and the Exkoubita, while the Peratic and the City factions duly perform everything that is customary. When the senate arrives in the Consistory it waits there **[V1,63]** praying for the emperor. The emperor, having gone down the stairs, waits there and the master of ceremonies along with the silentiaries and the *vestetores* pray for the emperor, "For many good years." The emperor, escorted by the archons of the *kouboukleion* and the patricians, goes through as far as the Vestibule [of the Gold Hand], and there the patricians are waiting, they, too, praying for the emperor. When the emperor goes into the Hall of the Augousteus, *koubikoularioi* immediately secure the doors and the emperor signals to the *praipositos* and he says in Latin: *Dith*![2] One of the *koubikoularioi* responds, saying, "Welcome!" All the rest of the *kouboukleion* stand in the shape of the letter Pi and they recite in Latin, "You are [welcome],[3] *e moultos annos, philikesime.*" The emperor goes into the Octagon and the *praipositos* takes the imperial crown from the emperor's head, and the *vestetores* go in and remove his *loros* and go out. The emperor puts on

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1 Following Vogt in emending τὴν χαλκῆν to τῆς χαλκῆς.

2 Preserving δὶθ of the ms. This could be for the Latin *Dic* or, as Vogt, the plural *Dicite* (Speak!). Bonn emended δὶθ to βιτ, Latin *Fit*, on the basis of βίτ in the ms. at R21.9. For δὶθ see, too, R136.10.

3 Supply καλῶς, as at R21.11. For the Latin which follows: "For many years, most fortunate!" The eta introducing the phrase may be a deformation of ἠν, for the Latin preposition *in*, occurring in this phrase at R371.9.

πατριάρχης τῷ βασιλεῖ ἀλειπτά, ὁμοίως καὶ ὁ ἕτερος βασι-
λεὺς τὸ αὐτὸ ποιεῖ. (Θ.) Προσκυνήσαντες δὲ ἀμφότεροι ἀλ- Ed. L. 41
λήλους καὶ ἀσπασάμενοι οἵ τε βασιλεῖς καὶ ὁ πατριάρχης,
ἐξέρχεται ὁ βασιλεὺς ἀπὸ τῶν ἐκεῖσε, καὶ διέρχεται διὰ τῆς
μέσης, καὶ εἰσέρχεται τὴν μεγάλην πύλην τὴν χαλκῆν, ἀπὸ
δὲ τῶν ἐκεῖσε διά τε τῶν σχολῶν καὶ τῶν ἐκσκουβίτων, ἐκ-
τελούντων τῶν περατικῶν μερῶν ἀκολούθως καὶ τῶν πολιτικῶν
ἅπαντα τὰ κατὰ συνήθειαν. καταλαβούσης δὲ τῆς συγκλήτου Ms. 45.
ἐν τῷ κονσιστωρίῳ, μένει ἐκεῖσε ὑπερευχομένη τὸν βασιλέα·
κατελθὼν δὲ τὰ γραδήλια ὁ βασιλεύς, μένει ἐκεῖ, καὶ ὁ τῆς
καταστάσεως μετὰ σιλεντιαρίων καὶ βεστητόρων, ὑπερευχό-
μενοι τὸν βασιλέα τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." ὁ
δὲ βασιλεὺς δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβου- B
κλείου καὶ τῶν πατρικίων, διέρχεται μέχρι τοῦ στενοῦ, καὶ
μένουσιν οἱ πατρίκιοι, καὶ αὐτοὶ ὑπερευχόμενοι τὸν βασιλέα.
εἰσελθὼν δὲ ὁ βασιλεὺς ἐν τῷ τρικλίνῳ τοῦ αὐγουστέως,
παραυτίκα ἀσφαλίζουσι τὰς θύρας κουβικουλάριοι, ὁ δὲ βα-
σιλεὺς νεύει τῷ πραιποσίτῳ καὶ λέγει ῥωμαϊστὶ „βιτ·" καὶ
ἀποκριθεὶς εἷς τῶν κουβικουλαρίων λέγει „καλῶς." οἱ δὲ
λοιποὶ πάντες τοῦ κουβουκλείου, στάντες δίκην τοῦ Π στοι-
χείου, λέγουσιν καὶ αὐτοὶ ῥωμαϊστί· „Ηλθεσ η μούλτος ἄν-
νος φιλικήσιμε." εἰσελθὼν δὲ ὁ βασιλεὺς ἐν τῷ ὀκταγώνῳ,
λαβόντος τοῦ πραιποσίτου τὸ στέμμα ἀπὸ τῆς κεφαλῆς τοῦ
βασιλέως, εἰσέρχονται οἱ βεστήτορες καὶ ἀπαλλάσσουσι τὸν
λῶρον, καὶ ἐξέρχονται· ὁ δὲ βασιλεὺς περιβαλλόμενος σα- C

[R70] a gold *sagion* and, escorted from there by both the *protospatharioi* of the *kouboukleion* and the rest of the household, he goes through the Hall of the Augousteus and the Apse and goes into the God-guarded Palace.

When the time comes he sits at the table - the table is a separate one - and then the members of the *kouboukleion* go in and stand in attendance to either side of the banquet, just as the ceremonial requires. The guests go in to the banquet, the patricians wearing their chlamyses [which they take off],[1] and they put them on again when the dessert has gone in.

Note that throughout the whole of Renewal Week the archons of the *kouboukleion* **[V1,64]** stand in attendance in a double formation at the said table, that is, the gold table.

It should be known that if ambassadors of important nations happen to be present and the emperor orders these to be invited, the small gold table is placed up where the *pentapyrgion* stands, and the emperor sits there while the ambassadors sit at the large gold table. To the left of the *pentapyrgion* is a bench with steps, and the steward of the table goes up that way and stands up there serving the emperor while all the waiters stand below. They stand likewise also to the right[2] of the said *pentapyrgion*, which also has steps there, and the wine-waiter goes up that way.

Note also this, that two side-tables stand in the vault of the Chrysotriklinos which leads out to the Tripeton. If

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[1] Since the text as it stands does not make sense, some such phrase must be added.

[2] Following Dagron, "Architecture d'intérieur: Le *pentapyrgion*, *TM*, 15 (2005), 114, n. 26, in emending ἐξ ἀριστερῶν, "to the left" to ἐκ δεξιῶν, "to the right".

γίον χρυσοῦν, ἀπὸ τῶν ἐκεῖσε, δηριγευόμενος ὑπό τε τοῦ
κουβουκλείου πρωτοσπαθαρίων τε καὶ λοιπῶν οἰκειακῶν, διέρ-
χεται διὰ τοῦ αὐγουστέως καὶ τῆς ἀψίδος, καὶ εἰσέρχεται ἐν
τῷ θεοφυλάκτῳ παλατίῳ. (I.) Καταλαβούσης δὲ τῆς ὥρας,
καθέζεται ἐπὶ τῆς τραπέζης, ἡ δὲ τράπεζά ἐστιν ἀποκοπτή,
καὶ εἶθ' οὕτως εἰσέρχονται οἱ τοῦ κουβουκλείου, καὶ παρί-
στανται καθὼς καὶ ἡ τάξις ἔχει ἔνθεν κἀκεῖσε τοῦ κλητωρίου·
εἰσέρχονται δὲ καὶ οἱ φίλοι ἐν τῷ κλητωρίῳ, φοροῦντες οἱ
μὲν πατρίκιοι τὰ χλανίδια αὐτῶν, καὶ πάλιν, ἡνίκα εἰσέλ-
D *θῃ τὸ δούλκιον, περιβάλλονται αὐτά. ἰστέον δὲ, ὅτι οἱ ἄρ-*
χοντες τοῦ κουβουκλείου δι' ὅλης τῆς διακαινησίμου ἐν τῇ
αὐτῇ τραπέζῃ, ἤγουν τῇ χρυσῇ, τελοῦσι διπλοῦν παραστάσι-
μον. χρὴ δὲ εἰδέναι, ὅτι εἰ μὲν τύχωσι πρέσβεις μεγάλων
ἐθνῶν, καὶ κελεύσει ὁ βασιλεὺς τούτους καλέσαι, ἵσταται ἡ
Mi. 45. b *χρυσῆ μικρὰ τράπεζα ἄνω ἔνθα τὸ πενταπύργιον ἵσταται,*
καὶ καθέζεται ἐκεῖ ὁ βασιλεὺς, οἱ δὲ πρέσβεις καθέζονται ἐν
τῇ μεγάλῃ χρυσῇ τραπέζῃ. ἀριστερᾷ δὲ τοῦ πενταπυργίου
ἵσταται σκάμνον, ἔχον βάθρα, καὶ ἀνέρχεται δι' αὐτοῦ ὁ τῆς
τραπέζης, καὶ ἵσταται ἄνω καθυπουργῶν τῷ βασιλεῖ, οἱ δὲ
Ed. L. 43 *ἐγγιστιάριοι ἵστανται πάντες κάτω, ἵστανται δὲ ὁμοίως καὶ*
ἐξ ἀριστερῶν τοῦ αὐτοῦ πενταπυργίου, ἔχοντος καὶ αὐτοῦ
βάθρα, καὶ ἀνέρχεται δι' αὐτοῦ ὁ ἐπιγκέρνης. ἰστέον δὲ καὶ
τοῦτο, ὅτι ἵστανται ἐν τῇ καμάρᾳ τοῦ χρυσοτρικλίνου τῇ
ἐξαγούσῃ πρὸς τὸν τριπέτωνα παρατράπεζα δύο, εἰ δὲ κε-

[R71] the emperor orders there to be another two side-tables in addition, one is placed in the left vault and the other in the right.[1]

This, too, should be recognized, that if the feast of the Annunciation falls on the same day as Easter, it is conducted as follows. The emperor goes out in a religious procession from the said God-guarded Palace from the Church of the All-holy Theotokos of the Pharos and goes through the passageways of the Holy Forty Martyrs and the Apse. He goes away to the Church of the All-holy Theotokos in the Palace of Daphne and from there goes away to the Church of St Stephen. When he has performed the usual ritual, the priests, forming a religious procession from there, turn back to the [Sacred] Palace, while the emperor goes into the bedchamber there of the Hall of the Augousteus and waits for the appointed time. When the time comes he duly performs everything for Easter, as described above.

Book I, Chapter 10 [R71-86; V1,65-77; cod. Ch. 19; V: Chapter <10>[2]]

What it is necessary to observe on the Monday of Renewal Week[3]

All the archons go along quite early into the Apse in white chlamyses, and the patricians change into their chlamyses with gold *tablia*, and the rest each according to his order and title. Of the *kouboukleion*, the *praipositoi* and *ostiaroprimikerioi*[4] put on chlamyses with gold *tablia*,

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1 For these four tables to the side, see, too, R95.23 - R96.2.

2 This should have been numbered Ch. 19 by Vogt whose numbering otherwise respects that of the ms. After the lacuna in the ms. in Ch. 9 at R61.5, the text resumes within what would be Ch. 18, which deals with Easter Sunday; Featherstone, "Preliminary remarks on the Leipzig manuscript," *BZ*, (2002), 457. What must be Ch. 19 is not numbered in the ms., though 20 is. Leich, and hence Reiske, ignored these numbers in the margins which predate the loss of the bifolia, instead numbering all the chapters surviving in Book I in an uninterrupted sequence.

3 i.e. Easter Monday. This protocol was in force from the time of Leo VI as noted at R85.24 - R86.1 [V1,77].

4 *Ostiaroprimikerioi* were senior *ostiarioi*.

λεύει ὁ βασιλεὺς γενέσθαι κατὰ προσθήκην ἕτερα δύο παρατράπεζα, ἵσταται τὸ ἓν ἐν τῇ ἀριστερᾷ καμάρᾳ, τὸ δὲ ἕτερον ἐν τῇ δεξιᾷ. γνωστέον δὲ καὶ τοῦτο, ὅτι εἰ μὲν τύχῃ ἡ ἑορτὴ τοῦ εὐαγγελισμοῦ τῇ αὐτῇ ἡμέρᾳ τοῦ πάσχα, τελεῖται οὕτως. ἐξέρχεται μετὰ λιτῆς ἐκ τοῦ θεοφυλάκτου αὐτοῦ παλατίου, ἀπὸ τῆς παναγίας Θεοτόκου τοῦ Φάρου, καὶ διέρχεται διὰ τῶν διαβατικῶν τῶν ἁγίων μ΄ καὶ τῆς ἀψῖδος, καὶ ἀπέρχεται ἐν τῷ ναῷ τῆς παναγίας Θεοτόκου ἐν τῇ B Δάφνῃ, ἀπὸ δὲ τῶν ἐκεῖσε ἀπέρχεται εἰς τὸν ναὸν τοῦ ἁγίου Στεφάνου, καὶ τελέσαντος τὰ συνήθη, οἱ μὲν ἱερεῖς ἀπὸ τῶν ἐκεῖσε λιτανεύοντες, ὑποστρέφουσιν ἐν τῷ παλατίῳ, ὁ δὲ βασιλεὺς εἰσέρχεται ἐν τῷ ἐκεῖσε ὄντι κοιτῶνι τοῦ αὐγουστέως, ἐκδεχόμενος τὸν καιρὸν, καταλαβόντος δὲ τοῦ καιροῦ, τελεῖ ἅπαντα ἀκολούθως τὰ τοῦ πάσχα, ὡς ἀνωτέρω εἴρηται.

ΚΕΦ. ι΄.

Ὅσα δεῖ παραφυλάττειν ἐν τῇ δευτέρᾳ ἡμέρᾳ τῆς διακαινησίμου.

Προέρχονται τάχιον ἅπαντες οἱ ἄρχοντες ἀπὸ λευκῶν χλανιδίων ἐν τῇ ἀψῖδι, ἀλλάσσουσι δὲ οἱ μὲν πατρίκιοι C χλανίδια χρυσόταβλα, οἱ δὲ λοιποὶ ἕκαστος κατὰ τὴν αὐτοῦ τάξιν τε καὶ ἀξίαν, τοῦ δὲ κουβουκλείου οἱ μὲν πραιπόσιτοι καὶ ὀστιαροπριμικήριοι περιβέβληνται χλανίδια χρυσόταβλα,

[R72] while the *spatharokoubikoularioi* put on their swords. When the Palace has been opened all the members of the *kouboukleion* go in through the passageways of the Holy Forty Martyrs and wait for the emperor there, while the patricians and *strategoi*, together with the *domestikoi*, stand in the Hemicycle of the Triconch as is usual for them. The emperor, escorted by the members of the *kouboukleion*, and wearing a gold *sagion*, goes out through the tinned[1] door of the Triconch, and both patricians and *strategoi*, with *domestikoi*, receive him there. Escorted by the non-eunuch *protospatharioi* of the *kouboukleion*, *manglabitai* and the rest of the household, he goes through the Palace of Daphne, lighting candles as usual in the chapels, and goes into the bedchamber of the Hall of the Augousteus and waits for the appointed time. When the time comes, with the help of the *vestetores* he puts on a white chlamys gleaming with gold and, escorted by the archons of the *kouboukleion*, **[V1,66]** he goes through the Hall of the Augousteus while non-eunuch *protospatharioi*, having changed and holding sword-tipped batons, stand outside the door where the curtain hangs. Going through the Vestibule of the Gold Hand, the emperor goes up to the bronze door of the Onopodion and patricians and *strategoi* receive him. When they have made obeisance to the emperor, at a command the *praipositos* signals to the master of ceremonies, and he says, "If you please," and they pray, "For many good years." The *spatharokandidatoi* and

[1] γανωτός: "tinned", "polished" or "burnished"; metal surfaces were tinned to imitate silver.

οἱ δὲ σπαθαροκουβικουλάριοι τὰ σπαθία αὐτῶν. ἀνοίξαντος
δὲ τοῦ παλατίου, οἱ μὲν τοῦ κουβουκλείου ἅπαντες εἰσέρ-
Mi. 46. a *χονται διὰ τῶν διαβατικῶν τῶν ἁγίων μ΄, ἐκδεχόμενοι ἐκεῖσε*
τὸν βασιλέα, οἱ δὲ πατρίκιοι καὶ στρατηγοὶ ἅμα τῶν δομε-
στίκων ἵστανται ἐν τῷ ἡμικυκλίῳ τοῦ τρικόγχου, ὡς εἴθισται
αὐτοῖς. ὁ δὲ βασιλεὺς δηριγευόμενος ὑπὸ τῶν τοῦ κουβου-
κλείου, φορῶν σαγίον χρυσοῦν, ἐξέρχεται διὰ τῆς γανωτῆς
D *πύλης τοῦ τρικόγχου, καὶ δέχονται αὐτὸν ἐκεῖσε πατρίκιοί*
τε καὶ στρατηγοὶ ἅμα δομεστίκοις, καὶ δηριγευόμενος ἀπό
τε τῶν τοῦ κουβουκλείου πρωτοσπαθαρίων βαρβάτων, μα-
γλαβιτῶν, καὶ λοιπῶν οἰκειακῶν, διέρχεται διὰ τῆς Δάφνης,
ἅπτων ὡς ἐξ ἔθους ἐν τοῖς εὐκτηρίοις κηρία, καὶ εἰσέρχεται
ἐν τῷ κοιτῶνι τοῦ αὐγουστέως, ἐκδεχόμενος τὸν καιρόν. κα-
ταλαβόντος δὲ τοῦ καιροῦ, περιβάλλεται χλανίδα διὰ τῶν
βεστητόρων λευκὴν χρυσοφεγγῆ, καὶ δηριγευόμενος ὑπὸ τῶν
ἀρχόντων τοῦ κουβουκλείου, διέρχεται διὰ τοῦ αὐγουστέως,
ἵστανται δὲ ἔξω τῆς πύλης, ἔνθα τὸ βῆλον κρέμαται, πρω-
τοσπαθάριοι βαρβάτοι, ἠλλαγμένοι, βαστάζοντες σπαθοβάκλια.
Ed. L. 44 *καὶ διελθὼν ὁ βασιλεὺς διὰ τοῦ στενοῦ τῆς χρυσῆς χειρός,*
ἀνέρχεται ἐν τῇ χαλκῇ πύλῃ τοῦ ὀνόποδος, καὶ δέχονται
αὐτὸν πατρίκιοι καὶ στρατηγοί· προσκυνησάντων δὲ τῷ βα-
σιλεῖ, νεύει ὁ πραιπόσιτος τῷ τῆς καταστάσεως ἀπὸ κελεύ-
σεως, καὶ λέγει „κελεύσατε·" αὐτοὶ δὲ ὑπερεύχονται „εἰς
πολλοὺς καὶ ἀγαθοὺς χρόνους." οἱ δὲ σπαθαροκανδιδάτοι καὶ

[R73] *spatharioi* stand to either side holding their battle-axes.

When the emperor is escorted from there the *spatharokandidatoi* and *spatharioi* go down the stairs of the Consistory, the former from the right-hand door and the latter from the left, while the patricians go out from the central door; those on the right go down the stairs of the right-hand door, and those on the left go down the stairs of the left-hand door. The emperor with the *kouboukleion* goes down from the dais and stands under the baldachin on the porphyry slab, and patricians and *strategoi* together with the senate receive him again in the Consistory. When they have made obeisance, at a command the *praipositos* signals to the silentiary and he says, "If you please," [1] and they recite the "For many good years." Escorted from there by those previously mentioned, and with the master of ceremonies saying at each step, "Careful, lord,"[2] the emperor goes through the Exkoubita and the Scholai and the Chalke and goes away to the Chapel of the Holy Well. The factions receive the emperor at the customary places, making the sign of the cross but doing nothing else, and the notaries and the instructors recite the prescribed iambic verses in the places where it is usual **[V1,67]** for them to do this. Having lit candles and prayed, the emperor hands them to the *praipositos*. The patriarch goes out and meets the emperor in the Chapel of the Holy Well. After making obeisance and kissing

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1 Another version of this passage, R73.2-13, occurs at R63.3-15.

2 Emending Bonn's καπτάτε Δόμηνι here to καπλάτε Δόμηνι, the phrase used elsewhere at R110.23, R149.20, R154.2, R158.2 & R159.11; perhaps for the Latin *Cave te, domine*; cf. Vogt's suggestion of *Ambulate*, "Advance".

σπαθάριοι ἵστανται ἔνθεν κἀκεῖθεν βαστάζοντες τὰ διστράλια αὐτῶν. (B.) Καὶ ἀπὸ τῶν ἐκεῖσε δηριγευομένου τοῦ βασιλέως, οἱ μὲν σπαθαροκανδιδάτοι καὶ σπαθάριοι κατέρχονται τὰ γραδήλια τοῦ κονσιστωρίου, οἱ μὲν τὴν δεξιὰν πύλην, οἱ δὲ τὴν ἀριστεράν, οἱ δὲ πατρίκιοι ἐξέρχονται τὴν μέσην πύλην, καὶ οἱ μὲν ἐκ δεξιῶν κατέρχονται τὰ γραδήλια B τῆς δεξιᾶς πύλης, καὶ οἱ ἐξ ἀριστερῶν κατέρχονται τὰ γραδήλια τῆς ἀριστερᾶς πύλης. ὁ δὲ βασιλεὺς μετὰ τοῦ κουβουκλείου κατέρχεται τὸ πούλπιτον, καὶ ἵσταται ὑπὸ τὸ καμελαύκιον ἐν τῷ πορφυρῷ λίθῳ, καὶ δέχονται αὐτὸν πάλιν ἐν τῷ κονσιστωρίῳ πατρίκιοι καὶ στρατηγοὶ ἅμα τῇ συγκλήτῳ, καὶ προσκυνήσαντες, νεύοντος τοῦ πραιποσίτου τῷ σι- Ms. 46.b λεντιαρίῳ ἀπὸ κελεύσεως, λέγει „κελεύσατε·" αὐτοὶ δὲ τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." ἀπὸ δὲ τῶν ἐκεῖσε δηριγευόμενος ὁ βασιλεὺς ὑπὸ τῶν προειρημένων, λέγοντος C τοῦ τῆς καταστάσεως κατὰ βάθρον „καπτάτε Δόμηνι," διέρχεται διὰ τῶν ἐκσκουβίτων καὶ τῶν σχολῶν καὶ τῆς χαλκῆς, καὶ ἀπέρχεται ἐν τῷ ἁγίῳ φρέατι, τὰ δὲ μέρη δέχονται τὸν βασιλέα εἰς τὰς συνήθεις στάσεις σφραγίζοντες, μηδὲν ἕτερον ποιοῦντες, λέγουσιν δὲ οἱ νοτάριοι καὶ οἱ μαΐστορες τοὺς κατὰ τύπον ἰάμβους, ἐν οἷς τόποις εἴθισται αὐτοῖς. ἅψας δὲ κηροὺς ὁ βασιλεὺς καὶ εὐξάμενος, ἐπιδίδωσιν αὐτοὺς τῷ πραιποσίτῳ, ὁ δὲ πατριάρχης ἐξελθὼν ἀπαντᾷ τὸν βασιλέα ἐν τῷ ἁγίῳ φρέατι, προσκυνήσαντες δὲ καὶ ἀσπασάμενοι ἀλ-

[R74] each other, both the emperor and the patriarch go into Hagia Sophia. When they have gone away in front of the holy doors, the patriarch goes into the sanctuary while the emperor, standing in front of the holy doors, prays holding candles, and having prayed he hands them to the *praipositos* and goes into the sanctuary. After praying he makes obeisance before the holy altar and goes through the solea. As he is about to go out from the solea, he takes a processional candle from the *praipositos* and immediately the church-singers in the ambo begin the "Christ is risen."

The emperor, escorted by all his customary retinue, goes through the middle of the church and goes out through the imperial doors. Going through the narthex and the atrium, he goes down the stairs of the Athyros and goes through the Milion and the Mese, and goes up into the Forum of Constantine and goes away as far as the column[1] where the Chapel of St Constantine[2] is located. The emperor goes up the stairs in front of the chapel and stands there, resting on the barrier on the right-hand side. When the emperor is about to go up the said stairs he gives his candle to the *praipositos*. The patricians and all the archons stand below, each of them according to their order and position, as previously described.[3] When the patriarch arrives with the religious procession he goes through their midst. As the cross is about to go up the stairs where the emperor is standing, the emperor lights candles and makes obeisance before the

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1 i.e. the porphyry Column of Constantine.

2 Referred to specifically at R30.3 & R30.8 as a εὐκτήριον (chapel). Here and at R75.5 & R165.7 the term ναός is used, usually rendered as "church" or "nave" in the present translation, and at R75.6 & R165.8 ἐκκλησία (church) is used. "Chapel" is used here *passim* to avoid confusion.

3 See above, R28.22 - R29.14.

λήλους δ, τε βασιλεὺς καὶ ὁ πατριάρχης, εἰσέρχονται εἰς τὴν ἐκκλησίαν, ἀπελθόντων δὲ αὐτῶν ἔμπροσθεν τῶν ἁγίων θυ- D ρῶν, ὁ μὲν πατριάρχης εἰσέρχεται ἐν τῷ θυσιαστηρίῳ, ὁ δὲ βασιλεὺς ἔμπροσθεν ἑστὼς τῶν ἁγίων θυρῶν, εὔχεται κρατῶν κηρούς, καὶ εὐξάμενος ἐπιδίδωσιν αὐτοὺς τῷ πραιποσίτῳ, καὶ εἰσέρχεται εἰς τὸ θυσιαστήριον, καὶ εὐξάμενος προσκυνεῖ τὴν ἁγίαν τράπεζαν, καὶ διέρχεται διὰ τῆς σωλέας· μέλλων δὲ ἐξέρχεσθαι τὴν σωλέαν, λαμβάνει παρὰ τοῦ πραιποσίτου κηριολιτανίκην, καὶ εὐθέως ἄρχονται οἱ ψάλται ἐν τῷ ἄμβωνι τὸ „Χριστὸς ἀνέστη." (Γ.) Καὶ δορυφορούμενος ὁ βασιλεὺς Ed. L. 45 ὑπὸ πάντων τῶν κατὰ συνήθειαν, διέρχεται μέσον τοῦ ναοῦ, καὶ διέρχεται διὰ τῶν βασιλικῶν πυλῶν, καὶ διελθὼν τὸν νάρθηκα καὶ τὸν λουτῆρα, κατέρχεται τὰ γραδήλια τοῦ ἀθύρος, καὶ διέρχεται διὰ τοῦ μιλίου καὶ τὴν μέσην, καὶ ἀνέρχεται εἰς τὸν φόρον, καὶ μέχρι τοῦ κίονος ἀπελθών, ἔνθα καθίδρυται ὁ ναὸς τοῦ ἁγίου Κωνσταντίνου, ἀνέρχεται ὁ βασιλεὺς τὰ ἔμπροσθεν γραδήλια τοῦ ναοῦ, καὶ ἵσταται ἐκεῖσε, ἐπακουμβίζων τῷ καγκέλλῳ ἐν τῷ δεξιῷ μέρει, καὶ ἡνίκα Ms. 47. a μέλλει ἀνέρχεσθαι τὰ αὐτὰ γραδήλια ὁ βασιλεύς, δίδωσι τὸ κηρίον αὐτοῦ τῷ πραιποσίτῳ. οἱ δὲ πατρίκιοι καὶ πάντες οἱ ἄρχοντες ἵστανται κάτω, ἕκαστος αὐτῶν κατὰ τὴν αὐτῶν B τάξιν τε καὶ στάσιν ὡς προείρηται, καὶ καταλαβόντος τοῦ πατριάρχου μετὰ τῆς λιτῆς, διέρχεται μέσων αὐτῶν, καὶ μέλλοντος τοῦ σταυροῦ ἀνέρχεσθαι τὰ γραδήλια, ἔνθα ὁ βασιλεὺς ἵσταται, ἅπτει κηροὺς ὁ βασιλεύς, καὶ προσκυνεῖ τὸν

[R75] precious cross, and having made obeisance he hands the candles **[V1,68]** to the *praipositos*, and he to the master of ceremonies, and the master of ceremonies fixes them in the processional candle-holders. The cross goes up and is placed on the base behind the emperor, in front of the door of the chapel. The patriarch goes up into the chapel[1] with those who customarily go up with him on each procession, and the clergy stand below with the ordinary people, to the left of the emperor. When the prayer of supplication is completed, the emperor takes candles from the *praipositos* and prays, and he gives them back to the *praipositos*, and the *praipositos* to the master of ceremonies, and he fixes them in the processional candle-holders. Immediately the master of ceremonies gives a direction to the patricians and the rest of the archons who are going to escort the emperor, and after both the emperor and the patriarch have made obeisance before each other, the church-singers begin to sing the *troparion*, "Christ is risen."

Escorted from there by those previously mentioned, the emperor goes along the Mese in a religious procession, while the master of ceremonies begins the *troparion* in the course of the procession. Going up the Mese,[2] he goes through the district of the Bakers and the Forum of the Bull. When he arrives at the Church of the All-holy Theotokos of the district of Diakonissa, the emperor hands over the processional candle,[3] and having gone as far as the Philadelphion, he turns to the right and goes through the district of Olybrios and the district of Konstantianai as far as the Church of St Polyeuktos. Having exchanged the candle there

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1 Chapel: see note 2 at R74.16.

2 Following Vogt in emending ἄνθων of the ms. to ἀνελθὼν rather than Bonn's ἀνθ' ὧν.

3 The recipient, not named, may be the *praipositos*, as at R75.11 and elsewhere.

τίμιον σταυρὸν, καὶ προσκυνήσας ἐπιδίδωσι τοὺς κηροὺς τῷ πραιποσίτῳ, κἀκεῖνος τῷ τῆς καταστάσεως, καὶ πήγνυσιν αὐτοὺς ὁ τῆς καταστάσεως ἐν τοῖς τῆς λιτῆς μανουαλίοις· ὁ δὲ σταυρὸς ἀνέρχεται καὶ ἵσταται ἐν τῇ βάσει ὄπισθεν τοῦ βασιλέως ἔμπροσθεν τῆς πύλης τοῦ ναοῦ. ὁ δὲ πατριάρχης ἀνέρχεται ἐν τῇ ἐκκλησίᾳ μετὰ τῶν κατὰ συνήθειαν ἀνερχομένων μετ' αὐτοῦ καθ' ἑκάστην· καὶ ὁ κλῆρος ἵσταται κάτω μετὰ τοῦ κοινοῦ λαοῦ ἐξ ἀριστερᾶς τοῦ βασιλέως, καὶ τῆς ἐκτενοῦς τελουμένης, λαμβάνει ὁ βασιλεὺς παρὰ τοῦ C πραιποσίτου κηρία, καὶ προσεύχεται, καὶ πάλιν δίδωσιν αὐτὰ τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος τῷ τῆς καταστάσεως, αὐτὸς δὲ πήγνυσιν αὐτὰ ἐν τοῖς τῆς λιτῆς μανουαλίοις. καὶ παραυτίκα ὁ τῆς καταστάσεως διευθετεῖ τούς τε πατρικίους καὶ λοιποὺς ἄρχοντας, τοὺς μέλλοντας δηριγεύειν τὸν βασιλέα, καὶ προσκυνήσαντες ἀλλήλους ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης, ἄρχονται ψάλλειν τὸ τροπάριον οἱ ψάλται· „Χριστὸς ἀνέστη." (Δ.) Κἀκεῖθεν δηριγευόμενος ὑπὸ τῶν προειρημένων, διέρχεται τὴν μέσην λιτανεύων, τὸ δὲ τροπάριον ἐν τῇ τῆς λιτῆς περιόδῳ ἄρχεται ὁ τῆς καταστάσεως, καὶ ἀνθ' ὧν τὴν μέσην διέρχεται. διά τε τῶν ἀρτοπωλίων καὶ D τοῦ ταύρου, καταλαβὼν τὸν ναὸν τῆς παναγίας Θεοτόκου τῶν διακονίσσης, ἐπιδίδωσιν ὁ βασιλεὺς τὸ λιτανίκιον, καὶ μέχρι τοῦ φιλαδελφίου διελθὼν, ἐκκλίνει τὸ δεξιὸν μέρος, καὶ διέρχεται διά τε τῶν Ὀλυβρίου καὶ τῶν Κωνσταντιανῶν μέχρι τοῦ ἁγίου Πολυεύκτου, ὑπαλλάξας δὲ κἀκεῖσε κηρίον,

[R76] and taken another candle from the *praipositos*, he goes along the Mese as far as the Church of the Holy Apostles,[1] and going into the narthex he sits on a chair and waits for the patriarch. When the patriarch arrives with the religious procession, the ordinary clergy **[V1,69]** and the City's administrators[2] go into the church through the right-hand door which is near the imperial doors, and the orphans go in through the central door. Likewise both the metropolitans and the bishops go in through the imperial doors and make obeisance to the emperor, not falling right down. When the patriarch draws near, the emperor stands up and, after both have made obeisance before each other and kissed, they go away as far as the imperial doors. When the patriarch begins to conduct the prayer for the Entrance of the divine liturgy, the emperor, having lit candles and prayed, hands them to the *praipositos* and he to the master of ceremonies. When the patriarch has completed the prayer, the emperor makes obeisance before the undefiled Gospels and the precious cross and goes through the middle of the church and goes into the solea through the side of the ambo. The patriarch goes into the sanctuary, and the emperor, when he has prayed in front of the holy doors as is usual for him, goes into the sanctuary and makes obeisance before the holy altar, and taking a purse from the *praipositos*, he places it on the holy altar.

After praying[3] at the tomb of our father Chrysostom[4] and of

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1 See, too, Book I, Chapter 5 (R47-R52) [V1,41-45] for the procession on Easter Monday to the Church of the Holy Apostles.

2 οἱ πολιτικοί here could mean, as Vogt, "the City's clergy", but see R617.14 for οἱ πολιτικοί: the City's administrators.

3 Plural, following ms. and Vogt; Bonn has the singular, εὐξάμενος.

4 i.e. St John Chrysostom (ca 350-407), bishop of Constantinople from 398 to 403. Both his tomb and that of St Gregory the Theologian were in the sanctuary.

καὶ λαβὼν ἕτερον κηρίον παρὰ τοῦ πραιποσίτου, διέρχεται
τὴν μέσην μέχρι τῶν ἁγίων ἀποστόλων, καὶ εἰσελθὼν εἰς τὸν
Ms. 47. b *νάρθηκα, καθέζεται ἐπὶ σελλίου προσμένων τὸν πατριάρχην.*
καὶ τοῦ πατριάρχου καταλαβόντος μετὰ τῆς λιτῆς, οἱ μὲν
E.I.L. 46 *κοινοὶ κληρικοὶ καὶ οἱ πολιτικοὶ εἰσέρχονται εἰς τὸν ναὸν διὰ*
τῆς πλησίον οὔσης τῶν βασιλικῶν πυλῶν δεξιᾶς πύλης, τὰ δὲ
ὀρφανὰ εἰσέρχονται διὰ τῆς μέσης πύλης· ὡσαύτως καὶ οἱ μη-
τροπολῖται καὶ οἱ ἐπίσκοποι εἰσερχόμενοι διὰ τῶν βασιλικῶν
πυλῶν, προσκυνοῦσι τῷ βασιλεῖ, μὴ πίπτοντες κάτω. πλησιάζον-
τος δὲ τοῦ πατριάρχου, ἀνίσταται ὁ βασιλεύς, καὶ προσκυνήσαν-
τες ἀμφότεροι ἀλλήλους καὶ ἀσπασάμενοι, ἀπέρχονται μέχρι
τῶν βασιλικῶν πυλῶν, καὶ ὁ μὲν πατριάρχης ἄρχεται τελεῖν τὴν
εὐχὴν τῆς εἰσόδου τῆς θείας λειτουργίας. ὁ δὲ βασιλεὺς ἅψας
κηροὺς καὶ εὐξάμενος ἐπιδίδωσιν αὐτοὺς τῷ πραιποσίτῳ, καὶ
B *αὐτὸς τῷ τῆς καταστάσεως, καὶ τοῦ πατριάρχου τελέσαντος*
τὴν εὐχήν, προσκυνεῖ ὁ βασιλεὺς τὸ ἄχραντον εὐαγγέλιον καὶ
τὸν τίμιον σταυρόν, καὶ διέρχεται μέσον τοῦ ναοῦ διὰ τῆς
πλαγίας τοῦ ἄμβωνος, ἔρχεται εἰς τὴν σωλέαν, καὶ ὁ μὲν
πατριάρχης εἰσέρχεται εἰς τὸ θυσιαστήριον. ὁ δὲ βασιλεὺς
εὐξάμενος ὡς εἴθισται αὐτῷ ἔμπροσθεν τῶν ἁγίων θυρῶν,
εἰσέρχεται εἰς τὸ θυσιαστήριον, καὶ προσκυνήσας τὴν ἁγίαν
τράπεζαν, καὶ λαβὼν παρὰ τοῦ πραιποσίτου ἀποκόμβιον, τί-
θησιν αὐτὸ ἐν τῇ ἁγίᾳ τραπέζῃ. (E.) Εὐξάμενος δὲ εἰς τὸν
τάφον τοῦ τε πατρὸς ἡμῶν Χρυσοστόμου καὶ τοῦ θεολόγου

[R77] St Gregory the Theologian[1] and lit candles, they go out, both the emperor and the patriarch, through the left-hand side of the sanctuary, and go away to the casket of St Constantine.[2] Having prayed there and lit candles, they go out and go away to the tombs of the most holy patriarchs Nikephoros and Methodios.[3] Having lit candles there and prayed, the emperor goes in to the tombs of the emperors,[4] and having lit candles there, he goes out.[5] The emperor and the **[V1,70]** patriarch both go through the left-hand side of the church,[6] that is, the women's section, opposite the sanctuary. After the emperor and the patriarch have both made obeisance before each other, the patriarch turns back for the completion of the divine liturgy while the emperor goes through the women's section and goes out into the narthex and turns towards the left-hand side of the atrium. Meanwhile the patricians stand outside the door to the spiral stairway praying for the emperor, and the emperor, escorted by the archons of the *koubouklelon*, *spatharokandidatoi*, heads of the household and the heads of the *manglabion* and the rest, goes up via the said spiral stairway on the left into the venerable gallery, and silentiaries arrange the curtains which hang in the gallery. He goes away and stands on the right-hand side, where it is usual for him to stand for each procession, and he participates in the divine liturgy. The patricians and the *strategoi* go up behind

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1 St Gregory of Nazianzos in Kappadokia (ca 330 - ca 389), was briefly orthodox bishop of Constantinople in 381 before resigning. Constantine VII had his remains translated here from Kappadokia.

2 i.e.the sarcophagus of Constantine (I) within the Mausoleum of Constantine east of the church; R642-R643.

3 Nikephoros, the historian, and Methodios were iconodule patriarchs from 806-815 & 843-847 respectively.

4 For the imperial tombs situated in annexes to the church see R644-R646.

5 Following Vogt in emending the plural "they go out" to "he goes out".

6 i.e. here, and in what follows, the left-hand side as one faces east.

*τοῦ ἁγίου Γρηγορίου, καὶ ἅψαντες κηρούς, ἐξέρχονται ἀμφό-
τεροι ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης διὰ τῆς ἀριστερᾶς πλα-* C
*γίας τοῦ θυσιαστηρίου, καὶ ἀπέρχονται ἐν τῇ σορῷ τοῦ ἁγίου
Κωνσταντίνου, κἀκεῖσε εὐξάμενοι, καὶ ἅψαντες κηρούς, ἐξέρ-
χονται, καὶ ἀπέρχονται ἐν τοῖς τάφοις τῶν ἁγιωτάτων πα-
τριαρχῶν Νικηφόρου καὶ Μεθοδίου· ἅψας δὲ κἀκεῖσε κηροὺς
ὁ βασιλεὺς καὶ εὐξάμενος, εἰσέρχεται ἐν τοῖς τάφοις τῶν βα-
σιλέων, καὶ ἅψας κἀκεῖσε κηρούς, ἐξέρχονται. καὶ διέρχονται
ἀμφότεροι ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης διὰ τοῦ ἀριστεροῦ* Ms. 48. a
*μέρους τοῦ ναοῦ, ἤγουν τοῦ γυναικίτου, ἄντικρυ τοῦ θυσια-
στηρίου, καὶ προσκυνήσαντες ἀμφότεροι ἀλλήλους ὁ βασιλεὺς
καὶ ὁ πατριάρχης, ὑποστρέφει πρὸς τὸ ἐκτελέσαι τὴν θείαν λει-
τουργίαν, ὁ δὲ βασιλεὺς διέρχεται διὰ τοῦ γυναικίτου καὶ ἐξέρ-* D
*χεται εἰς τὸν νάρθηκα, καὶ ἐκκλίνας πρὸς τὸ ἐξ ἀριστερᾶς μέ-
ρος τοῦ λουτῆρος, οἱ μὲν πατρίκιοι ἵστανται ἔξωθεν τῆς πύ-
λης τοῦ κοχλιοῦ, ὑπερευχόμενοι τὸν βασιλέα. ὁ δὲ βασιλεὺς
δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, σπαθα-
ροκανδιδάτων καὶ ἐπὶ τῶν οἰκειακῶν καὶ τῶν ἐπὶ τοῦ μα-
γλαβίου καὶ λοιπῶν, ἀνέρχεται διὰ τοῦ αὐτοῦ ἀριστεροῦ
κοχλιοῦ ἐν τοῖς σεπτοῖς κατηχουμενείοις, τὰ δὲ βῆλα τὰ κρε-
μαμένα ἐν τοῖς κατηχουμενείοις σιλεντιάριοι ποιοῦσι, καὶ
ἀπελθὼν ἵσταται ἐν τοῖς δεξιοῖς μέρεσι, ἔνθα εἴθισται αὐτῷ
καθ' ἑκάστην προέλευσιν ἵστασθαι, καὶ τελεῖ τὴν θείαν λει-
τουργίαν, οἱ δὲ πατρίκιοι καὶ οἱ στρατηγοὶ ἔρχονται ὄπισθεν* Ed. L. 47

[R78] the emperor via the said spiral stairway and stand opposite the sanctuary where, too, the imperial portable altar is situated at which the emperor receives communion in such processions.

When the time comes for the holy communion, at a command, two silentiaries go away and summon the patriarch, and the patriarch goes up conducted by them, and the archons of the *kouboukleion* meet him at the top of the spiral stairway as he is about to go into the venerable gallery. When the patriarch goes into the gallery he places the gifts on the imperial portable altar, and the *praipositos* goes away with the archons of the *kouboukleion* and summons the emperor. Escorted by them, the emperor goes and receives communion from the hands of the patriarch and then goes in inside the right-hand curtain, **[V1,71]** and sits there on a chair until both patricians and *strategoi*, with the rest of the customary retinue, receive communion. Then the emperor goes out, and when the emperor and the patriarch have both made obeisance before each other, the emperor goes away to the place where he participates in the divine liturgy, as we mentioned previously, while the patriarch goes down to complete the divine liturgy. The archons of the *kouboukleion* accompany him as far as the place where they met him when he went up, and from there

τοῦ βασιλέως διὰ τοῦ αὐτοῦ κοχλιοῦ, καὶ ἵστανται ἀπέναντι τοῦ θυσιαστηρίου, ἔνθα καὶ τὸ βασιλικὸν ἀντιμίσιον πρόκειται, ἐν ᾧ καὶ κοινωνεῖ ὁ βασιλεὺς ἐν ταῖς τοιαύταις προελεύσεσιν. (ϛ΄.) Καταλαβόντος δὲ τοῦ καιροῦ τῆς θείας κοινωνίας, ἀπέρχονται σιλεντιάριοι δύο ἀπὸ κελεύσεως, καὶ προσκαλοῦνται τὸν πατριάρχην, καὶ ὁ πατριάρχης, παρακρατούμενος ὑπ' αὐτῶν, ἀνέρχεται, καὶ ἀπαντῶσιν αὐτὸν ἐν τῷ τοῦ κοχλιοῦ πληρώματι, ἡνίκα μέλλει εἰσέρχεσθαι ἐν τοῖς B *σεπτοῖς κατηχουμενείοις, οἱ τοῦ κουβουκλείου ἄρχοντες. καὶ εἰσελθὼν ἐν τοῖς κατηχουμενείοις ὁ πατριάρχης, προτίθησι τὰ δῶρα ἐν τῷ βασιλικῷ ἀντιμισίῳ, ὁ δὲ πραιπόσιτος ἀπελθὼν μετὰ τῶν ἀρχόντων τοῦ κουβουκλείου, προσκαλεῖται τὸν βασιλέα, καὶ ὑπ' αὐτῶν δηριγευόμενος ὁ βασιλεὺς, ἀπέρχεται, καὶ κοινωνεῖ ἐκ τῶν τοῦ πατριάρχου χειρῶν, εἶτα εἰσέρχεται ἔνδον τοῦ δεξιοῦ βήλου, καὶ καθέζεται ἐκεῖσε ἐπὶ σελλίου, μέχρις ἂν κοινωνήσωσιν ἐκ τῶν τοῦ πατριάρχου χειρῶν πατρίκιοί τε καὶ στρατηγοὶ μετὰ τῶν λοιπῶν τῶν ἐξ ἔθους. εἶθ' οὕτως ἐξέρχεται ὁ βασιλεὺς, καὶ προσκυνήσαν-* Ms. 48.b *τες ἀμφότεροι ἀλλήλους ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης,* C *ὁ μὲν βασιλεὺς ἀπέρχεται ἐν ᾧ τόπῳ ἐκτελεῖ τὴν θείαν λειτουργίαν, ὡς προέφημεν, ὁ δὲ πατριάρχης κατέρχεται πληρῶσαι τὴν θείαν λειτουργίαν, καὶ διασώζουσιν αὐτὸν οἱ τοῦ κουβουκλείου ἄρχοντες μέχρι τοῦ τόπου, ἐν ᾧ καὶ ἀπήντησαν αὐτὸν, ἐν τῷ ἀνέρχεσθαι αὐτὸν, κἀκεῖθεν διασώζουσιν*

[R79] two silentiaries accompany him as far as the nave. When the divine liturgy has been completed the emperor goes through the gallery at the front, and goes away by the internal route to the God-guarded palace, that is, the one that is there, and he goes into his bedchamber.

Two silentiaries go down at a command and summon the patriarch, and when he has gone up and drawn near, the archons of the *kouboukleion* receive him, and having arrived he sits for a little while, and the *praipositos*, goes in and informs the emperor. The emperor commands the *praipositos* to summon the patriarch, and when the emperor and the patriarch have both been brought together in the hall where the table is, the patriarch summons the priests and they recite the liturgical verse and, having blessed the table, the patriarch takes off his *omophorion* and the priests take it and go out. Then the emperor and the patriarch both sit at the table. The members of the *kouboukleion* stand in attendance at the table to either side, as has been described. When the emperor and the patriarch have drunk once, at a command the *praipositos* gives a signal and the staff of the household service go in and the steward of the table goes in and stands at the door at the end in front of the curtain. **[V1,72]** At a command the *praipositos* signals to him and he pokes the curtain with his hand, and the waiters raise it up and the guests go in and the whole ritual of the table follows. Then they stand up and pray for the emperor and go out, and the

αὐτὸν σιλεντιάριοι δύο μέχρι τοῦ ναοῦ. καὶ τῆς θείας λειτουργίας τελεσθείσης, διέρχεται ὁ βασιλεὺς διὰ τῶν ἔμπροσθεν κατηχουμενείων, καὶ διὰ τῶν ἔνδον ἀπέρχεται ἐν τῷ θεοφυλάκτῳ παλατίῳ, ἤγουν τῷ ὄντι ἐκεῖσε, καὶ εἰσέρχεται ἐν τῷ κοιτῶνι αὐτοῦ. καὶ κατέρχονται δύο σιλεντιάριοι ἀπὸ κελεύσεως καὶ προσκαλοῦνται τὸν πατριάρχην, καὶ τούτου ἀνελθόντος καὶ πλησιάσαντος, δέχονται αὐτὸν ἄρχοντες τοῦ D *κουβουκλείου, καὶ ἐλθὼν καθέζεται μικρὸν, καὶ εἰσελθὼν ὁ πραιπόσιτος δηλοῖ τῷ βασιλεῖ. ὁ δὲ βασιλεὺς κελεύει τῷ πραιποσίτῳ προσκαλέσασθαι τὸν πατριάρχην, καὶ ἑνωθέντες ἀμφότεροι ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης ἐν τῷ τρικλίνῳ, ἐν ᾧ ἵσταται ἡ τράπεζα, προσκαλεῖται τοὺς ἱερεῖς, καὶ ποιοῦσι τὸν στίχον, καὶ εὐλογήσας τὴν τράπεζαν ὁ πατριάρχης, ὑπαλλάσσει τὸ ὠμοφόριον αὐτοῦ, καὶ λαβόντες αὐτὸ οἱ ἱερεῖς ἐξέρχονται, καὶ εἶθ' οὕτως καθέζονται ἀμφότεροι ἐν τῇ τραπέζῃ ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης· οἱ δὲ τοῦ κουβουκλείου παρίστανται ἐν τῇ τραπέζῃ ἔνθεν κἀκεῖσε, ὡς εἴρηται.* Ed. L. 48 *καὶ πιόντων προσάπαξ τοῦ βασιλέως καὶ τοῦ πατριάρχου, νεύει ὁ πραιπόσιτος ἀπὸ κελεύσεως, καὶ εἰσέρχονται οἱ τῆς ὑπουργίας, ὁ δὲ τῆς τραπέζης εἰσελθὼν ἵσταται ἐν τῇ κάτω πύλῃ ἔμπροσθεν τοῦ βήλου, καὶ νεύει αὐτὸν ὁ πραιπόσιτος ἀπὸ κελεύσεως, καὶ νύσσει τὸ βῆλον μετὰ τῆς χειρὸς, καὶ αἴρουσιν αὐτὸ ὕπερθεν ἐγγιστιάριοι, καὶ εἰσέρχονται οἱ φίλοι, καὶ τελεῖται ἅπασα ἡ τῆς τραπέζης ἀκολουθία. καὶ ἀνίστανται ὑπερευξάμενοι τὸν βασιλέα, καὶ ἐξέρχονται, καὶ ὁ* Ms. 49.a

[R80] emperor remains with only the patriarch, and while the *kouboukleion* stands in attendance, they drink once and stand up. At a command the priests are summoned and go in, and when the patriarch puts on his *omophorion* they recite the liturgical verse, and the patriarch gives oblations to the emperor and the priests go out.

Then after both the emperor and the patriarch have made obeisance before each other and kissed, the patriarch goes away and the members of the *kouboukleion* accompany him as far as the gallery, while the emperor rests there for a little while. When the time comes the emperor puts on a *kolobion* of silk of three hues, embroidered with gold thread and decorated with precious stones and pearls, which is called "the bunch of grapes,"[1] and a sword likewise of gold decorated with precious stones and pearls. Then the *praipositos* places the *toga*, that is, the tiara, on the honourable head of the emperor. The emperor goes out escorted by the archons of the *kouboukleion* who wear their true-purple *sagia*, and he goes through the gallery of the narthex while the *koubikoularioi* hold the curtains which are there. He goes down via the spiral stairway on the left by which he also went up, and the *magistroi* and patricians receive him outside the said spiral stairway, in the atrium where they waited when the emperor went up earlier, and they recite prayers for the emperor.

The emperor goes out and mounts his horse at the door at which in each procession he usually does this. The horse has been equipped with a gold saddle and bridle **[V1,73]** which are bejewelled and decorated

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[1] Also at R86.4. See the Introduction, s.v. Terms for silks.

μὲν βασιλεὺς μένει μετὰ μόνου τοῦ πατριάρχου, καὶ τοῦ κου-

B βουκλείου παρισταμένου, καὶ πιόντες προσάπαξ ἀνίστανται, καὶ προσκληθέντες οἱ ἱερεῖς ἀπὸ κελεύσεως εἰσέρχονται, καὶ περιβαλλόμενος ὁ πατριάρχης τὸ ὠμοφόριον αὐτοῦ, ποιοῦσι τὸν στίχον, καὶ ἐπιδοὺς ὁ πατριάρχης τῷ βασιλεῖ εὐλογίας, ἐξέρχονται οἱ ἱερεῖς. (Ζ.) Καὶ εἶθ' οὕτως προσκυνήσαντες ἀλλήλους, καὶ ἀσπασάμενοι ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης, ἀπέρχεται μὲν ὁ πατριάρχης καὶ διασώζουσιν αὐτὸν οἱ τοῦ κουβουκλείου μέχρι τῶν κατηχουμένων, ὁ δὲ βασιλεὺς ἀναπαύεται μικρὸν ἐκεῖσε, καὶ καταλαβούσης τῆς ὥρας περιβάλλεται ὁ βασιλεὺς

C κολόβιον τριβλάτιον χρυσοσωληνοκέντητον, διὰ λίθων καὶ μαργάρων ἠμφιεσμένον, ὃ καὶ βότρυς καλεῖται, καὶ σπαθίον ὁμοίως χρυσοῦν διὰ λίθων καὶ μαργάρων ἠμφιεσμένον, καὶ εἶθ' οὕτως ἐπιτίθησιν ὁ πραιπόσιτος τὴν τόγα, ἤγουν τὴν τιάραν, ἐπὶ τῆς τοῦ βασιλέως τιμίας κεφαλῆς. καὶ ἐξέρχεται ὁ βασιλεὺς δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, φορούντων αὐτῶν σαγία ἀληθινά, καὶ διέρχεται διὰ τῶν κατηχουμενείων τοῦ νάρθηκος, τὰ δὲ βῆλα τὰ ὄντα ἐκεῖσε κουβικουλάριοι βαστάζουσι, καὶ διέρχεται διὰ τοῦ ἀριστεροῦ κοχλιοῦ, δι' οὗ καὶ ἀνῆλθεν, καὶ δέχονται αὐτὸν οἵ τε μάγιστροι καὶ πατρίκιοι ἔξωθεν τοῦ αὐτοῦ κοχλιοῦ εἰς τὸν λουτῆρα, ἔνθα καὶ τὸ πρωῒ ἀνερχομένου τοῦ βασιλέως ἔμειναν, ὑπερευχόμενοι τὸν βασιλέα. καὶ ἐξελθὼν ὁ βασιλεὺς, ἱππεύει ἐν τῇ πύλῃ,

D ἐν ᾗ εἴθισται αὐτῷ καθ' ἑκάστην προέλευσιν τοῦτο ποιεῖν, ὁ δὲ ἵππος ἔστρωται σελλοχάλινον χρυσοῦν διάλιθον, ἠμφιεσμέ-

[R81] with pearls, and on the tail of the said horse and its four feet streamers of ribbon are attached. The archons of the *kouboukleion, magistroi*, patricians and the whole senate, all of them in their true-purple *sagia*, immediately ride from there on horses caparisoned with coats of mail. Likewise the *spatharokandidatoi* together with the *spatharioi* also ride, and they ride on horses caparisoned as previously described, having put on swords and holding shields and battle-axes, but the *spatharokandidatoi* also wear torques, and all of them go along flanking the patricians to either side. The *spatharokoubikoularioi* in *kamisia* wear swords and hold battle-axes in their hands, and they, too, go along on horseback on either side near the archons of the *kouboukleion*. The master of ceremonies in a true-purple *sagion* goes along in front of the emperor, on foot, with the silentiaries also on foot and likewise in true-purple *sagia* and holding bejewelled gold staffs, while the head groom and the *komes* of the stable go on either side of the emperor, and the grooms all around, all of these on foot. *Kandidatoi* and *skribones* and imperial *mandatores* provide an escort in front of the emperor in ceremonial dress and on foot, according to their order, and the footmen and constables provide an escort in front of the emperor, on foot, according to their order. Grooms with shields also provide an escort on foot,

νον ἀπὸ μαργάρων, ἐν δὲ τῇ οὐρᾷ τοῦ αὐτοῦ ἵππου καὶ τοῖς
τέσσαρσι ποσὶν ἀποκρέμανται πέτασοι πράνδιοι, ἱππεύουσι δὲ
εὐθὺς ἀπὸ τῶν ἐκεῖσε οἵ τε ἄρχοντες τοῦ κουβουκλείου μά-
γιστροι, πατρίκιοι καὶ πᾶσα ἡ σύγκλητος ἐφ' ἵππων ἐστολι-
σμένων ὑπὸ καταφράκτων, ἅπαντες δὲ αὐτῶν ἀπὸ σαγίων
ἀληθινῶν. ἱππεύουσι δὲ ὡσαύτως καὶ οἱ σπαθαροκανδιδάτοι
ἅμα τοῖς σπαθαρίοις, ἱππεύουσι δὲ ἐφ' ἵππων ἐστολισμένων
ὡς προείρηται, περιβεβλημένοι σπαθία κρατοῦντες σκουτάριά Ms. 49. b
τε καὶ διστράλια, ἀλλ' οἱ μὲν σπαθαροκανδιδάτοι φοροῦσι Ed. L. 49
καὶ μανιάκια, διέρχονται δὲ ἀμφότεροι αὐτῶν ἐν τοῖς πλα-
γίοις τῶν πατρικίων ἔνθεν κἀκεῖσε. οἱ δὲ σπαθαροκουβικου-
λάριοι ἀπὸ καμισίου φοροῦντες τὰ σπαθία, κατέχουσιν ἐν
ταῖς χερσὶ διστράλια καὶ διέρχονται καὶ αὐτοὶ ἔφιπποι πλη-
σίον τῶν ἀρχόντων τοῦ κουβουκλείου ἔνθεν κἀκεῖσε. ὁ δὲ τῆς
καταστάσεως ἀπὸ σαγίου ἀληθινοῦ διέρχεται ἔμπροσθεν τοῦ
βασιλέως πεζὸς μετὰ καὶ σιλεντιαρίων πεζῶν, ὁμοίως καὶ
αὐτοὶ ἀπὸ σαγίων ἀληθινῶν, βαστάζοντες καὶ βεργία χρυσᾶ
διάλιθα, ὁ δὲ πρωτοστράτωρ καὶ ὁ κόμης τοῦ στάβλου ἔν-
θεν κἀκεῖσε τοῦ βασιλέως, οἱ δὲ στράτορες πέριξ, ἀμφότεροι
δὲ αὐτῶν πεζοί. κανδιδάτοι δὲ καὶ σκρίβονες καὶ μανδάτο-
ρες βασιλικοὶ δηριγεύουσιν ἔμπροσθεν τοῦ βασιλέως ἠλλα- B
γμένοι πεζοὶ κατὰ τὴν αὐτῶν τάξιν, οἱ δὲ κούρσορες καὶ δε-
κανοὶ δηριγεύουσιν ἔμπροσθεν τοῦ βασιλέως πεζοὶ κατὰ τά-
ξιν. δηριγεύουσι δὲ καὶ στράτορες πεζοὶ μετὰ σκουταρίων,

[R82] holding branches of laurel in their hands, and these provide an escort in front while behind eunuch *protospatharioi* go along on horseback, wearing true-purple *spekia* with gold *clavi* and wearing swords. They also hold their sword-tipped batons resting on their shoulders, and their horses are caparisoned with coats of mail. **[V1,74]** Near the said eunuch *protospatharioi* is the logothete of the post wearing a true-purple *sagion*, on a caparisoned horse, and beyond them are non-eunuch *protospatharioi* wearing *spekia*, holding sword-tipped batons resting on their shoulders, and likewise on caparisoned horses. Then *koubikoularioi* go on horseback, and the *droungarios* of the Watch and the *manglabitai* with the rest of the household who do not proceed on foot - the *topoteretai* of the regiments and *kometes*. They go along at intervals directing those behind in the procession according to their order. Behind him[1] is the *topoteretes* of the *arithmos* directing the crowds of people so that they are not mixed up in the procession.

The emperor, escorted by all those mentioned previously, goes along as far as the Marble Lions, and the *demokrates* of the Blues, that is, the *domestikos* of the *scholai*, along with the Peratic deme of the Blues, receives him, and the *demokrates* himself, accompanied by the master of ceremonies, goes away, and having made obeisance before the feet of the emperor, kisses them [and hands him a document],[2] and the emperor receives it and hands it to the *komes* of the stable. Then the

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1 i.e. behind the *droungarios* of the Watch; cf. Vogt who emends to the plural, i.e. behind them.

2 The phrase is supplied from R168. 4-5 where it occurs in the same context.

κατέχοντες ἐν ταῖς χερσὶ κλάδους δαφνῶν, καὶ οὗτοι μὲν δηριγεύουσιν ἔμπροσθεν, ὄπισθεν δὲ διέρχονται ἔφιπποι πρωτοσπαθάριοι εὐνοῦχοι, περιβεβλημένοι σπέκια ἀληθινὰ χρυσόκλαβα καὶ σπαθία, κατέχουσι δὲ καὶ τὰ σπαθοβάκλια αὐτῶν, ἐπικείμενα τοῖς αὐτῶν ὤμοις· οἱ δὲ ἵπποι αὐτῶν ἐστολισμένοι ἀπὸ καταφράκτων. πλησίον δὲ τῶν αὐτῶν πρωτοσπαθαρίων εὐνούχων ὁ λογοθέτης τοῦ δρόμου, περιβεβλημένος σαγίον ἀληθινὸν, ἐφ' ἵππου ἐστολισμένου, ἀπὸ δὲ αὐ- C τῶν πρωτοσπαθάριοι βαρβάτοι, περιβεβλημένοι σπέκια, κατέχοντες σπαθοβάκλια ἐπικείμενα τοῖς ὤμοις αὐτῶν, ὁμοίως καὶ αὐτοὶ ἐφ' ἵππων ἐστολισμένων· εἶθ' οὕτως κουβικουλάριοι ἔφιπποι, ὁ δὲ δρουγγάριος τῆς βίγλης καὶ οἱ μαγλαβῖται μετὰ τῶν λοιπῶν οἰκειακῶν τῶν μὴ πεζευόντων, τοποτηρητῶν τῶν ταγμάτων καὶ κομήτων, διέρχονται ἀπὸ διαστήματος, κρατοῦντες τῶν ὄπισθεν προέλευσιν κατὰ τὴν αὐτῶν τάξιν, ὄπισθεν δὲ αὐτοῦ ὁ τοποτηρητὴς τοῦ ἀριθμοῦ, κρατῶν τὰ πλήθη τῶν λαῶν πρὸς τὸ μὴ συγχυθῆναι αὐτοὺς ἐν τῇ προελεύσει. (II.) Δηριγευόμενος ὑπὸ τῶν προειρημένων Ms. 50. a πάντων ὁ βασιλεὺς, διέρχεται μέχρι τῶν μαρμαρίνων λεόν- D των, καὶ δέχεται αὐτὸν ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν, μετὰ καὶ τοῦ περατικοῦ δήμου τῶν Βενέτων, αὐτὸς δὲ ὁ δημοκράτης κρατούμενος ὑπὸ τοῦ τῆς καταστάσεως ἀπέρχεται, καὶ προσκυνήσας τοὺς πόδας τοῦ βασιλέως ἀσπάζεται αὐτοὺς, ὁ δὲ βασιλεὺς δεξάμενος αὐτὸν ἐπιδίδωσιν αὐτὸν τῷ κόμητι τοῦ στάβλου, ὁ δὲ δημο-

[R83] *demokrates*, standing again in the said place, makes the sign of the cross over the emperor while the faction recites the acclamations. When the faction has completed the acclamations as usual, the emperor moves away, and these members of the faction go ahead in front of the emperor, reciting *dromika* and, if the emperor commands it, also *apelatika*, accompanying the emperor as far as the Church of St Christopher.

It should be known that the *demokratai* of the two Peratic factions and the demarchs of the City body, each of them representing their own faction, hand over a document at the first reception, **[V1,75]** but at the rest of the receptions they do not hand over documents, for this happens once and only once.[1]

The City body of the faction of the Blues along with the demarch receive the emperor at the Church of St Christopher, and the demarch hands a document to the emperor. When they have completed the acclamations, the emperor moves away and the faction accompanies the emperor, reciting *dromika* ahead of him and, if he commands, also *apelatika*. Each one of the factions does this at its reception, accompanying the emperor. The people of the Peratic Green factions[2] receive the emperor in the district of Olybrios, and the *demokrates* hands a document to the emperor and they accompany the emperor as far as the Philadelphion, [position] of the Peratic factions of the Blues. The Peratic deme of the Blues receives the emperor in the Philadelphion and they accompany him up to the Modion, [position] of the City body of the Greens. They receive the emperor at the Modion and the demarch hands a document to the emperor, and when they have completed everything as

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[1] As this note is contradicted by what follows, it must reflect a practice at a different date.

[2] i.e. the Peratic faction of the Greens and that of the Reds; at R83.21 that of the Blues and that of the Whites.

κράτης στὰς πάλιν ἐν τῇ αὐτῇ στάσει, τοῦ μέρους ἀκτολογοῦντος, κατασφραγίζει τὸν βασιλέα. τελέσαντος δὲ τὰ ἐξ ἔθους τοῦ μέρους, ἀποκινεῖ μὲν ὁ βασιλεύς, αὐτοὶ δὲ οἱ τοῦ μέρους προπορεύονται ἔμπροσθε τοῦ βασιλέως, λέγοντες δρο- Ed. I. 50 *μικά, εἰ δὲ κελεύει ὁ βασιλεὺς καὶ ἀπελατικά, ἀποσώζοντες τὸν βασιλέα μέχρι τοῦ ἁγίου Χριστοφόρου. χρὴ δὲ εἰδέναι, ὅτι οἱ δημοκράται τῶν δύο μερῶν τῶν περατικῶν καὶ οἱ δήμαρχοι τῆς πολιτικῆς, ἕκαστος αὐτῶν κατὰ τὸ μέρος αὐτῶν, ἐν τῇ ά δοχῇ ἐπιδιδόασι λιβελλάριον, ἐν δὲ ταῖς λοιπαῖς δοχαῖς λιβελλάρια οὐκ ἐπιδιδόασι· πρὸς ἅπαξ γὰρ τοῦτο καὶ μόνον. ἡ δὲ πολιτικὴ τοῦ μέρους τῶν Βενέτων μετὰ καὶ τοῦ δημάρχου δέχονται τὸν βασιλέα ἐν τῷ ἁγίῳ Χριστοφόρῳ, καὶ ἐπιδίδωσιν ὁ δήμαρχος τῷ βασιλεῖ λιβελλάριον, τελέσαντες δὲ τὰ ἄκτα, ἀποκινεῖ ὁ βασιλεύς, τὸ δὲ μέρος διασώζει τὸν βασιλέα, λέγοντες ἔμπροσθεν δρομικά, εἰ κελεύει,* B *καὶ ἀπελατικά· τοῦτο δὲ τελεῖ ἓν ἕκαστον μέρος ἐν τῇ αὐτοῦ δοχῇ. διασώζοντες τὸν βασιλέα, δέχονται ἐκεῖσε τῶν περατικῶν μερῶν Πρασίνων ὁ λαὸς τὸν βασιλέα ἐν τοῖς τοῦ Ὀλυβρίου, καὶ ἐπιδίδωσιν ὁ δημοκράτης τῷ βασιλεῖ λιβελλάριον, καὶ διασώζουσιν τὸν βασιλέα μέχρι τοῦ φιλαδελφίου τῶν περατικῶν μερῶν τῶν Βενέτων. καὶ δέχεται ὁ περατικὸς δῆμος τῶν Βενέτων τὸν βασιλέα ἐν τῷ φιλαδελφίῳ, διασώζουσι δὲ ἕως τῶν Πρασίνων τῆς πολιτικῆς τοῦ μοδίου, καὶ δέχονται τὸν βασιλέα ἐν τῷ μοδίῳ, καὶ ἐπιδίδωσιν ὁ δήμαρχος λιβελλάριον τῷ βασιλεῖ, καὶ τελέσαντες ἅπαντα, ὡς* Ms. 50. b

[R84] previously described, they accompany the emperor as far as the Forum of the Bull, [position] of the City body of the faction of the Blues. They receive the emperor in the Forum of the Bull and accompany him up to the district of the Bakers, [position] of the City body of the faction of the Greens,[1] and they receive the emperor in the Forum of Constantine, [position] of the Peratic Greens. They receive the emperor in the paved area of the Milion,[2] [position] of the City body of the faction of the Greens. They receive the emperor at the Zeuxippon, [position] of the Peratic Blue factions. They receive the emperor in the Chalke <[position] of the City body of the faction of the Blues>. Immediately everyone dismounts, and only the emperor remains mounted.

From there, escorted by everyone as previously described, he goes through the curtains as far as the inner great door of the Exkoubita where the appointment of the *skribones* takes place, and he dismounts there and goes through the Exkoubita in front of the three **[V1,76]** doors of the Consistory. The members of the senate wait there praying for the emperor. The emperor goes in the central door which leads in to the Church of the Lord and the patricians and the *strategoi* wait there, they, too, praying for the emperor. When the emperor goes in the bronze door of the Church of the Lord, the members of the *kouboukleion* immediately close the doors and pray for the emperor. When the *praipositos* has taken the tiara from the head of the emperor, the emperor goes in and stands in front of the holy doors and, having lit candles, prays there. When he has prayed he goes through the passageways of the Lord and goes into the Hemicycle of the Triconch, and going through

[1] From this point the full pattern of presenting the receptions breaks down, but it can be reconstructed from its abbreviated form, including the lacuna at the end where the Blues would have the position in the Chalke.

[2] The paved marble area of the Milion is referred to here as paved: τὸ πλακωτόν and at R106.24 & R107.1 as of marble: τὸ μαρμαρωτόν; Mango, *Brazen House* (1959), 75 n. 13, & 77.

C *προείρηται, διασώζουσι τὸν βασιλέα μέχρι τοῦ ταύρου τῆς πολιτικῆς τοῦ μέρους τῶν Βενέτων. καὶ δέχονται τὸν βασιλέα ἐν τῷ ταύρῳ καὶ διασώζουσιν ἕως τῶν ἀρτοπολίων τῆς πολιτικῆς τοῦ μέρους τῶν Πρασίνων, καὶ δέχονται τὸν βασιλέα ἐν τῷ φόρῳ τῶν περατικῶν Πρασίνων, ἐν τῷ πλακωτῷ τοῦ μιλίου τῆς πολιτικῆς μέρους τῶν Πρασίνων, δέχονται τὸν βασιλέα ἐν τῷ ζευξίππῳ τῶν περατικῶν μερῶν Βενέτων, δέχονται τὸν βασιλέα ἐν τῇ χαλκῇ. καὶ εὐθέως πεζεύουσιν ἅπαντες, καὶ μένει ἔφιππος μόνος ὁ βασιλεύς· κἀκεῖθεν δηριγενόμενος ὑπὸ πάντων, ὡς προείρηται, διέρχεται διὰ τῶν κορτίνων μέχρι τῆς ἔνδον μεγάλης πύλης τῶν ἐκσκουβίτων, ἐν ᾗ γίνεται ἡ τῶν σκριβόνων προβολή, καὶ* D *πεζεύει ἐκεῖσε καὶ διέρχεται διὰ τῶν ἐκσκουβίτων ἔμπροσθεν τῶν τριῶν πυλῶν τοῦ κονσιστωρίου, μένουσι δὲ ἐκεῖ οἱ τῆς συγκλήτου ὑπερευχόμενοι τὸν βασιλέα, καὶ εἰσέρχεται ὁ βασιλεὺς τὴν μέσην πύλην τὴν εἰσάγουσαν πρὸς τὴν ἐκκλησίαν τοῦ Κυρίου, μένουσι δὲ ἐκεῖσε οἱ πατρίκιοι καὶ στρατηγοὶ ὑπερευχόμενοι καὶ αὐτοὶ τὸν βασιλέα. καὶ εἰσελθόντος τοῦ βασιλέως εἰς τὴν χαλκῆν πύλην τοῦ Κυρίου, κλείουσιν εὐθέως τὰς θύρας οἱ τοῦ κουβουκλείου καὶ ὑπερεύχονται τὸν βασιλέα, καὶ λαβόντος τοῦ πραιποσίτου τὴν τόγα ἀπὸ τῆς κεφαλῆς τοῦ βασιλέως, εἰσέρχεται ὁ βασιλεὺς καὶ ἵσταται ἔμπρο-*Ed. L. 51 *σθεν τῶν ἁγίων θυρῶν, καὶ ἅψας κηρούς, εὔχεται ἐκεῖσε, καὶ εὐξάμενος διέρχεται διὰ τῶν διαβατικῶν τοῦ Κυρίου καὶ εἰσέρχεται ἐν τῷ ἡμικυκλίῳ τοῦ τρικόγχου, καὶ διελθὼν*

[R85] the passageways of the Holy Forty Martyrs, he goes into the Chrysotriklinos. All the members of the *kouboukleion* stand in the said hall and pray for the emperor, "For many good years," and go out.

Note that if the feast of the Annunciation[1] coincides with the said procession, that is, that for Monday of Renewal Week, it is conducted as follows. The emperor goes out, having changed into his attire for the feast of the Annunciation, and goes up to the Forum of Constantine with the ceremonial and procession for the feast of the Annunciation. Having gone up to the Forum and done all the usual things which he is accustomed to do on the feast of the Annunciation, he goes along the Mese in a religious procession when the master of ceremonies has begun the *troparion* for the feast, "Today the crowning act of our salvation." He goes away as far as the Church of the All-holy Theotokos of the Diakonissa. Having arrived there, he goes into the church and participates in the gradual, the Epistle and the undefiled Gospel. After the prayer of supplication the emperor changes out of the attire which he is wearing for the feast of the Annunciation and puts on the attire for the said day, that is, the Monday of Renewal Week, as described above. When **[V1,77]** the church-singers in the ambo have begun the "Christ is risen," the emperor goes out from there, and when the master of ceremonies begins the *troparion* he goes away in a religious procession to the Church of the Holy Apostles, and they complete what is prescribed for the procession for the Monday of Renewal Week, as described above.

Note this, too, that under Leo (VI), now with the divine,

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[1] Celebrated on March 25[th].

διὰ τῶν διαβατικῶν τῶν ἁγίων τεσσαράκοντα, εἰσέρχεται ἐν τῷ χρυσοτρικλίνῳ, καὶ στάντες οἱ τοῦ κουβουκλείου πάντες ἐν τῷ αὐτῷ τρικλίνῳ ὑπερεύχονται τὸν βασιλέα „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους" καὶ ἐξέρχονται. (Θ.) Ἰστέον δὲ, ὅτι εἰ μὲν τύχῃ τῇ αὐτῇ προελεύσει, ἤγουν τῇ δευτέρᾳ τῆς διακαινησίμου, ἡ ἑορτὴ τοῦ εὐαγγελισμοῦ τελεῖται οὕτως. ἐξέρχεται ὁ βασιλεὺς ἠλλαγμένος τὴν τοῦ εὐαγγελισμοῦ στολὴν, καὶ ἀνέρχεται ἐν τῷ φόρῳ, τῇ τάξει καὶ προελεύσει τῆς B *τοῦ εὐαγγελισμοῦ ἑορτῆς, καὶ ἀνελθὼν ἐν τῷ φόρῳ καὶ τε-* Ms. 51. a *λέσας ἅπαντα κατὰ συνήθειαν, ἃ εἴωθεν ἐν τῇ τοῦ εὐαγγελισμοῦ ἑορτῇ τελεῖν, διέρχεται τὴν μέσην λιτανεύων, ἀρξαμένου τοῦ τῆς καταστάσεως τὸ τῆς ἑορτῆς τροπάριον· „σήμερον τῆς σωτηρίας ἡμῶν τὸ κεφάλαιον", καὶ ἀπέρχεται μέχρι τῆς παναγίας Θεοτόκου τῶν διακονίσσης. καταλαβὼν δὲ ἐκεῖσε, εἰσέρχεται ἐν τῷ ναῷ καὶ τελεῖ τὸ προκείμενον, τὸν ἀπόστολον καὶ τὸ ἄχραντον εὐαγγέλιον, καὶ μετὰ τὴν ἐκτενῆ ἀπαλλάσσει ὁ βασιλεὺς τὴν στολὴν, ἣν φορεῖ τοῦ εὐαγγελισμοῦ, καὶ περιβάλλεται τὴν τῆς αὐτῆς ἡμέρας στολὴν, ἤγουν δευτέρας τῆς διακαινησίμου, ὡς ἀνωτέρω εἴρηται. καὶ* C *ἀρξαμένων ἐν τῷ ἄμβωνι τῶν ψαλτῶν· „Χριστὸς ἀνέστη," ἐξέρχεται ὁ βασιλεὺς ἀπὸ τῶν ἐκεῖσε, καὶ ἀπέρχεται λιτανεύων, ἀρχομένου τοῦ τῆς καταστάσεως τὸ τροπάριον ἐν τῷ ναῷ τῶν ἁγίων ἀποστόλων, καὶ ἐκτελοῦνται τὰ τῆς προελεύσεως δευτέρας τῆς διακαινησίμου ὡς ἀνωτέρω εἴρηται. ἰστέον δὲ καὶ τοῦτο, ὅτι ἐπὶ Λέοντος τοῦ τῆς θείας λήξεως ἐγένετο*

[R86] the ceremonial was as follows. The emperor goes on horseback in a *skaramangion* woven with gold, wearing an imperial crown, and goes away thus to the Church of the Holy Apostles. Returning again on horseback, he puts on a *kolobion*, the one called "the bunch of grapes,"[1] and is crowned with the white imperial crown, and he returns thus. It has been conducted in this way down to the present day.

Book I, Chapter 11 [R86-89; V1,78-81; cod. & V: Chapter 20]

What it is necessary to observe on the Tuesday of Renewal Week at the Church of St Sergios[2]

All the archons go along having changed into white chlamyses, each in accordance with his order and his attire, and the procession goes into the Hall of Justinian. At about the third hour, at a command, a move takes place. The emperor, putting on a white *divetesion* and *tzitzakion* and escorted by the archons of the *kouboukleion*, goes through the Chrysotriklinos and the Tripeton and stands at the door of the Tripeton which leads out to the Lausiakos Hall. The patricians and *strategoi* stand at the said door, to either side, as far as the door which leads out into the Hall of Justinian. When they have all made obeisance to the emperor, the *praipositos*, at a command, signals to the master of ceremonies and he says, "If you please," and they pray for the emperor, "For many good years."

Escorted by all of them he goes out into the Hall of Justinian

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[1] Also above at R80.12.

[2] i.e. the Church of Sts Sergios and Bakchos.

ἡ τάξις αὕτη. ἱππεύει ὁ βασιλεὺς ἀπὸ σκαραμαγγίου χρυσοϋφάντου ἐστεμμένος, καὶ οὕτως ἀπέρχεται εἰς τοὺς ἁγίους ἀποστόλους, καὶ πάλιν ὑποστρέφων ἔφιππος περιβάλλεται κολόβιον τὸν λεγόμενον βότρυν, καὶ στέφεται τὸ ἄσπρον στέμμα καὶ οὕτως ὑποστρέφει, καὶ τελεῖται οὕτως ἕως τῆς D σήμερον ἡμέρας.

ΚΕΦ. ια'.

Ὅσα δεῖ παραφυλάττειν τῇ γ' διακαινησίμου εἰς τὸν ἅγιον Σέργιον.

Προέρχονται ἅπαντες οἱ ἄρχοντες ἠλλαγμένοι ἀπὸ λευκῶν χλανιδίων, ἕκαστος κατὰ τὴν αὐτοῦ τάξιν καὶ τὴν αὐτοῦ στολήν, καὶ εἰσέρχεται ἡ προέλευσις ἐν τῷ Ἰουστινια- Ed. L. 59 νοῦ τρικλίνῳ. περὶ δὲ ὥραν τρίτην γίνεται ἀπὸ κελεύσεως μεταστάσιμον, καὶ περιβαλλόμενος ὁ βασιλεὺς διβητίσιον λευκὸν καὶ τζιτζάκιον, δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, διέρχεται διὰ τοῦ χρυσοτρικλίνου καὶ τοῦ τριπέτωνος καὶ ἵσταται ἐν τῇ ἐξαγούσῃ πύλῃ τοῦ τριπέτωνος πρὸς τὸν λαυσιακόν, οἱ δὲ πατρίκιοι καὶ στρατηγοὶ ἵστανται εἰς τὴν αὐτὴν πύλην μέχρι τῆς ἐξαγούσης πύλης εἰς τὸν Ἰου- Ms. 51. b στινιανὸν ἔνθεν κἀκεῖσε. προσκυνησάντων δὲ πάντων τῷ βασιλεῖ, νεύει ὁ πραιπόσιτος ἀπὸ κελεύσεως τῷ τῆς καταστάσεως καὶ λέγει· „κελεύσατε·" αὐτοὶ δὲ ὑπερεύχονται τῷ βασιλεῖ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." καὶ δηριγευόμενος ὑπὸ πάντων αὐτῶν, ἐξέρχεται τῷ τρικλίνῳ τοῦ Ἰου-

[R87] and stands on the first circular slab of the said hall. The patricians and *strategoi* and the rest of the senate, brought together there, fall down in obeisance, and at a command the *praipositos* signals to the silentiary **[VI,79]** who stands in the middle of the reception, and he says, "If you please,"[1] and they pray for the emperor, "For many good years." The *spatharokandidatoi* and the *spatharioi* stand behind the patricians, and archons of the *kouboukleion* stand to either side, doing this as is usual for them in each procession. Escorted by them the emperor goes through to the Skyla, and the *kandidatoi*, *skribones* and imperial *mandatores* stand in the Hippodrome ready to escort the emperor when he goes out into the Hippodrome. The emperor goes out into the Hippodrome, escorted by all of these and those mentioned previously, and goes through the Hippodrome while the crowds of people stand in the Hippodrome praying for the emperor. Escorted by everyone, the emperor goes through the Old Imperial Bureaux and goes away into the Church of St Sergios.[2]

When the emperor is about to go into the gallery, the patricians and *strategoi* remain outside the door, and the abbot of the said church receives the emperor there near the door, carrying a censer and censing in front of the emperor. The emperor, having gone into the gallery,

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1 SCHOLION: Note that if the *praipositos* is not present, the *primikerios* of the *kouboukleion* signals to the silentiary.

2 i.e. the Church of Sts Sergios and Bakchos.

στινιανοῦ καὶ ἵσταται ἐν τῷ πρώτῳ ὀμφαλίῳ τοῦ αὐτοῦ τρι- B
κλίνου. ἑνωθέντες δὲ οἱ πατρίκιοι καὶ στρατηγοὶ ἐκεῖσε καὶ
ἡ λοιπὴ σύγκλητος καὶ πεσόντες, νεύοντος τοῦ πραιποσίτου
ἀπὸ κελεύσεως σιλεντιαρίῳ τῷ ἑστῶτι ἐν μέσῳ τῆς δοχῆς,
κἀκεῖνος λέγει· „κελεύσατε·" αὐτοὶ δὲ ὑπερεύχονται τῷ βα-
σιλεῖ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." οἱ δὲ σπαθαρο-
κανδιδάτοι καὶ οἱ σπαθάριοι ἵστανται ὄπισθεν τῶν πατρι-
κίων, καὶ ἄρχοντες τοῦ κουβουκλείου ἔνθεν κἀκεῖθεν ὡς εἴ-
θισται αὐτοῖς ἐν ἑκάστῃ προελεύσει τοῦτο τελεῖν. δηριγευό-
μενος δὲ ὑπ' αὐτῶν ὁ βασιλεύς, διέρχεται ἐπὶ τὰ σκῦλα, ἐν
δὲ τῷ ἱπποδρομίῳ ἵστανται κανδιδάτοι, σκρίβονες καὶ βασι-
λικοὶ μανδάτορες ὡς μέλλοντες δηριγεύειν τὸν βασιλέα, ἡνίκα C
ἐξέλθῃ τῷ ἱπποδρόμῳ. καὶ ἐξελθὼν ὁ βασιλεὺς ἐν τῷ ἱππο-
δρόμῳ, δηριγευόμενος ὑπ' αὐτῶν πάντων καὶ τῶν προειρη-
μένων, διέρχεται διὰ τοῦ ἱπποδρόμου, τὰ δὲ πλήθη τῶν
ὄχλων ἵστανται ἐν τῷ ἱπποδρόμῳ ὑπερευχόμενοι τὸν βασι-
λέα. καὶ διελθὼν ὁ βασιλεὺς δηριγευόμενος ὑπὸ πάντων, διὰ
τῶν παλαιῶν ἀσηκρητειῶν ἀπέρχεται ἐν τῷ ναῷ τοῦ ἁγίου
Σεργίου. μέλλοντος δὲ τοῦ βασιλέως εἰσέρχεσθαι ἐν τοῖς κα-
τηχουμενείοις, μένουσιν ἔξω τῆς πύλης πατρίκιοι καὶ στρατη-
γοί, ὁ δὲ ἡγούμενος τοῦ αὐτοῦ ναοῦ δέχεται ἐκεῖσε τὸν βασι-
λέα ἀπὸ τῆς πύλης, βαστάζων θυμιατὸν καὶ θυμιῶν ἔμπρο-
σθεν τοῦ βασιλέως. ὁ δὲ βασιλεὺς εἰσελθὼν ἐν τοῖς κατη- D

[R88] lights candles opposite the sanctuary above the imperial doors and prays there. Having prayed in the Chapel of the Most Holy Theotokos which is in the gallery, and having lit candles there and prayed, he goes out and stands in the private box of the sanctuary[1] where it is usual for him to stand for each procession and to participate in the divine liturgy, and he lights candles there.

At the time for the holy communion the [officiating] priest goes up, along with the rest of the priests, bearing the precious gift, and **[V1,80]** when the priest goes in with the precious gift, the emperor receives communion in the chapel and, going out, goes into the robing-room. When all the members of the *kouboukleion* have received communion, the priests go away and place the precious gift on the portable altar which is opposite the sanctuary above the imperial doors. The patricians, *strategoi* and the senate, having been summoned by the master of ceremonies, receive communion, and then the priests go down for the completion of the divine liturgy. When the divine liturgy has been completed, the emperor goes though the gallery and goes down to the hall and sits at his precious table along with whichever guests he orders to be invited. Having breakfasted, he stands up and puts on the *tzitzakion* and, escorted by the archons of the *kouboukleion* and *manglabitai* and the rest of the household, he goes through the gallery. The abbot censes in front of the emperor as far as

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[1] i.e. at the eastern end of the gallery, overlooking the sanctuary.

*χουμενείοις, ἅπτει κηροὺς ἀπέναντι τοῦ θυσιαστηρίου ὕπερ-
θεν τῶν βασιλικῶν πυλῶν καὶ εὔχεται ἐκεῖσε· εὐξάμενος δὲ
ἐν τῷ ὄντι τῶν κατηχουμενείων εὐκτηρίῳ τῆς ὑπεραγίας Θεο-
τόκου, ἅψας δὲ κἀκεῖσε κηροὺς καὶ εὐξάμενος ἐξέρχεται, καὶ
Ms. 52. a ἵσταται ἐν τῷ παρακυπτικῷ τοῦ θυσιαστηρίου ἐν ᾧ εἴθισται
αὐτῷ καθ' ἑκάστην προέλευσιν ἵστασθαι καὶ ἐκτελεῖν τὴν θείαν
Ed. L. 53 λειτουργίαν, ἅπτει δὲ κἀκεῖσε κηρούς. (B.) Τῷ δὲ καιρῷ τῆς
θείας κοινωνίας ἀνέρχεται ὁ ἱερεὺς μετὰ καὶ λοιπῶν ἱερέων,
προσφέρων τὸ τίμιον δῶρον, καὶ εἰσελθόντος τοῦ ἱερέως μετὰ
τοῦ τιμίου δώρου, κοινωνεῖ ὁ βασιλεὺς ἐν τῷ εὐκτηρίῳ, καὶ
ἐξελθὼν εἰσέρχεται ἐν τῷ μητατωρίῳ. κοινωνήσαντες δὲ καὶ οἱ
τοῦ κουβουκλείου ἅπαντες, ἀπέρχονται οἱ ἱερεῖς καὶ προτιθέασι
τὸ τίμιον δῶρον ἐν τῷ ἀντιμισίῳ τῷ ὄντι ἀπέναντι τοῦ θυσια-
στηρίου ὕπερθεν τῶν βασιλικῶν πυλῶν, καὶ προσκληθέντες οἱ
πατρίκιοι, στρατηγοί τε καὶ ἡ σύγκλητος παρὰ τοῦ τῆς κατα-
στάσεως, κοινωνοῦσι, καὶ εἶθ' οὕτως κατέρχονται οἱ ἱερεῖς πρὸς
τὸ ἐκτελέσαι τὴν θείαν λειτουργίαν. καὶ τῆς θείας λειτουργίας
B τελεσθείσης, διέρχεται ὁ βασιλεὺς διὰ τῶν κατηχουμενείων,
καὶ κατελθὼν ἐν τῷ τρικλίνῳ, καθέζεται ἐπὶ τῆς αὐτοῦ τι-
μίας τραπέζης μετὰ καὶ φίλων, ὧν ἂν κελεύῃ καλέσαι. κρα-
ματίσας δὲ καὶ ἀναστάς, περιβάλλεται τὸ τζιτζιάκιον, καὶ
δορυφορούμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, μαγλα-
βιτῶν τε καὶ λοιπῶν οἰκειακῶν, διέρχεται διὰ τῶν κατηχου-
μενείων· ὁ δὲ ἡγούμενος θυμιᾷ ἔμπροσθεν τοῦ βασιλέως μέ-*

[R89] the door leading out from the gallery. When the emperor goes out the said door, the patricians and *strategoi* receive him at the said door where they waited also at the emperor's entry, and the emperor, escorted by those previously mentioned in the same order, goes through the Old Imperial Bureaux and the Hippodrome, and the patricians remain at the Skyla, praying for the emperor.

From there the emperor goes through the Hall of Justinian escorted by the archons of the *kouboukleion* and the master of ceremonies together with the silentiaries. The master of ceremonies remains with the silentiaries at the door of the Lausiakos Hall and they, too, pray for the emperor. Escorted from there by the archons of the *kouboukleion*, he goes in through the Tripeton into the Chrysotriklinos, and having changed out of his *tzitzakion* he sits at his **[V1,81]** precious gold table along with guests whom he ordered to be invited on the said day.

This, too, should be known, that on this day the patriarch goes away with a religious procession to Blachernai and for this reason he is not in this procession.

Book I, Chapter 12 [R89-90; V1,82; cod. & V: Chapter 21]

What it is necessary to observe on the Wednesday of Renewal Week, and what is done on this day

Everyone goes along having changed into white chlamyses, as described above, and the procession goes into the

χρι τῆς ἐξαγούσης πύλης τῶν κατηχουμενίων. ἐξελθόντος δὲ τοῦ βασιλέως τὴν αὐτὴν πύλην, δέχονται αὐτὸν πατρίκιοι καὶ στρατηγοὶ ἐν τῇ αὐτῇ πύλῃ, ἐν ᾗ καὶ ἔμειναν ἐν τῇ εἰσόδῳ τοῦ βασιλέως, καὶ δηριγευόμενος ὁ βασιλεὺς ὑπὸ τῶν προειρημένων κατὰ τὴν αὐτὴν τάξιν, διέρχεται διὰ τῶν παλαιῶν C ἀσηκρητειῶν καὶ τοῦ ἱπποδρόμου, οἱ δὲ πατρίκιοι μένουσιν εἰς τὰ σκύλα, ὑπερευχόμενοι τὸν βασιλέα. καὶ ἀπὸ τῶν ἐκεῖσε δηριγευόμενος ὁ βασιλεὺς ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου καὶ τοῦ τῆς καταστάσεως, μετὰ τῶν σιλεντιαρίων διέρχεται διὰ τοῦ Ἰουστινιανοῦ τρικλίνου. ὁ δὲ τῆς καταστάσεως μένει μετὰ τῶν σιλεντιαρίων ἐν τῇ πύλῃ τοῦ λαυσιακοῦ, ὑπερευχόμενοι καὶ αὐτοὶ τὸν βασιλέα, κἀκεῖθεν δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, εἰσέρχεται Ms. 52.b διὰ τοῦ τριπέτωνος ἐν τῷ χρυσοτρικλίνῳ, καὶ ἀπαλλάξας τὸ τζιτζάκιον, καθέζεται ἐπὶ τῆς αὐτοῦ τιμίας καὶ χρυσῆς τραπέζης μετὰ καὶ φίλων, οὓς ἐκέλευσε τῇ αὐτῇ ἡμέρᾳ καλέσαι. χρὴ δὲ εἰδέναι καὶ τοῦτο, ὅτι ταύτῃ τῇ ἡμέρᾳ ἀπέρχεται ὁ πατριάρχης ἐν βλαχέρναις μετὰ λιτῆς, καὶ ἐν τούτῳ οὐχ εὑρίσκεται εἰς τὴν προέλευσιν ταύτην. D

ΚΕΦ. ιβʹ.

Ὅσα δεῖ παραφυλάττειν τῇ δʹ τῆς διακαινησίμου, καὶ ὅσα ἐν αὐτῇ τελεῖται.

Προέρχονται πάντες ἠλλαγμένοι ἀπὸ λευκῶν χλανιδίων, ὡς ἀνωτέρω προείρηται, καὶ εἰσέρχεται ἡ προέλευσις ἐν τῷ

[R90] Hall of Justinian. The emperor puts on a *divetesion* and *tzitzakion* and stands in the Chrysotriklinos, in the vault which leads out into the Tripeton. The curtain of the silver doors is raised by a silentiary and, at a command, an *ostiarios* goes out and leads in the head of the orphanage who is in ceremonial dress, and with him go in six newly-baptised people and six orphans from among the orphans, <each> escorting a newly-baptised person.[1] Both the priest and head of the orphanage wipe the foreheads of these and the emperor kisses the said newly-baptised on the forehead. When this has been done for the other five newly-baptised people and the emperor has also kissed them, immediately the orphans, as is usual for them, shout [acclamations] loudly, and having received purses from the emperor, go out. When the banquet list has been drawn up dismissals take place, and the emperor sits at the precious gold table along with whichever archons he has invited on the said day.

Book I, Chapter 13 [R90-91; V1,83; cod. & V: Chapter 22]

Concerning the summoning of the patriarch

On the Wednesday [of Renewal Week], at the first hour, the *praipositos* should go in to the emperor and check whether he will command the patriarch to be summoned, so that the patriarch comes on the following day with all the priests usual for him, to

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1 Adopting the addition of ἕκαστον, suggested to Vogt by V. Grumel; then keeping the reading of the ms.: παρακρατῶν φώτισμα, cf. παρακρατοῦντα φωτίσματα, an emendation of Leich, Reiske's predecessor as editor, and hence in the Bonn text.

Ἰουστινιανῷ τρικλίνῳ. ὁ δὲ βασιλεὺς περιβάλλεται διβητήσιον
καὶ τζιτζάκιον καὶ ἵσταται ἐν τῷ χρυσοτρικλίνῳ ἐν τῇ ἐξαγού-
Ed. L. 54 *σῃ καμάρᾳ ἐν τῷ τριπέτωνι· τὸ δὲ τῶν ἀργυρῶν πυλῶν βῆλον*
αἴρεται ὑπὸ σιλεντιαρίου, καὶ ἐξελθὼν ἀπὸ κελεύσεως ὀστιά-
ριος, εἰσάγει τὸν ὀρφανοτρόφον ἠλλαγμένον, καὶ σὺν αὐτῷ
εἰσέρχονται φωτίσματα ἕξ, καὶ ἐκ τῶν ὀρφανῶν ὄρφανα ἕξ, πα-
ρακρατοῦντα φωτίσματα, καὶ ἐκμάσσουσι τὰ τούτων μέτωπα
ὅ, τε πρεσβύτερος καὶ ὀρφανοτρόφος, καὶ ἀσπάζεται ὁ βασι-
λεὺς τὸ αὐτὸ φώτισμα ἐν τῷ μετώπῳ. τελεσθέντων δὲ τούτων
καὶ ἐν τοῖς λοιποῖς πέντε φωτίσμασι καὶ ἀσπασαμένου αὐτὰ
τοῦ βασιλέως, εὐθέως φωνοβολοῦσι τὰ ὄρφανα ὡς εἴθισται αὐ-
τοῖς, καὶ εἰληφότα ἀποκόμβια παρὰ τοῦ βασιλέως ἐξέρχονται,
καὶ στοιχηθέντος τοῦ κλητωρίου, γίνονται μίνσαι, καὶ καθέζε-
B *ται ὁ βασιλεὺς ἐν τῇ τιμίᾳ χρυσῇ τραπέζῃ μετὰ καὶ ἀρχόν-*
των, οὓς ἂν καλέσῃ τῇ αὐτῇ ἡμέρᾳ.

ΚΕΦ. ιγ'.

Περὶ τῆς τοῦ πατριάρχου προσκλήσεως.

Χρὴ τὸν πραιπόσιτον τῇ ἡμέρᾳ τῆς τετράδος ὥρᾳ πρώτῃ
εἰσελθεῖν πρὸς τὸν βασιλέα καὶ ὑπομνῆσαι, εἰ ἄρα κελεύσει
προσκληθῆναι τὸν πατριάρχην, ὅπως ἐλθὼν τῇ ἐπαύριον ὁ πα-
τριάρχης μετὰ πάντων τῶν εἰωθότων αὐτῷ ἱερέων πρὸς τὸ

[R91] give the emperor the kiss and to dine with the emperor at the precious gold table precisely as described from of old and above. This is done on whatever day the emperor commands that the patriarch dine with him. One day before, at a command, the summons is issued, and the *praipositos* sends a *koubikoularios* and a silentiary and they invite the patriarch and those with him mentioned previously.[1]

Book I, Chapter 14 [R91-96; V1,84-88; cod. & V: Chapter 23]

What it is necessary to observe on the Thursday of Renewal Week, when the kiss is performed in the Chrysotriklinos

Everyone goes along having changed into white chlamyses, each in accordance with his order, as described above, and the procession[2] goes into the Hall of Justinian. At a command, a *koubikoularios* and a silentiary are sent away by the *praipositos*, and they summon the patriarch. After the patriarch has arrived he goes in through the Apse, and having gone through the passageways of the Triconch, he goes in through the single-leaved door of the Eidikon and goes down the little steps. As he is about to go down the staircase of the Lausiakos Hall, all the members of the *kouboukleion* receive him. When they have gone through the middle of the Lausiakos Hall, the members of the *kouboukleion* lead him into the Tripeton and he stands in front of the Horologion. A bench stands there and a covering is spread on it,

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1 i.e. the priests mentioned at the beginning of this chapter: R90.21.

2 i.e. the members of the court, having entered the Palace, proceed to the Hall of Justinian.

δοῦναι ἀγάπην τῷ βασιλεῖ καὶ ἀριστῆσαι ἐν τῇ τιμίᾳ χρυσῇ τραπέζῃ μετὰ τοῦ βασιλέως κατὰ τὴν ἐξ ἀρχῆς καὶ ἄνωθεν C *παραδεδομένην ἀκρίβειαν. τοῦτο δὲ τελεῖται ἐν οἵᾳ δ' ἂν ἡμέρᾳ κελεύσῃ ὁ βασιλεὺς ἀριστῆσαι μετ' αὐτοῦ τὸν πατρι-* Ms. 53. a *άρχην· πρὸ γὰρ μιᾶς ἡμέρας γίνεται ἡ πρόσκλησις ἀπὸ κελεύσεως, καὶ ἀποστέλλει ὁ πραιπόσιτος κουβικουλάριον καὶ σιλεντιάριον, καὶ προσκαλοῦνται τὸν πατριάρχην μετὰ τῶν σὺν αὐτῷ προειρημένων.*

ΚΕΦ. ιδ'.

Ὅσα δεῖ παραφυλάττειν τῇ ε' τῆς διακαινησίμου, τοῦ ἀσπασμοῦ τελουμένου ἐπὶ τοῦ χρυσοτρικλίνου. D

Προέρχονται πάντες ἠλλαγμένοι ἀπὸ λευκῶν χλανιδίων, ἕκαστος μετὰ τὴν αὐτοῦ τάξιν, ὡς ἀνωτέρω εἴρηται, καὶ εἰσέρχεται ἡ προέλευσις ἐν τῷ Ἰουστινιανῷ τρικλίνῳ. ἀποστέλλεται δὲ ἀπὸ κελεύσεως διὰ τοῦ πραιποσίτου κουβικουλάριος καὶ σιλεντιάριος, καὶ προσκαλοῦνται τὸν πατριάρχην· καταλαβόντος δὲ τοῦ πατριάρχου, εἰσέρχεται διὰ τῆς ἀψῖδος, καὶ διελθὼν διὰ τῶν διαβατικῶν τοῦ τρικόγχου, εἰσέρχεται διὰ τοῦ μονοθύρου τοῦ εἰδικοῦ καὶ κατέρχεται τὰ βασμίδια, καὶ μέλλοντος αὐτοῦ κατέρχεσθαι τὰ σκαλία τοῦ λαυσιακοῦ, δέχονται αὐτὸν οἱ τοῦ κουβουκλείου ἅπαντες, καὶ διελθόντες Ed. L. 55 *μέσον διὰ τοῦ λαυσιακοῦ, εἰσάγουσιν αὐτὸν οἱ τοῦ κουβουκλείου ἐν τῷ τριπέτωνι, καὶ ἵσταται ἔμπροσθεν τοῦ ὡρολογίου. ἵσταται δὲ σκάμνον ἐκεῖ, καὶ ἥπλωται ἐπ' αὐτὸ σκα-*

[R92] and he goes in and sits on it. The *praipositos* goes in and informs the emperor, and immediately the emperor, wearing his *divetesion*, puts on a *tzitzakion*. When the *praipositos* receives a sign from the emperor, he goes out and summons the patriarch, and the patriarch, resting on [V1,85] the arm of the *praipositos*, goes into the Chrysotriklinos. The emperor receives him in the middle of the said hall, and the emperor and the patriarch, having both made obeisance before each other and kissed, sit together in the said hall.

When the time comes for giving the kiss, at a command the members of the *kouboukleion* go in. The archons of the *kouboukleion* stand to either side of the gold table near the gold vessels, while the *spatharokoubikoularioi* and *koubikoularioi* stand to either side, behind the vessels which stand in the Chrysotriklinos, to make room for the priests about to go in for the kiss. The emperor sits on a gold chair in front of the *pentapyrgion*, and the patriarch likewise sits on a chair to the left of the emperor, not, however, on the same level, and the eunuch *protospatharioi* stand behind the emperor according to their order. When the *praipositos* receives a sign from the emperor, he signals to the *ostiarios*, and he goes out carrying in his hand a gold staff set with precious stones, and having got ready group 1, the metropolitans, he goes in and stands on

μνάλιον, καὶ εἰσελθὼν καθέζεται ἐπ' αὐτοῦ. ὁ δὲ πραιπόσιτος εἰσελθὼν δηλοῖ τῷ βασιλεῖ, καὶ εὐθέως ὁ βασιλεὺς φορῶν τὸ διβητήσιον αὐτοῦ, περιβάλλεται τζιτζάκιον, καὶ λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, ἐξέρχεται καὶ προσκαλεῖται τὸν πατριάρχην, ὁ δὲ πατριάρχης ἐπακουμβίζων τῇ τοῦ πραιποσίτου χειρὶ, εἰσέρχεται ἐν τῷ χρυσοτρικλίνῳ, καὶ δέχεται αὐτὸν ὁ βασιλεὺς ἐν τῷ μέσῳ τοῦ αὐτοῦ τρικλίνου,
B καὶ προσκυνήσαντες ἀμφότεροι ἀλλήλους καὶ ἀσπασάμενοι, ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης καθέζονται ὁμοῦ ἐν τῷ αὐτῷ τρικλίνῳ. καταλαβούσης δὲ τῆς ὥρας πρὸς τὸ δοῦναι τὴν ἀγάπην, εἰσέρχονται οἱ τοῦ κουβουκλείου ἀπὸ κελεύσεως. καὶ
Ms. 53. b οἱ μὲν ἄρχοντες τοῦ κουβουκλείου ἵστανται ἔνθεν κἀκεῖσε τῆς χρυσῆς τραπέζης πλησίον τῶν χρυσῶν σκευῶν, οἱ δὲ σπαθαροκουβικουλάριοι καὶ κουβικουλάριοι ἵστανται ὄπισθεν τῶν ἱσταμένων ἐν τῷ χρυσοτρικλίνῳ σκευῶν ἔνθεν κἀκεῖσε, διὰ τὸ χωρηθῆναι τοὺς μέλλοντας εἰσιέναι ἐν τῇ ἀγάπῃ ἱερεῖς. καὶ ὁ μὲν βασιλεὺς καθέζεται ἐπὶ σελλίου χρυσοῦ ἔμπροσθεν τοῦ πενταπυργίου, ὁ δὲ πατριάρχης ὁμοίως καὶ αὐτὸς καθέ-
C ζεται ἐπὶ σελλίου ἐξ ἀριστερᾶς τοῦ βασιλέως, οὐ μέντοι ἐπίσης· οἱ δὲ εὐνοῦχοι πρωτοσπαθάριοι ἵστανται ὄπισθεν τοῦ βασιλέως κατὰ τὴν τάξιν αὐτῶν. λαβὼν δὲ νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τῷ ὀστιαρίῳ, κἀκεῖνος ἐξέρχεται κατέχων ἐν τῇ χειρὶ αὐτοῦ βεργίον χρυσοῦν διάλιθον, καὶ ἑτοιμάσας βῆλον α', μητροπολίτας, εἰσέρχεται καὶ ἵσταται ἐν

[R93] the threshold of the silver doors of the Chrysotriklinos.

When the *praipositos* again receives a sign from the emperor, he signals to the *ostiarios* and he pokes the curtain with his hand and silentiaries raise it up. Group 1, metropolitans and bishops, goes in through the left-hand side of the Chrysotriklinos, and while the *ostiarios* stands below the said curtain, they fall down in obeisance and, standing up, go through as far as the middle of the hall. The *ostiarios* goes ahead of them and stands opposite the light with many oil-lamps which hangs at the centre of the gold table, while they fall down there a second time and, standing up, go away and stand at the gold table. While the first of them is standing before the gold table, they all fall down. Both the **[V1,86]** master of ceremonies and the referendary take the first of them and bring him to the emperor, and he, having made obeisance before the knees and the hands of the emperor, kisses him and, going through the right-hand side, stands beyond the archons of the *kouboukleion*. All those who go in after this, with this ceremonial, having kissed, go away and stand beyond him, all in a line on the right-hand side, as previously described. Again, at a command, the *ostiarios* goes out and leads in through the right-hand side group 2, the clergy of the Great Church. They, having made obeisance, likewise with the ceremonial previously described, and having kissed the emperor, go away and stand on the

τῷ οὐδῷ τῶν ἀργυρῶν πυλῶν τοῦ χρυσοτρικλίνου. (Β.) Καὶ λαβὼν αὖθις νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τῷ ὀστιαρίῳ, κἀκεῖνος νύσσει τὸ βῆλον μετὰ τῆς χειρός, καὶ αἴρουσιν αὐτὸ ὕπερθεν σιλεντιάριοι. καὶ εἰσέρχεται διὰ τοῦ ἀριστεροῦ μέρους τοῦ χρυσοτρικλίνου βῆλον α', μητροπολῖται D *καὶ ἐπίσκοποι, καὶ στάντος τοῦ ὀστιαρίου ὑπὸ τὸ εἰρημένον βῆλον, πίπτουσιν οἱ αὐτοί, καὶ ἀναστάντες διέρχονται μέχρι τῆς μέσης τοῦ τρικλίνου. ὁ δὲ ὀστιάριος προπορεύεται αὐτῶν, καὶ ἑστὼς ἀπέναντι τοῦ πολυελαίου τοῦ κρεμαμένου ἐν τῷ μέσῳ τῆς χρυσῆς τραπέζης, πιπτόντων τὸ δεύτερον ἐκεῖσε καὶ ἀναστάντων, ἀπέρχονται καὶ ἵστανται ἐπὶ τῆς χρυσῆς τραπέζης, καὶ στάντος τοῦ πρώτου αὐτῶν ἔμπροσθεν τῆς χρυσῆς τραπέζης, πίπτουσι πάντες, λαβόντες δὲ ὅ,τε τῆς καταστάσεως καὶ ὁ ῥεφερενδάριος τὸν πρῶτον αὐτῶν, ἀποφέρουσιν αὐτὸν πρὸς τὸν βασιλέα, καὶ προσκυνήσας τὰ γόνατα καὶ* Ed. L. 56 *τὰς χεῖρας τοῦ βασιλέως, ἀσπάζεται αὐτόν, καὶ διελθὼν διὰ τοῦ δεξιοῦ μέρους ἵσταται ἀπὸ τῶν ἀρχόντων τοῦ κουβουκλείου. ἀσπασάμενοι δὲ καὶ οἱ εἰσελθόντες μετὰ ταῦτα ἅπαντες τῇ τάξει ταύτῃ, ἀπέρχονται καὶ ἵστανται ἀπ' αὐτοῦ ἐπ'* Ms. 54. a *εὐθείας ἅπαντες ἐν τῷ δεξιῷ μέρει, ὡς προείρηται. καὶ αὖθις ἐξελθὼν ὁ ὀστιάριος ἀπὸ κελεύσεως, εἰσάγει διὰ τοῦ δεξιοῦ μέρους βῆλον β', τὸν κλῆρον τῆς μεγάλης ἐκκλησίας· προσκυνήσαντες δὲ καὶ αὐτοὶ ὁμοίως τῇ προειρημένῃ τάξει καὶ ἀσπασάμενοι τὸν βασιλέα, ἀπέρχονται καὶ ἵστανται ἐν τῷ*

[R94] left-hand side of the said hall, they, too, beyond the archons of the *kouboukleion*. At a command, the *ostiarios* again goes out at a sign from the *praipositos* and leads in through the left-hand side group 3, abbots. They, too, go in and make obeisance three times and kiss the emperor like those before them, and going through the right-hand side, they stand beyond the metropolitans and bishops.

Then the master of ceremonies takes the referendary and casts him down at the feet of the emperor. Having kissed his feet and knees, he stands up and kisses the emperor and goes away and stands on the left-hand side, at his level, with the clergy of the Church, and immediately the master of ceremonies goes out. When the emperor signals to the *praipositos* he says, "If you please," and all those who had gone in in the three groups go away and stand together on the lower side of the gold table. The emperor and the patriarch stand up and stand on the upper side of the said gold table, looking towards the east,[1] and **[V1,87]** when the patriarch recites the litany and the prayer has been completed, the *praipositos* says, "If you please," and all the priests and abbots go out and pray for the emperor.[2]

The emperor with the patriarch goes into the Church of the Most Holy Theotokos of the Pharos and there they participate in the divine liturgy. When the banquet list has been drawn up

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1 i.e. with their backs to the table and so facing east for the litany and prayer.

2 i.e. they pray for the emperor as they go out, acclaiming him.

B ἀριστερῷ μέρει τοῦ αὐτοῦ τρικλίνου, καὶ αὐτοὶ ἀπὸ τῶν ἀρ-
χόντων τοῦ κουβουκλείου. καὶ ἐξελθὼν πάλιν ὁ ὀστιάριος
ἀπὸ κελεύσεως διὰ νεύματος τοῦ πραιποσίτου, εἰσάγει διὰ
τοῦ ἀριστεροῦ μέρους βῆλον γ', ἡγουμένους· εἰσελθόντες δὲ
καὶ αὐτοὶ καὶ προσκυνήσαντες ἐκ γ', ἀσπάζονται τὸν βασιλέα
ὃν τρόπον καὶ οἱ πρὸ αὐτῶν, καὶ διελθόντες διὰ τοῦ δεξιοῦ
μέρους, ἵστανται ἀπὸ τῶν μητροπολιτῶν καὶ ἐπισκόπων. (Γ.)
Καὶ εἶθ' οὕτως λαβὼν ὁ τῆς καταστάσεως τὸν ῥεφερενδά-
ριον, ῥίπτει αὐτὸν πρὸς τοὺς πόδας τοῦ βασιλέως· ἀσπασά-
μενος δὲ τούς τε πόδας καὶ τὰ γόνατα αὐτοῦ, ἀναστὰς ἀσπά-
C ζεται τὸν βασιλέα, καὶ ἀπελθὼν, ἐν τῷ ἀριστερῷ μέρει ἵστα-
ται μετὰ τοῦ κλήρου τῆς ἐκκλησίας ἐν τῷ αὐτοῦ βαθμῷ, καὶ
εὐθέως ὁ τῆς καταστάσεως ἐξέρχεται· νεύων δὲ ὁ βασιλεὺς
τῷ πραιποσίτῳ, λέγει· „κελεύσατε." καὶ ἀπελθόντες πάντες
οἱ εἰσελθόντες διὰ τῶν τριῶν βήλων, ἵστανται ὁμαδὸν ἐν τῷ
κατωτέρῳ μέρει τῆς χρυσῆς τραπέζης. ὁ δὲ βασιλεὺς καὶ ὁ
πατριάρχης ἀναστάντες, ἵστανται ἐν τῷ ἀνωτέρῳ μέρει τῆς
αὐτῆς χρυσῆς τραπέζης, βλέποντες πρὸς ἀνατολὰς, καὶ ποιεῖ
ὁ πατριάρχης εὐχὴν συναπτὴν, καὶ τελεσθείσης τῆς εὐχῆς,
λέγει ὁ πραιπόσιτος· „κελεύσατε." καὶ ἐξέρχονται ἅπαντες
οἱ ἱερεῖς τε καὶ ἡγούμενοι, καὶ ὑπερεύχονται τὸν βασιλέα. ὁ
δὲ βασιλεὺς μετὰ τοῦ πατριάρχου εἰσέρχονται εἰς τὸν ναὸν
D τῆς ὑπεραγίας Θεοτόκου τοῦ φάρου, κἀκεῖσε τελοῦσι τὴν
θείαν λειτουργίαν, καὶ στοιχηθέντος τοῦ κλητωρίου, γίνονται

[R95] dismissals take place and both the priests and the abbots who have been invited remain in the Palace, while the rest, having received money, withdraw, they, too, praying for the emperor. When the divine liturgy has been completed, the emperor goes out from the church with the patriarch and goes into the Chrysotriklinos. At a command the priests, as customary, also go in and recite the liturgical verse, and when the patriarch has blessed the table, he goes away and stands inside the curtain in the vault which is on the right-hand side of the silver doors of the Chrysotriklinos and removes his *omophorion*, and the priests, that is, the *kouboukleisioi*, take it and go out.

When the emperor has removed the *sagion* which he is wearing, the emperor and the patriarch both sit at the separate table, and when the *koubikoularioi* have brought in the ewers they drink once. In this ceremonial, when the emperor lunches with the patriarch, the ewers go in carried by the *koubikoularioi*. Then, as described previously, the steward of the table goes in and stands at the threshold of the silver doors. Then the emperor signals to the *praipositos* and he to the steward of the table. When the steward has poked the curtain with his hand, silentiaries raise it up and the guests go in. Throughout the week, at each entry and exit through the said curtain, it is held by two silentiaries.

[V1,88] When the guests go in they sit at the emperor's precious gold table, and likewise at the side-tables, and likewise

μένσαι, καὶ οἱ μὲν κληθέντες ἱερεῖς τε καὶ ἡγούμενοι μένουσιν ἐν τῷ παλατίῳ, οἱ δὲ λοιποὶ εἰληφότες χρήματα ἀναχωροῦσι καὶ αὐτοὶ ὑπερευχόμενοι τὸν βασιλέα. τελεσθείσης δὲ Ms. 54.b *τῆς θείας λειτουργίας, ἐξέρχεται ὁ βασιλεὺς ἀπὸ τῆς ἐκκλησίας μετὰ τοῦ πατριάρχου καὶ εἰσέρχεται ἐν τῷ χρυσοτρικλίνῳ· εἰσέρχονται δὲ καὶ οἱ κατὰ συνήθειαν ἱερεῖς ἀπὸ κελεύσεως καὶ ποιοῦσι τὸν στίχον, καὶ εὐλογήσας τὴν τράπεζαν ὁ πατριάρχης, ἀπέρχεται καὶ ἵσταται ἔνδον τοῦ βήλου ἐν τῇ καμάρᾳ τῇ οὔσῃ ἐκ δεξιῶν τῶν ἀργυρῶν πυλῶν τοῦ χρυσοτρικλίνου, καὶ* Ed. L. 57 *ἐκβάλλει τὸ ὠμοφόριον αὐτοῦ, καὶ λαβόντες οἱ ἱερεῖς, ἤγουν οἱ κουβουκλείσιοι, ἐξέρχονται. (Δ.) Ἐκβαλόντος δὲ τοῦ βασιλέως τὸ σαγίον, ὅπερ φορεῖ, καθέζονται ἀμφότεροι ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης ἐν τῇ ἀποκοπτῇ τραπέζῃ, εἰσενεγκάντων δὲ τῶν κουβικουλαρίων τὰ κουκουμάρια, πίνουσι πρὸς ἅπαξ. τῇ γὰρ τάξει ταύτῃ εἰσέρχονται τὰ κουκουμάρια διὰ τῶν κουβικουλαρίων, ἡνίκα ὁ βασιλεὺς μετὰ τοῦ πατριάρχου ἀριστᾷ. καὶ εἶθ' οὕτως, ὡς προείρηται, εἰσέρχεται ὁ τῆς τραπέζης, καὶ ἵσταται ἐν τῷ οὐδῷ τῶν ἀργυρῶν πυλῶν. εἶτα νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ, κἀκεῖνος τῷ τῆς τρα-* B *πέζης. τοῦ δὲ τῆς τραπέζης νύξαντος τὸ βῆλον μετὰ τῆς χειρός, αἴρουσιν αὐτὸ σιλεντιάριοι ὕπερθεν, καὶ εἰσέρχονται οἱ φίλοι· διὰ γὰρ τῆς ἑβδομάδος ἐν ἑκάστῃ εἰσόδῳ καὶ ἐξόδῳ τοῦ αὐτοῦ βήλου ὑπὸ δύο σιλεντιαρίων βαστάζεται. εἰσελθόντες δὲ οἱ φίλοι, καθέζονται ἐν τῇ τιμίᾳ χρυσῇ τραπέζῃ τοῦ βασιλέως, ὡσαύτως καὶ ἐν τοῖς παρατραπεζίοις, ὡσαύ-*

[R96] at the entry and exit points for the platters and the rest of the requirements for the banquets.[1] On the arrival of each individual platter at the table, the emperor looks to the patriarch for the blessing. For each platter the patriarch turns to one particular metropolitan, according to the seniority of his see, and he gives the blessing. When all the ritual of the table has been completed they stand up, and after praying for the emperor they go out, and the emperor remains with only the patriarch at the table. They drink again once and stand up. Immediately the emperor puts on his *sagion*, and the priests, having been summoned, go in and the patriarch, with the help of the priests, puts on his *omophorion* in the vault previously mentioned and comes out. The priests recite the liturgical verse, and after the verse the patriarch hands the emperor oblations and the priests go out. The emperor and the patriarch both make obeisance before each other and kiss, and the emperor goes into his bedchamber while the archons of the *kouboukleion* and the *koubikoularioi* take the patriarch and accompany him as far as the door of the Spatharikion.

Book I, Chapter 15 [R96-97; V1,89; cod. & V: Chapter 24]

What it is necessary to observe on the Friday of Renewal Week
Everyone goes along to the Palace having changed into white chlamyses, as previously described, and when the Palace opens

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[1] For tables to the side in the Chrysotriklinos, see, too, Book I, Chapter 9, at R70.22 - R71.3 {V1,64}.

τως καὶ ἐν ταῖς τῶν κλητωρίων εἰσοδιεξόδοις μίνσων τε καὶ λοιπῶν χρειῶν· ἐν δὲ τῇ εἰσόδῳ τοῦ ἑνὸς ἑκάστου μίνσου ἐν τῇ τραπέζῃ ἀξιοῖ ὁ βασιλεὺς τὸν πατριάρχην πρὸς τὸ εὐλογῆσαι. ὁ δὲ πατριάρχης προτρέπεται κατὰ μίνσον ἐπὶ ἑκά- C *στῳ μητροπολίτῃ κατὰ τὴν ἑαυτοῦ προκαθεδρίαν καὶ εὐλογεῖ, καὶ πάσης τῆς τοῦ τραπεζίου ἀκολουθίας τελεσθείσης, ἀνίστανται, καὶ ὑπερευξάμενοι τὸν βασιλέα ἐξέρχονται, καὶ μένει ὁ βασιλεὺς μετὰ μόνου τοῦ πατριάρχου ἐν τῇ τραπέζῃ. πιόντες δὲ πάλιν πρὸς ἅπαξ ἀνίστανται, καὶ εὐθέως ὁ βασι-* Ms. 55. a *λεὺς περιβάλλεται τὸ σαγίον αὐτοῦ, προσκληθέντες δὲ καὶ οἱ ἱερεῖς εἰσέρχονται, καὶ περιβαλλόμενος ὁ πατριάρχης τὸ ὠμοφόριον αὐτοῦ ἐν τῇ προλεχθείσῃ καμάρᾳ διὰ τῶν ἱερέων, ἐξέρχεται. καὶ ποιοῦσι τὸν στίχον, καὶ μετὰ τὸν στίχον ἐπιδίδωσιν ὁ πατριάρχης τῷ βασιλεῖ εὐλογίας, καὶ ἐξέρχονται οἱ ἱερεῖς, καὶ προσκυνήσαντες ἀμφότεροι ἀλλήλους ὅ,τε βασι-* D *λεὺς καὶ ὁ πατριάρχης καὶ ἀσπασάμενοι, ὁ μὲν βασιλεὺς εἰσέρχεται ἐν τῷ κοιτῶνι αὐτοῦ, τὸν δὲ πατριάρχην λαβόντες οἱ ἄρχοντες τοῦ κουβουκλείου καὶ οἱ κουβικουλάριοι, διασώζουσιν αὐτὸν μέχρι τῆς πύλης τοῦ σπαθαρικίου.*

ΚΕΦ. ιε.

Ὅσα δεῖ παραφυλάττειν τῇ παρασκευῇ τῆς διακαινησίμου.

Προέρχονται ἅπαντες ἐν τῷ παλατίῳ ἠλλαγμένοι ἀπὸ Ed. L. 58. *λευκῶν χλανιδίων, ὡς προείρηται· ἀνοίξαντος δὲ τοῦ παλα-*

[R97] the procession goes into the new hall called the Hall of Justinian. When the time comes the banquet list is determined. Then dismissals take place. The guests who have been invited remain, while all the rest go away to their homes. The emperor goes out and sits at the gold table in the Chrysotriklinos with the guests whom he has ordered to be invited, and when all the ritual of the table has been completed, they stand up and go away each to his home.

Note this, too, that the same order applies also on the next day, that is, the Saturday of the said week.

Book I, Chapter 16 [R97-98; V1,90; cod. & V: Chapter 25]

What it is necessary to observe on the Sunday of the Week after Easter,[1] when the emperor goes away to Hagia Sophia

The procession goes in ceremonial dress into the Hall of Justinian, and at about the third hour dismissals are given and a move takes place to the Consistory. The rulers go away to the Hall of the Augousteus and change into *divetesia* and chlamyses and go out. The first reception, that of the patricians, takes place in the Onopodion. The master of ceremonies says, "If you please," and they pray, "For many years." They[2] go out as far as

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[1] The Sunday of the week after Easter is called Antipascha.

[2] "They" probably refers to both the rulers and the patricians.

τίου εἰσέρχεται ἡ προέλευσις ἐν τῷ νέῳ τρικλίνῳ τῷ καλουμένῳ Ἰουστινιανῷ. καταλαβούσης δὲ τῆς ὥρας, στοιχεῖται τὸ κλητώριον, εἶθ' οὕτως γίνονται μίνσαι. καὶ οἱ μὲν κληθέντες φίλοι μένουσιν, οἱ δὲ λοιποὶ ἅπαντες ἀπέρχονται ἐν τοῖς οἴκοις αὐτῶν. ὁ δὲ βασιλεὺς ἐξελθὼν καθέζεται ἐπὶ τῆς χρυσῆς τραπέζης ἐν τῷ χρυσοτρικλίνῳ μετὰ τῶν φίλων, ὧν ἐκέλευσε κληθῆναι, καὶ πάσης τῆς τοῦ τραπεζίου ἀκολουθίας τελεσθείσης, ἀνίστανται καὶ ἀπέρχονται ἕκαστος ἐν τοῖς οἴκοις αὐτῶν. ἰστέον δὲ καὶ τοῦτο, ὅτι ἡ αὐτὴ τάξις παρακολουθεῖ καὶ ἐπὶ τῇ αὔριον, ἤγουν τὸ σάββατον τῆς αὐτῆς ἑβδομάδος. ED. L. 58

ΚΕΦ. ιϛ'. B

Ὅσα δεῖ παραφυλάττειν τῇ κυριακῇ τοῦ ἀντίπασχα, ἀπιόντος τοῦ βασιλέως ἐν τῇ ἁγίᾳ Σοφίᾳ.

Εἰσέρχεται ἡ προέλευσις ἀπὸ ἀλλαξίμων εἰς τὸ Ἰουστινιανὸν, καὶ περὶ ὥραν τρίτην δίδονται μίνσαι, καὶ γίνεται μεταστάσιμον ἐν τῷ κονσιστωρίῳ, καὶ ἀπέρχονται οἱ δεσπόται εἰς τὸν αὐγουστέα καὶ ἀλλάσσουσι τὰ διβητήσια καὶ τὰς χλαμύδας καὶ ἐξέρχονται. καὶ γίνεται ἡ πρώτη δοχὴ, τῶν πατρικίων ἐν τῷ ὀνοποδίῳ· καὶ λέγει ὁ τῆς καταστάσεως „κελεύσατε·" καὶ ἐπεύχονται „εἰς πολλοὺς χρόνους." καὶ C *ἐξέρχονται ἕως τοῦ μεγάλου κονσιστωρίου, ἔνθα ἵστανται*

[R98] the Large Consistory where consuls and the rest of the senators stand assembled, and while the rulers stand at the baldachin above the porphyry steps, all the senators, together with the patricians, fall down in obeisance. When they stand up the silentiary receives a sign from the *praipositos* and says, "If you please," and they recite, "For many years," and [the rulers] go away through the Scholai. The factions stand and make the sign of the cross and only that, while the notaries and the instructors recite the iambic verses. The rulers go away via the Chytos to the gallery[1] with only the *kouboukleion* and the silentiaries,[2] and they participate in the liturgy **[V1,91]** there and dine with the patriarch. For their return the rulers wear their *divetesia* and *tzitzakia*. They return escorted by the patricians and silentiaries who wear true-purple *sagia*, and they go in through the Church of the Lord.

Book I, Chapter 17 [R98-108; V1,92-100, Chapter 26]

What it is necessary to observe on the Wednesday of Mid-Pentecost[3] and for the procession to the Church of St Mokios[4]

All the archons, having changed, go along while it is still dark[5] to the Palace, that is, to the Church of the Lord, the patricians and *strategoi*, *praipositoi* and *ostiarioi* and *primikerioi* wearing

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1 i.e. the gallery of Hagia Sophia.

2 SCHOLION: Note that on this Sunday of the week after Easter the emperor goes away on horseback in state to the Church of the Holy Apostles - they established this recently.

3 The Wednesday 40 days after Easter.

4 An attempt was made on the life of Leo VI in the Church of St Mokios on Mid-Pentecost 903 and thereafter the procession was done away with: Theophanes cont., VI, §19 (Bonn ed., 365); Ps.- Symeon Magister, Leo §11 (Theophanes cont., Bonn, ed. 704). This chapter therefore predates 903.

5 Lit.: at night.

Ms. 55. b ὕπατοι, κονσιστώριον καὶ οἱ λοιποὶ συγκλητικοί, καὶ στάντων τῶν δεσποτῶν εἰς τὸ κιβώριον ἐπάνω τῶν πορφυρῶν γραδηλίων, πίπτουσιν οἱ συγκλητικοὶ πάντες ἅμα τοῖς πατρικίοις, καὶ ἀναστάντων αὐτῶν, λαμβάνει ὁ σιλεντιάριος νεῦμα διὰ τοῦ πραιποσίτου καὶ λέγει „κελεύσατε·" οἱ δὲ „εἰς πολλοὺς χρόνους", καὶ ἀπέρχονται διὰ τῶν σχολῶν. τὰ δὲ μέρη ἵστανται κατασφραγίζοντα καὶ μόνον, οἱ δὲ νοτάριοι καὶ οἱ μαΐστορες λέγουσι τοὺς ἰάμβους. καὶ διὰ τοῦ χυτοῦ ἀπέρχονται εἰς τὰ κατηχούμενα οἱ δεσπόται καὶ μόνον ἅμα τοῦ κουβουκλείου καὶ τῶν σιλεντιαρίων καὶ λει- b τουργοῦσιν ἐκεῖσε καὶ ἀριστοῦσι μετὰ τοῦ πατριάρχου, καὶ ὑποστρέφοντες φοροῦσι τὰ διβητήσια οἱ δεσπόται καὶ τζιτζάκια, καὶ ὑποστρέφουσιν ὀψικευόμενοι ὑπὸ τῶν πατρικίων καὶ σιλεντιαρίων φορούντων σαγία ἀληθινά, καὶ εἰσέρχονται διὰ τοῦ Κυρίου τῆς ἐκκλησίας.

Ed. L. 59

ΚΕΦ. ιζ.

Ὅσα δεῖ παραφυλάττειν τῇ τετράδι τῆς μεσοπεντηκοστῆς καὶ τῆς ἐν τῷ ναῷ τοῦ ἁγίου Μωκίου προελεύσεως.

Προέρχονται ἅπαντες οἱ ἄρχοντες ἐννύχιοι ἠλλαγμένοι ἐν τῷ παλατίῳ, ἤγουν ἐν τῷ ναῷ τοῦ Κυρίου, φοροῦντες σα-

[R99] true-purple *sagia*. The eunuch *protospatharioi* wear true-purple *spekia*, and likewise, too, the non-eunuch *protospatharioi*, whereas the *spatharokoubikoularioi* and the *koubikoularioi* are in *kamisia*. The *spatharokoubikoularioi* also carry their battle-axes, and the *kandidatoi* and *mandatores* and likewise the *skribones* wear their particular attire as is usual for them.

When the Palace has been opened at the Church of the Lord, the emperor, wearing a white damask[1] *skaramangion* with gold *clavi* and having been crowned by the *praipositos*, goes out, outside the door of the Church of the Lord, and patricians and *strategoi* receive him there. Escorted by all of them, he goes out as far as the great door of the Exkoubita where the *skribones* are appointed. There the emperor mounts a horse which has been fitted with a saddle and bridle of enamelled gold with precious stones, decorated with pearls, and streamers of ribbon are hung on the four legs of the said horse and on its tail. Then he goes through **[V1,93]** the curtains and the Chalke. The patricians and *strategoi* and archons of the *kouboukleion* together with all the senate, wearing true-purple *sagia*, ride out through the curtains, and these escort the emperor on horseback, with silentiaries and ex-eparchs and the master of ceremonies who goes along in the middle and organizes the procession. Those escorting the emperor on foot are as follows: *spatharioi* carrying battle-axes and wearing their shields, *kandidatoi* carrying the same, and *skribones* and *mandatores*

[1] Lit. a *skaramangion* of two whites (δίασπρον), the effect being achieved solely by the weave. See the Introduction, s.v. Terms for silks.

γία ἀληθινά, πατρίκιοί τε καὶ στρατηγοί, πραιπόσιτοί τε καὶ ὀστιάριοι καὶ πριμικήριοι· οἱ δὲ εὐνοῦχοι πρωτοσπαθάριοι σπέκια ἀληθινά, ὁμοίως δὲ καὶ οἱ βαρβάτοι πρωτοσπαθάριοι, οἱ δὲ σπαθαροκουβικουλάριοι καὶ οἱ κουβικουλάριοι ἀπὸ καζμινσίων, βαστάζοντες οἱ σπαθαροκουβικουλάριοι καὶ τὰ δι- B *στράλια αὐτῶν, οἱ δὲ κανδιδάτοι καὶ μανδάτορες, ὡσαύτως καὶ οἱ σκρίβωνες, τὰς ἑαυτῶν στολάς, ὡς εἴθισται αὐτοῖς· ἀνοίξαντος δὲ τοῦ παλατίου ἐπὶ τοῦ Κυρίου, φορῶν ὁ βασιλεὺς σκαραμάγγιον δίασπρον χρυσόκλαβον καὶ στεφθεὶς ὑπὸ τοῦ πραιποσίτου, ἐξέρχεται ἔξω τῆς πύλης τοῦ Κυρίου, καὶ δέχονται αὐτὸν ἐκεῖσε πατρίκιοι καὶ στρατηγοί. καὶ δηριγευόμενος ὑπ' αὐτῶν πάντων, ἐξέρχεται μέχρι τῆς μεγάλης πύλης τῶν ἐκσκουβίτων, ἐν ᾗ καὶ οἱ σκρίβωνες προβάλλονται· ἱππεύει δὲ ἐκεῖσε ὁ βασιλεὺς ἐφ' ἵππου ἐστρωμένου ἀπὸ* Ms. 56. a *σελοχαλίνου χρυσοῦ διαλίθου χειμευτοῦ, ἠμφιεσμένου ἀπὸ μαργάρων· ἐν δὲ τοῖς τέσσαρσι ποσὶ τοῦ αὐτοῦ ἵππου καὶ* C *τῇ οὐρᾷ πράνδιοι πέτασοι ἀποκρέμανται, καὶ διέρχεται διὰ τῶν κορτίνων καὶ τῆς χαλκῆς. οἱ δὲ πατρίκιοι καὶ στρατηγοὶ καὶ ἄρχοντες τοῦ κουβουκλείου μετὰ πάσης τῆς συγκλήτου, φοροῦντες σαγία ἀληθινά, ἱππεύουσιν ἔξω τῶν κορτίνων, καὶ οὗτοι μὲν ἐφ' ἵππων δηριγεύοντες τὸν βασιλέα μετὰ σιλεντιαρίων καὶ ἀπὸ ἐπάρχων καὶ τοῦ τῆς καταστάσεως διερχομένου ἐν τῷ μέσῳ καὶ ἱστῶντος τὴν προέλευσιν, οἱ δὲ πεζοὶ οἱ δηριγεύοντες τὸν βασιλέα εἰσὶν οὗτοι· σπαθάριοι βαστάζοντες διστράλια, φοροῦντες καὶ τὰ σκουτάρια αὐτῶν, κανδιδάτοι βαστάζοντες ὁμοίως, σκρίβωνες καὶ μανδάτορες*

[R100] carrying their staffs. All these escort the emperor on either side, and in the middle of them are four silentiaries carrying gold staffs set with precious stones and wearing true-purple *sagia*.

Escorted by all of them, both on foot and on horseback, the emperor goes through the Forum of Constantine and the Forum of the Bull, the Philadelphion, the Forum of the Ox, the Xerolophos and the Exokionion. When they arrive at the junction, where the Church of the Holy Apostle Onesimos is,[1] he turns to the right and goes past the Church of St James the Persian and from there goes into the venerable Church of St Mokios the Martyr. Having gone into the atrium and gone through as far as the stairs which go up to the narthex, and having washed there, the emperor goes through the narthex while the patricians and *strategoi*, with the senate, stand near the door which leads to the spiral stairway and pray for the emperor, each of them as previously described. The emperor, escorted by both the archons of the *kouboukleion* and the imperial household, the master of ceremonies and silentiaries, goes up via the spiral stairway and, turning slightly left, goes through the gallery of the narthex and goes into his bedchamber. Having gone in he changes into a white *divetesion*,[2] and the eunuch *protospatharioi* **[V1,94]** change into white *divetesia* and linen mantles and, carrying their sword-tipped batons and wearing their swords, they go through behind the emperor

1 Onesimos was a slave and a disciple of St Paul: Letter of Paul to Philemon, 10-20.

2 Following Vogt in emending ἀπαλλάσσει of the ms. to ὑπαλλάσσει..

D βαστάζοντες τὰ βεργία αὐτῶν, πάντες δὲ οὗτοι ἔνθεν κἀκεῖσε
δηριγεύουσι τὸν βασιλέα, ἐν δὲ τῷ μέσῳ αὐτῶν σιλεντιάριοι
τέσσαρες, βαστάζοντες χρυσᾶ διάλιθα βεργία, φοροῦντες σα-
γία ἀληθινά. (B.) Δηριγευόμενος δὲ ὑπ᾽ αὐτῶν πάντων ὁ
βασιλεὺς ὑπό τε πεζῶν καὶ ἐφίππων, διέρχεται διά τε τοῦ
φόρου καὶ τοῦ ταύρου, τοῦ φιλαδελφίου, τοῦ βοὸς, τοῦ ξηρο-
λόφου καὶ τοῦ ἐξακιονίου. καταλαβὼν δὲ ἐν τῇ τριόδῳ, ἔνθα
ὁ ναὸς τοῦ ἁγίου ἀποστόλου Ὀνησίμου, ἐκνεύει δεξιᾷ καὶ
διέρχεται διὰ τοῦ ἁγίου Ἰακώβου τοῦ Πέρσου· ἀπὸ δὲ τῶν
ἐκεῖσε εἰσέρχεται ἐν τῷ σεπτῷ ναῷ τοῦ ἁγίου μάρτυρος Μω-
Ed. L. 60 κίου. εἰσελθὼν δὲ ὁ βασιλεὺς ἐν τῷ λουτῆρι καὶ διελθὼν
μέχρι τῶν γραδηλίων τῶν ἀνερχομένων ἐν τῷ νάρθηκι, κἀ-
κεῖσε νιψάμενος, διέρχεται διὰ τοῦ νάρθηκος, στάντες δὲ οἱ
πατρίκιοι καὶ στρατηγοὶ μετὰ τῆς συγκλήτου πλησίον τῆς εἰσ-
αγούσης πύλης εἰς τὸν κοχλιὰν, ἐπεύχονται τὸν βασιλέα,
ἕκαστος αὐτῶν ὡς προείρηται. ὁ δὲ βασιλεὺς δηριγευόμενος
Ms. 56. b ὑπό τε τῶν ἀρχόντων τοῦ κουβουκλείου καὶ βασιλικῶν οἰκει-
ακῶν, τοῦ τῆς καταστάσεώς τε καὶ σιλεντιαρίων, ἀνέρχεται
διὰ τοῦ κοχλιοῦ, καὶ μικρὸν ἐκκλίνας ἀριστερὸν, διέρχεται
διὰ τῶν κατηχουμενίων τοῦ νάρθηκος καὶ εἰσέρχεται εἰς τὸν
κοιτῶνα αὐτοῦ, καὶ εἰσελθὼν ἀπαλλάσσει διβητήσιον ἄσπρον,
B οἱ δὲ εὐνοῦχοι πρωτοσπαθάριοι ὑπαλλάσσουσι διβητήσια ἄ-
σπρα καὶ σαβάνια, βαστάζοντες καὶ τὰ σπαθοβάκλια αὐτῶν,
φοροῦντες καὶ τὰ σπαθία αὐτῶν, διέρχονται ὄπισθεν τοῦ βα-

[R101] as is usual for them.

The master of ceremonies goes in and informs the *praipositos* that the time for the religious procession with the patriarch is near, and the *praipositos* goes in and informs the emperor. When the emperor has gone out from his bedchamber into the gallery above the imperial doors, the *vestetores* go in and change the emperor's chlamys. *Koubikoularioi* arrange the curtains hanging there in the gallery. When the emperor goes out from the curtains escorted by the archons of the *kouboukleion*, the patricians and *strategoi* receive him there outside the curtain and, falling down, make obeisance. The *praipositos*, at a command, signals to the master of ceremonies, and he says, "If you please," and they pray the "For many good years." Escorted by everyone wearing their chlamyses with gold *tablia*, the emperor goes down the spiral stairway, and the patricians and *strategoi* with all the senate receive him there again, that is, at the bottom of the spiral stairway, and they all fall down in obeisance. At a command, the *praipositos* signals to the silentiary, and he says, "If you please," and they likewise pray, "For many good years."

Escorted from there, the emperor goes through the narthex and, going out the door opposite the imperial doors of the Great Church,[1] he goes down the stairs and, turning left, goes out the door through which it is usual

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[1] The Great Church here refers to St Mokios.

σιλέως, ὡς εἴθισται αὐτοῖς. ὁ δὲ τῆς καταστάσεως εἰσελθὼν δηλοῖ τῷ πραιποσίτῳ, ὡς ὅτι ἤγγισεν ὁ καιρὸς τῆς λιτῆς μετὰ τοῦ πατριάρχου, ὁ δὲ πραιπόσιτος εἰσελθὼν δηλοῖ τῷ βασιλεῖ. τοῦ δὲ βασιλέως ἐξελθόντος ἐκ τοῦ κοιτῶνος αὐτοῦ ἐν τοῖς κατηχουμενίοις ὕπερθεν τῶν βασιλικῶν πυλῶν, εἰσέρχονται οἱ βεστήτορες καὶ ὑπαλλάσσουσι τὴν χλανίδα τὸν βασιλέα, τὰ δὲ ἐκεῖσε κρεμαμένα βῆλα ἐν τοῖς κατηχουμενίοις κουβικουλάριοι ποιοῦσιν. ἐξελθόντα δὲ τὸν βασιλέα ἐκ τῶν βήλων καὶ δηριγευόμενον ὑπὸ τῶν ἀρχόντων τοῦ κουβου- C κλείου, δέχονται ἐκεῖσε ἔξω τοῦ βήλου πατρίκιοί τε καὶ στρατηγοὶ, καὶ πεσόντες προσκυνοῦσι, καὶ νεύει ὁ πραιπόσιτος ἀπὸ κελεύσεως τὸν τῆς καταστάσεως, κἀκεῖνος λέγει „κελεύσατε·" αὐτοὶ δὲ ὑπερεύχονται τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." καὶ δηριγευόμενος ὑπὸ πάντων φορούντων τὰ χρυσόταβλα αὐτῶν χλανίδια, κατέρχεται τὸν κοχλιὰν, καὶ δέχονται αὐτὸν πάλιν ἐκεῖσε, ἤγουν ἐν τῷ πληρώματι τοῦ κοχλιοῦ, πατρίκιοί τε καὶ στρατηγοὶ σὺν πάσῃ τῇ συγκλήτῳ, καὶ πάντων πεσόντων, νεύει ὁ πραιπόσιτος ἀπὸ κελεύσεως τῷ σιλεντιαρίῳ, κἀκεῖνος λέγει „κελεύσατε·" αὐτοὶ δὲ ὑπερεύχονται ὁμοίως „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." (Γ.) Δη- D ριγευόμενος δὲ ὁ βασιλεὺς ἀπὸ τῶν ἐκεῖσε, διέρχεται διὰ τοῦ νάρθηκος, καὶ ἐξελθὼν τὴν οὖσαν ἄντικρυ τῶν βασιλικῶν πυλῶν τοῦ μεγάλου ναοῦ πύλην, κατέρχεται τὰ γραδήλια, καὶ ἐκκλίνας ἐξ ἀριστερᾶς, ἐξέρχεται τὴν πύλην, δι' ἧς εἴθισται

[R102] for him to go on each procession, and he meets the religious procession in the Mese. Having lit **[V1,95]** candles and prayed, he makes obeisance before the precious life-giving cross and the undefiled Gospels. Then, when the emperor and the patriarch have both made obeisance, the emperor goes ahead of the religious procession through the atrium, escorted by the customary retinue, and going up the stairs which lead into the narthex, he goes into the said narthex and sits on a gold chair to the left of the central door which leads from the steps and waits until the patriarch arrives with the religious procession. When this occurs and the precious cross is about to go in the left-hand door from the stairs, the emperor stands up and, when the patriarch has gone up the stairs, the emperor goes away with the patriarch and they both stand at the threshold of the imperial doors. Then while the emperor lights candles and prays, the patriarch conducts the prayer for the Entrance of the divine liturgy. Having prayed, the emperor hands the candles to the *praipositos*, and when the prayer has been completed he makes obeisance before the undefiled Gospels and the precious cross. Then the emperor takes the arm of the patriarch and they go through the middle of the church and go along the right-hand side of the ambo into the solea, and they go away as far as the holy doors. The patriarch goes into the sanctuary and the emperor, having prayed and handed the candles to the

αὐτῷ καθ' ἑκάστην προέλευσιν διέρχεσθαι, καὶ ἀπαντᾷ τὴν
λιτὴν ἐν τῇ μέσῃ, καὶ ἅψας κηροὺς καὶ εὐξάμενος, προσκυνεῖ
Ms. 57.a τὸν τίμιον καὶ ζωοποιὸν σταυρὸν καὶ τὸ ἄχραντον εὐαγγέλιον,
εἶτα προσκυνήσαντες ἀμφότεροι, ὅ, τε βασιλεὺς καὶ ὁ πατρι-
άρχης, διέρχεται ἔμπροσθεν τῆς λιτῆς, δορυφορούμενος ὑπὸ
τῶν κατὰ συνήθειαν, διὰ τοῦ λουτῆρος, καὶ ἀνελθὼν τὰ εἰσ-
Ed. L. 61 άγοντα γραδήλια ἐν τῷ νάρθηκι, εἰσέρχεται εἰς τὸν αὐτὸν
νάρθηκα καὶ καθέζεται ἐπὶ σελλίου χρυσοῦ ἐξ ἀριστερᾶς
τῆς εἰσαγούσης ἀπὸ τῶν βάθρων μέσης πύλης, ἐκδεχόμενος
μέχρις ἂν καταλάβῃ ὁ πατριάρχης μετὰ λιτῆς. καὶ τούτου
γινομένου καὶ μέλλοντος τοῦ τιμίου σταυροῦ εἰσέρχεσθαι
τὴν εὐώνυμον τῶν γραδηλίων πύλην, ἀνίσταται ὁ βασιλεύς,
καὶ ἀνελθόντος τοῦ πατριάρχου τὰ γραδήλια, ἀπέρχεται ὁ
βασιλεὺς μετὰ τοῦ πατριάρχου, καὶ ἵστανται ἀμφότεροι ἐν
τῷ οὐδῷ τῶν βασιλικῶν πυλῶν, καὶ ὁ μὲν βασιλεὺς ἅψας
κηροὺς εὔχεται, ὁ δὲ πατριάρχης τελεῖ τὴν εὐχὴν τῆς εἰσ-
όδου τῆς θείας λειτουργίας, καὶ εὐξάμενος ὁ βασιλεὺς ἐπι-
B δίδωσι τὰ κηρία τῷ πραιποσίτῳ· τελεσθείσης δὲ καὶ τῆς εὐ-
χῆς, προσκυνεῖ τὸ ἄχραντον εὐαγγέλιον καὶ τὸν τίμιον σταυ-
ρόν. καὶ ἐπιλαβομένου τοῦ βασιλέως τῆς χειρὸς τοῦ πατρι-
άρχου, διέρχονται μέσον τοῦ ναοῦ καὶ διὰ τῆς δεξιᾶς πλα-
γίας τοῦ ἄμβωνος εἰσέρχονται ἐν τῇ σωλέᾳ, καὶ ἀπελθόντων
μέχρι τῶν ἁγίων θυρῶν, ὁ μὲν πατριάρχης εἰσέρχεται εἰς τὸ
θυσιαστήριον, ὁ δὲ βασιλεὺς εὐξάμενος καὶ ἐπιδοὺς τῷ

[R103] *praipositos*, goes in. When he is about to go into the sanctuary, the metropolitans push the holy doors towards the emperor in the customary manner, and the emperor makes obeisance before the crosses fixed on them and goes into the sanctuary. Having prayed and having changed the holy altar-cloth, as is usual for him, he places a purse on it and goes with the patriarch through the right-hand side of the sanctuary as far as the **[V1,96]** holy doors of the bema. The patriarch remains in the sanctuary for the completion of the divine liturgy, while the emperor, going out from the sanctuary, goes through the side of the women's section. The patricians stand outside the door leading to the spiral stairway with the *strategoi* and the master of ceremonies and silentiaries, and pray with the senate for the emperor.

The emperor, escorted by both the archons of the *kouboukleion* and the imperial household, goes up via the private spiral stairway and goes into the private box where he also participates in the divine liturgy. If the emperor commands it, he waits for the patriarch there until the time comes for him to recline at the table, but if not, he goes through the gallery escorted by those mentioned previously and goes away to his bedchamber. When the time comes for the banquet, the emperor goes out from his bedchamber escorted by them and goes away to the gallery where his precious table stands. When after a summons the patriarch arrives,

πραιποσίτῳ τοὺς κηροὺς, εἰσέρχεται. ἡνίκα δὲ μέλλει εἰσέρ-
χεσθαι εἰς τὸ θυσιαστήριον, ἐπιῤῥέπουσιν οἱ μητροπολῖται
κατὰ τὸ ἔθος τὰ ἅγια θύρια πρὸς τὸν βασιλέα, καὶ προσκυ-
νήσας ὁ βασιλεὺς τοὺς ἐπ' αὐταῖς πεπαρμένους σταυροὺς, εἰσ-
έρχεται εἰς τὸ θυσιαστήριον, καὶ εὐξάμενος ὑπαλλάξας τὴν C
ἁγίαν τράπεζαν, ὡς εἴθισται αὐτῷ, τίθησιν ἐπ' αὐτῇ ἀπο-
κόμβιον καὶ διέρχεται μετὰ τοῦ πατριάρχου διὰ τῆς πλα-
γίας τοῦ θυσιαστηρίου ἐκ δεξιῶν μέχρι τῶν ἁγίων θυρῶν
τοῦ βήματος. καὶ ὁ μὲν πατριάρχης μένει ἐν τῷ θυσιαστη-
ρίῳ πρὸς τὸ ἐκτελέσαι τὴν θείαν λειτουργίαν, ὁ δὲ βασι-
λεὺς ἐξελθὼν ἐκ τοῦ θυσιαστηρίου διέρχεται διὰ τῆς πλαγίας
τοῦ γυναικίτου, οἱ δὲ πατρίκιοι ἵστανται ἔξωθεν τῆς πύλης
τῆς εἰσαγούσης εἰς τὸν κοχλιὰν μετὰ στρατηγῶν, τῆς κατα- Ms. 57.b
στάσεώς τε καὶ σιλεντιαρίων, μετὰ τῆς συγκλήτου ὑπερευχό-
μενοι τὸν βασιλέα. (Δ.) *Ὁ δὲ βασιλεὺς, δηριγευόμενος ὑπό*
τε τῶν ἀρχόντων τοῦ κουβουκλείου καὶ τῶν βασιλικῶν οἰκεια- D
κῶν, ἀνέρχεται διὰ τοῦ μυστικοῦ κοχλιοῦ καὶ εἰσέρχεται εἰς
τὸ παρακυπτικὸν, ἔνθα καὶ τὴν θείαν λειτουργίαν τελεῖ· καὶ
εἰ μὲν κελεύει ὁ βασιλεὺς, ἐκδέχεται ἐκεῖσε τὸν πατριάρχην,
μέχρις ἂν καταλάβῃ τοῦ ἀκουμβίσαι αὐτὸν ἐν τῇ τραπέζῃ, εἰ
δὲ μήγε, διέρχεται διὰ τῶν κατηχουμενίων, δηριγευόμενος
ὑπὸ τῶν προειρημένων, καὶ ἀπέρχεται ἐν τῷ κοιτῶνι αὐτοῦ.
ἡνίκα δὲ καταλάβῃ ὁ τοῦ κλητωρίου καιρὸς, ἐξέρχεται ὁ βασι-
λεὺς ἀπὸ τοῦ κοιτῶνος αὐτοῦ, δηριγευόμενος ὑπ' αὐτῶν, καὶ
ἀπέρχεται ἐν τοῖς κατηχουμενίοις, ἐν οἷς καὶ ἡ τιμία τράπεζα Ed. L. 62
ἵσταται αὐτοῦ. καὶ δὴ καταλαβόντος τοῦ πατριάρχου ἀπὸ

[R104] the archons of the *kouboukleion* with the *koubikoularioi* receive him, at a command, at the spiral stairway by which the emperor had first gone up, before the arrival of the religious procession. They bring him in through the gallery, and he goes in and joins the emperor. The priests also go in and recite the liturgical verse, and taking the patriarch's *omophorion*, the said priests go out, and the emperor and the patriarch both sit at the table. After they have drunk once, as is usual for them, the guests go in. When all the ritual of the table has been completed they stand up and go out, and the emperor remains with the patriarch at the banquet, and when both have drunk **[V1,97]** again once, they stand up.

Then the emperor and the patriarch both make obeisance before each other and the patriarch goes out, and archons of the *kouboukleion* accompany him as far as the spiral stairway mentioned previously, while the emperor, escorted by the archons of the *kouboukleion* and the imperial household, goes away to his bedchamber and waits for the appointed time.

When the time comes for the procession, he goes out from his bedchamber into the gallery above the imperial doors and changes into the attire which it is usual for him to put on for this feast. The *praipositos*, taking the tiara, places it on the emperor's head, and the emperor, escorted by the *kouboukleion*, goes down the previously mentioned western spiral stairway, all of them in true-purple *sagia*. They receive

προσκλήσεως, δέχονται αὐτὸν ἄρχοντες τοῦ κουβουκλείου μετὰ
κουβικουλαρίων ἀπὸ κελεύσεως ἐν τῷ κοχλιᾷ, δι' οὗ ἀνῆλθεν
ὁ βασιλεὺς ἐν πρώτοις πρὸ τοῦ καταλαβεῖν τὴν λιτήν, καὶ
ἀναφέρουσιν αὐτὸν διὰ τῶν κατηχουμένων, καὶ εἰσελθὼν ἑνοῦ-
ται τῷ βασιλεῖ. εἰσέρχονται δὲ καὶ οἱ ἱερεῖς καὶ ποιοῦσι τὸν
στίχον, καὶ λαβόντες οἱ αὐτοὶ ἱερεῖς τοῦ πατριάρχου τὸ ὠμο-
φόριον, ἐξέρχονται, καὶ καθέζονται ἀμφότεροι, ὅ, τε βασιλεὺς
καὶ ὁ πατριάρχης, ἐν τῇ τραπέζῃ. πιόντων δὲ ὡς εἴθισται αὐ-
τοῖς πρὸς ἅπαξ, εἰσέρχονται οἱ φίλοι, καὶ πάσης τῆς τοῦ τραπε-
ζίου ἀκολουθίας τελεσθείσης, ἀνίστανται καὶ ἐξέρχονται, καὶ
B *μένει ὁ βασιλεὺς μετὰ τοῦ πατριάρχου ἐν τῷ κλητωρίῳ, πιόν-*
τες δὲ πάλιν ἀμφότεροι πρὸς ἅπαξ, ἀνίστανται. εἶτα προσκυ-
νήσαντες ἀλλήλους ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης, ὁ μὲν πα-
τριάρχης ἐξέρχεται, διασώζουσι δὲ αὐτὸν ἄρχοντες τοῦ κου-
βουκλείου μέχρι τοῦ προειρημένου κοχλιοῦ. ὁ δὲ βασιλεὺς δη-
ριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου καὶ βασιλι-
Mi. 58. a *κῶν οἰκειακῶν, ἀπέρχεται ἐν τῷ κοιτῶνι αὐτοῦ, ἐκδεχόμενος*
τὸν καιρόν. καταλαβόντος δὲ τοῦ καιροῦ τῆς προελεύσεως, ἐξ-
έρχεται ἀπὸ τοῦ κοιτῶνος αὐτοῦ ἐν τοῖς κατηχουμενίοις ὕπερ-
θεν τῆς τῶν βασιλικῶν πυλῶν καὶ ὑπαλλάσσει τὴν στολήν,
ἣν εἴθισται αὐτῷ ἐν ταύτῃ τῇ ἑορτῇ περιβεβλῆσθαι. καὶ λα-
C *βὼν ὁ πραιπόσιτος τὴν τιάραν, ἐπιτίθησιν αὐτὴν ἐπὶ τὴν κε-*
φαλὴν τοῦ βασιλέως, καὶ δηριγευόμενος ὁ βασιλεὺς ὑπὸ τοῦ
κουβουκλείου, κατέρχεται ὑπὸ τοῦ προειρημένου δυτικοῦ κο-
χλιοῦ, ἅπαντες δὲ αὐτῶν ἀπὸ σαγίων ἀληθινῶν, καὶ δέχονται

[R105] him in the narthex outside the door of the said spiral stairway, and likewise the archons of the *kouboukleion*. The *praipositos*, having received a sign from the emperor, signals to the master of ceremonies, and he says, "If you please."

Escorted by them, the emperor goes out the central door of the narthex which is towards the stairs and mounts a white horse there which has been fitted with a saddle and bridle of gold, precious stones and enamel, decorated with pearls, while the rest of the archons mount horses outside the door. On the emperor's journey the ceremonial for the procession for both those on horseback and those on foot, and likewise for the factions, is performed in the manner which we have described in detail above for the Church of the Holy Apostles for the Monday of Renewal Week.[1]

When the emperor has gone out the door through which he goes for every procession, that is, the one to the north, the *domestikos* of the [V1,98] *scholai*, wearing a blue chlamys woven with gold, with the Peratic deme of the Blues, receives him there first and hands a document to the emperor. The same faction accompanies the emperor as far as the Exokionion. The *domestikos* of the *exkoubitoi* with the Peratic deme of the Greens receives the emperor at the Exokionion, and after the *demokrates* hands over a document, they accompany him as far as the Mint. The *demokrates* wears a green chlamys woven with gold corresponding to his faction. The faction of the Greens of the City body receives the emperor at the Mint, and

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1 For this return journey see R80.10 - R85.4.

αὐτὸν ἐν τῷ νάρθηκι ἔξωθεν τῆς πύλης τοῦ αὐτοῦ κοχλιοῦ
ὡσαύτως καὶ οἱ τοῦ κουβουκλείου ἄρχοντες. καὶ λαβὼν νεῦμα
ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τῷ τῆς καταστάσεως,
κἀκεῖνος λέγει „κελεύσατε." (E.) Καὶ δηριγευόμενος ὑπ' αὐτῶν
ὁ βασιλεὺς ἐξέρχεται τὴν οὖσαν πρὸς τὰ γραδήλια μέσην πύ-
λην τοῦ νάρθηκος καὶ ἱππεύει ἐκεῖσε ἐφ' ἵππου λευκοῦ ἐστρω-
μένου ὑπὸ σελοχαλίνου χρυσοῦ διαλίθου χειμευτοῦ, ἠμφιεσμέ- D
νου ἀπὸ μαργάρων, οἱ δὲ λοιποὶ ἄρχοντες ἱππεύουσιν ἔξω τῆς
πύλης. ἐν δὲ τῇ περιόδῳ τοῦ βασιλέως τελεῖται ἡ τῆς προελεύ-
σεως τάξις ὑπό τε τῶν ἐφίππων καὶ πεζῶν ὡσαύτως καὶ τῶν
μερῶν, ὃν τρόπον ἀνωτέρω τῇ δευτέρᾳ τῆς διακαινησίμου
τῶν ἁγίων ἀποστόλων ἐπὶ λεπτῷ ἐξεθέμεθα. ἐξελθόντος δὲ τοῦ
βασιλέως ἐν τῇ πύλῃ, ἐν ᾗ διέρχεται ἐν ἑκάστῃ προελεύσει,
ἤγουν τῇ οὔσῃ πρὸς ἄρκτον, δέχονται αὐτὸν ἐκεῖσε ἐν πρώτοις
ὁ δομέστικος τῶν σχολῶν μετὰ τοῦ περατικοῦ δήμου τῶν Βενέ-
των, ἐπιδίδωσι δὲ λιβελλάριον τῷ βασιλεῖ, φορῶν χλανίδιον Ed. L. 63
Βένετον χρυσοϋφαντον, καὶ διασώζει τὸν βασιλέα τὸ αὐτὸ μέ-
ρος μέχρι τοῦ ἐξακιονίου. ὁ δὲ δομέστικος τῶν ἐκσκουβίτων
μετὰ τοῦ περατικοῦ δήμου τῶν Πρασίνων δέχονται τὸν βασι-
λέα ἐν τῷ ἐξακιονίῳ, καὶ ἐπιδιδόντος τοῦ δημοκράτου λιβελλά-
ριον, διασώζουσιν αὐτὸν μέχρι τῆς μονήτας· φορεῖ δὲ καὶ
ὁ δημοκράτης χλανίδα Πράσινον χρυσοϋφαντον κατὰ τὴν ἀνα- Ms. 58. b
λογίαν τοῦ μέρους αὐτοῦ. καὶ τῆς πολιτικῆς τὸ μέρος τῶν
Πρασίνων δέχονται τὸν βασιλέα ἐν τῇ μονήτῃ, καὶ ἐπιδίδωσιν

[R106] the demarch hands a document to the emperor and the same faction accompanies the emperor as far as the first arch of the Xerolophos.[1] The demarch wears a green chlamys. The faction of the Blues of the City body receives the emperor at the arch of the Xerolophos and the demarch, wearing a blue chlamys, hands a document to the emperor, and members of the faction accompany the emperor as far as the middle of the Xerolophos. The faction of the Greens of the City body receives the emperor in the middle of the Xerolophos and they accompany him as far as the Forum of the Ox. The faction of the Blues of the City body receives the emperor in the Forum of the Ox and they accompany him as far as the Forum of Amastrianos, and the *exkoubitos* with the Peratic faction of the Greens receives him there, and they accompany him as far as the Philadelphion. Members of the Peratic factions of the Blues receive the emperor in the Philadelphion and they accompany him as far as the Modion. The faction of the Greens of the City body receives the emperor in the Modion and accompanies him as far as the Forum of the Bull. From there[2] the faction of the Blues of the City body accompanies him as far as the district of the Bakers. Then the **[V1,99]** faction of the Greens accompanies him as far as the Forum of Constantine. Then the faction of the Blues <of the City body> accompanies him as far as the Praetorium and again as far as the Milion. The faction of the Blues of the City body accompanies him as far as the arch of the Milion. The faction of the Blues of the City body receives the emperor at the Milion, that is, at the arch, and they accompany him as far as the marble paved area [of the Milion]. Members of the Peratic factions of the Greens receive the emperor

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1 The Xerolophos was the site of the Forum of Arkadios.

2 From line 17 here to the Milion at line 21 the text becomes abbreviated, but the pattern can be restored except for the confused passage concerning the Blues at the Milion; cf. R84.5-8. <of the City body>: lacking in the ms.

ὁ δήμαρχος τῷ βασιλεῖ λιβελλάριον καὶ διασώζει τὸν βασιλέα
τὸ αὐτὸ μέρος μέχρι τῆς πρώτης καμάρας τοῦ ξηρολόφου, φο-
ροῦντος τοῦ δημάρχου χλανίδα Πράσινον. καὶ τῆς πολιτικῆς
B *τὸ μέρος τῶν Βενέτων δέχονται τὸν βασιλέα ἐν τῇ καμάρᾳ τοῦ*
ξηρολόφου, φοροῦντος τοῦ δημάρχου χλανίδα Βένετον, ἐπι-
δίδωσι δὲ τῷ βασιλεῖ λιβελλάριον, καὶ διασώζουσιν οἱ τοῦ
μέρους τὸν βασιλέα μέχρι τῆς μέσης τοῦ ξηρολόφου· τῆς
πολιτικῆς τὸ μέρος τῶν Πρασίνων δέχονται τὸν βασιλέα
ἐν τῇ μέσῃ τοῦ ξηρολόφου καὶ διασώζουσιν αὐτὸν μέχρι
τοῦ βοός. τῆς πολιτικῆς τὸ μέρος τῶν Βενέτων δέχονται
τὸν βασιλέα ἐν τῷ βοῒ καὶ διασώζουσι μέχρι τοῦ ἀμαστρια-
νοῦ, καὶ δέχεται ἐκεῖσε ὁ ἐκσκούβιτος μετὰ τοῦ περατικοῦ
μέρους τῶν Πρασίνων, καὶ διασώζουσιν αὐτὸν μέχρι τοῦ φι-
λαδελφίου· τῶν περατικῶν μερῶν Βενέτων δέχονται τὸν βα-
σιλέα ἐν τῷ φιλαδελφίῳ καὶ διασώζουσι μέχρι τοῦ μοδίου·
C *τῆς πολιτικῆς τὸ μέρος τῶν Πρασίνων δέχονται τὸν βασιλέα*
ἐν τῷ μοδίῳ καὶ διασώζουσι μέχρι τοῦ ταύρου, κἀκεῖθεν τὸ
μέρος τῆς πολιτικῆς τῶν Βενέτων διασώζει μέχρι τῶν ἀρτο-
πολίων. εἶθ' οὕτως τὸ μέρος τῶν Πρασίνων διασώζει μέχρι
τοῦ φόρου· εἶθ' οὕτως τὸ μέρος τῶν Βενέτων τῆς πολιτικῆς
μέχρι τοῦ πραιτωρίου καὶ πάλιν μέχρι τοῦ μιλίου· μέρος
Βενέτων τῆς πολιτικῆς μέχρι τῆς καμάρας τοῦ μιλίου· τῆς
πολιτικῆς τὸ μέρος τῶν Βενέτων δέχονται τὸν βασιλέα ἐν τῷ
μιλίῳ, ἤγουν ἐν τῇ καμάρᾳ, καὶ διασώζουσι μέχρι τοῦ μαρ-
μαρωτοῦ· τῶν περατικῶν μερῶν Πρασίνων δέχονται τὸν βα-

[R107] in the marble paved area [of the Milion][1] and accompany him as far as the Zeuxippon. The faction of the Greens of the City body receives the emperor at the Zeuxippon and they accompany him as far as the Chalke. Members of the Peratic factions of the Blues receive the emperor in the Chalke, and then all proceed on foot and only the emperor remains mounted.

Note that at each of their receptions each individual faction recites the customary acclamations, and in the escort in front it recites *dromika* or, if required, at a command it also recites *apelatikoi*.

From there, escorted by everyone as previously described, the emperor goes through the curtains as far as the inner door of the Exkoubita, where the appointment of the *skribones* takes place, and at the said door the emperor dismounts and goes through as far as the three doors of the Consistory. The members of the senate wait there praying for the emperor. The emperor goes in the central door to the Church of the Lord, and the patricians and *strategoi* wait there, they, too, praying likewise. When the emperor has entered the bronze door of the Church of the Lord, the members of the *kouboukleion* immediately close the doors and pray for the emperor, and when the *praipositos* has taken the tiara from the emperor's head, the emperor goes in and stands in front of the holy doors. Having lit candles and prayed, he goes through the passageways **[V1,100]** of the Lord and goes into the Hemicycle of the Triconch. Going through the passageways of the Holy Forty Martyrs,

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[1] The plural, factions of the Greens, is probably a relic from an earlier ms. and would refer to the Greens and their associated Red faction. For this paved area see note 2 at R84.5-6.

σιλέα ἐν τῷ μαρμαρωτῷ καὶ διασώζουσι μέχρι τοῦ ζευξίπ-
που· τῆς πολιτικῆς τὸ μέρος τῶν Πρασίνων δέχονται τὸν βα- D
σιλέα ἐν τῷ ζευξίππῳ καὶ διασώζουσι μέχρι τῆς χαλκῆς, Ms. 59. a.
τῶν περατικῶν μερῶν Βενέτων δέχονται τὸν βασιλέα ἐν τῇ
χαλκῇ, καὶ εἶθ' οὕτως πεζεύουσιν ἅπαντες, καὶ μένει ἔφιππος
μόνος ὁ βασιλεύς. (ϛ'.) Ἰστέον δὲ, ὅτι ἓν ἕκαστον μέρος ἐν
ἑκάστῃ αὐτῶν δοχῇ λέγει τὰ κατὰ συνήθειαν ἄκτα, ἐν δὲ τῇ
προπομπῇ λέγει ἔμπροσθεν δρομικὰ, εἰ τύχῃ ἀπὸ κελεύσεως,
λέγει καὶ ἀπελατικούς. κἀκεῖθεν δηριγευόμενος ὁ βασιλεὺς ὑπὸ
πάντων, ὡς προείρηται, διέρχεται διὰ τῶν κορτίνων μέχρι Ed. L. 64
τῆς ἔνδον πύλης τῶν ἐκσκουβίτων, ἐν ᾗ γίνεται ἡ τῶν σκρι-
βώνων προβολὴ, ἐν δὲ τῇ αὐτῇ πύλῃ πεζεύει ὁ βασιλεὺς, διελ-
θὼν μέχρι τῶν τριῶν πυλῶν τοῦ κονσιστωρίου· μένουσι δὲ
ἐκεῖσε οἱ τῆς συγκλήτου, ὑπερευχόμενοι τὸν βασιλέα. ὁ δὲ
βασιλεὺς εἰσέρχεται τὴν μέσην πύλην πρὸς τὸν ναὸν τοῦ Κυ-
ρίου, καὶ μένουσιν ἐκεῖ πατρίκιοι καὶ στρατηγοὶ, ὑπερευχόμε-
νοι καὶ αὐτοὶ ὁμοίως. τοῦ δὲ βασιλέως εἰσελθόντος τὴν χαλ-
κῆν πύλην τοῦ Κυρίου, εὐθέως κλείουσι τὰς θύρας οἱ τοῦ
κουβουκλείου καὶ ὑπερεύχονται τὸν βασιλέα, καὶ λαβόντος
τοῦ πραιποσίτου τὴν τιάραν ἀπὸ τῆς κεφαλῆς τοῦ βασιλέως,
εἰσέρχεται ὁ βασιλεὺς καὶ ἵσταται ἔμπροσθεν τῶν ἁγίων θυ-
ρῶν, ἅψας δὲ κηροὺς καὶ εὐξάμενος, διέρχεται διὰ τῶν δια- B
βατικῶν τοῦ Κυρίου καὶ εἰσέρχεται ἐν τῷ ἡμικυκλίῳ τοῦ τρι-
κόγχου. διελθὼν δὲ διὰ τῶν διαβατικῶν τῶν ἁγίων μ', εἰσέρ-

[R108] he goes into the Chrysotriklinos and all the members of the *koubouklelon* stand in the Chrysotriklinos and pray for the emperor, "May God guide your reign for many good years," and they go out.

It is necessary to know this, too, with how many receptions each of the factions receives the emperor in this procession. The *demokrates* of the Blues, that is, the *domestikos* of the *scholai*, with his Peratic deme of the Blues, holds three receptions. The *demokrates* of the Greens, that is, the *exkoubitos*, with his Peratic deme, holds two receptions. The demarch of the Blues, with the White deme, holds seven receptions. The demarch of the Greens, with the Red deme, holds 5 receptions. In all: 17 receptions.[1]

Book I, Chapter 18 [R108-114; V1,101-105; cod. & V: Chapter 27][2]

What it is necessary to observe on the feast and procession for the Holy Ascension of Christ our God[3]

All the archons go along to the Palace while it is still dark[4] in *skaramangia*. If the emperor commands that they go away by boat, according to custom, he straightaway boards the *chelandion* with whomever he commands, and goes away as far as the harbour of the Golden Gate. When he has disembarked there from his *chelandion*, at a command, an audience is indicated to the archons there through the *praipositos*. Moving away a little,

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1 This figure appears to be correct, but the distribution between the demes remains a problem.

2 Bury, "The ceremonial book," *EHR*, 22 (1907) 204, would not exclude the reign of Michael III as a possible date for this chapter; Vogt, *Comm.*, vol. 1, 129, prefers the reign of Basil I.

3 Celebrated on the Thursday 40 days after Easter.

4 Lit.: at night.

χεται ἐν τῷ χρυσοτρικλίνῳ, καὶ στάντες οἱ τοῦ κουβουκλείου ἅπαντες ἐν τῷ χρυσοτρικλίνῳ ὑπερεύχονται τὸν βασιλέα· „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους ὁ Θεὸς ἀγάγοι τὴν βασιλείαν ὑμῶν" καὶ ἐξέρχονται. (Ζ.) Δεῖ εἰδέναι καὶ τοῦτο, ἀνὰ πόσων δοχῶν δέχονται τὰ μέρη ἐν ταύτῃ τῇ· προελεύσει. ὁ δημο-
C *κράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν, μετὰ τοῦ περατικοῦ αὐτοῦ δήμου τῶν Βενέτων δέχεται δοχὰς τρεῖς· ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ὁ ἐκσκούβιτος, μετὰ τοῦ περατικοῦ αὐτοῦ δήμου δέχεται δοχὰς δύο. ὁ δήμαρχος τῶν Βενέτων μετὰ τοῦ δήμου τοῦ λευκοῦ δέχεται δοχὰς ἑπτά. ὁ δήμαρχος τῶν Πρασίνων μετὰ τοῦ δήμου τοῦ ῥουσίου δέχεται δοχὰς ε΄. ὁμοῦ δοχῶν ιζ.*

ΚΕΦ. ιη΄.

Ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ καὶ προελεύσει τῆς ἁγίας Χριστοῦ
D **τοῦ Θεοῦ ἡμῶν ἀναλήψεως.**

Ms. 59. b *Προέρχονται ἅπαντες οἱ ἄρχοντες ἐννύχιοι ἐν τῷ παλατίῳ ἀπὸ σκαραμαγγίων, καὶ εἰ κελεύει ὁ βασιλεὺς ἀπελθεῖν διὰ τοῦ πλοὸς κατὰ συνήθειαν, εἰσέρχεται τάχιον εἰς τὸ χελάνδιον μεθ᾽ ὧν ἂν κελεύει, καὶ ἀπέρχεται μέχρι τοῦ βραχιαλίου τῆς χρυσῆς πόρτης, κἀκεῖσε ἐξελθὼν ἀπὸ τοῦ χελανδίου αὐτοῦ, δίδοται σιλέντιον διὰ τοῦ πραιποσίτου ἀπὸ κελεύσεως τοῖς ἐκεῖσε ἄρχουσι, καὶ ὑπεξελθόντες μικρὸν ἵσταν-*

[R109] the archons of the *koubouklelon,* wearing true-purple *sagia,* stand in the form of a circle and the emperor goes into the middle of them and is crowned by the *praipositos*, so as not, as previously mentioned, in any circumstances to be crowned in front of non-eunuchs. For this reason the archons of the *kouboukleion* previously mentioned stand forming a circle.

Then the emperor rides from there in a *skaramangion* with gold *clavi*, and goes through the field which is there and the area beside the wall, and goes away as far as the gate which leads out opposite the spring.[1] The *domestikos* of the *noumera,* wearing a true-purple *sagion* and holding a censer, receives him there outside the said gate. **[V1,102]** From there he goes away as far as the Church of the All-holy Theotokos of the Spring, and before the emperor goes in the outer door, the patricians and the whole senate proceed on foot and, escorted by them, the emperor, only he on horseback, goes in as far as the atrium. Getting off his horse there, he goes in through the right-hand door of the atrium which leads inside, and patricians remain there outside the door of the spiral stairway. The emperor, escorted by the archons of the *kouboukleion*, goes up via the said stairway and, going through the narrow hall where the lunch is also held on the said day, and through the small robing-room,[2] he goes into the bedchamber.

Having removed his imperial crown with the help of the *praipositos*, the emperor remains there

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1 i.e. the Gate of the Spring (Pege) in the Theodosian land walls, today the Silivri Kapisi. The spring is some 500 metres outside the wall.

2 The use of the diminutive form of μητατώριον here may be purely stylistic; likewise at R548.17 & R553.6.

ται οἱ ἄρχοντες τοῦ κουβουκλείου, φοροῦντες σαγία ἀληθινά, κυκλικῷ τῷ σχήματι· καὶ εἰσέρχεται ὁ βασιλεὺς μέσον Ed. L. 63 αὐτῶν καὶ στέφεται ὑπὸ τοῦ πραιποσίτου διὰ τὸ ὅλως ὡς ἀνωτέρω εἴρηται, ἔμπροσθε βαρβάτων μὴ στέφεσθαι· ἕνεκα γὰρ ταύτης τῆς αἰτίας τὴν κυκλικὴν στάσιν ἐκτελοῦσιν οἱ προῤῥηθέντες ἄρχοντες τοῦ κουβουκλείου. καὶ εἶθ' οὕτως ἱππεύει ἀπὸ τῶν ἐκεῖσε ἀπὸ σκαραμαγγίου χρυσοκλάβου καὶ διέρχεται διὰ τοῦ ἐκεῖσε ὄντος λειμῶνος καὶ τοῦ παρατειχίου, καὶ ἀπέρχεται μέχρι τῆς ἐξαγούσης πόρτης ἀπέναντι τῆς πηγῆς, καὶ δέχεται αὐτὸν ἐκεῖσε ἔξω τῆς αὐτῆς πόρτης ὁ δομέστικος τῶν νουμέρων, φορῶν σαγίον ἀληθινὸν, βαστάζων καὶ θυμιατόν. καὶ ἀπὸ τῶν ἐκεῖσε ἀπέρχεται μέχρι τῆς παναγίας Θεοτόκου τῆς πηγῆς, καὶ πρὸ τοῦ εἰσελθεῖν τὸν βασιλέα τὴν ἔξω πύλην πεζεύουσιν οἵ τε πατρίκιοι B καὶ ἡ σύγκλητος ἅπασα, καὶ δηριγευόμενος ὑπ' αὐτῶν ὁ βασιλεὺς, ἔφιππος αὐτὸς μόνος, εἰσέρχεται μέχρι τοῦ λουτῆρος, καὶ κατελθὼν ἐκεῖσε τοῦ ἵππου, εἰσέρχεται διὰ τῆς εἰσαγούσης πύλης δεξιᾶς τοῦ λουτῆρος, καὶ μένουσιν ἐκεῖσε πατρίκιοι ἔξω τῆς πύλης τοῦ κοχλιοῦ. ὁ δὲ βασιλεὺς δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, ἀνέρχεται διὰ τοῦ αὐτοῦ κοχλιοῦ, καὶ διελθὼν διὰ τοῦ στενοῦ τρικλίνου, ἐν ᾧ καὶ τὸ ἄριστον τῇ αὐτῇ ἡμέρᾳ τελεῖται, καὶ διὰ C τοῦ μητατωρικίου, εἰσέρχεται ἐν τῷ κοιτῶνι. (B.) Ἀπαλλάξας Ms. 60. a δὲ τὸ στέμμα διὰ τοῦ πραιποσίτου, μένει ἐκεῖσε τὸν και-

[R110] waiting for the appointed time, and he changes into a white *divetesion*. When the time comes, the *praipositos*, having been informed by the master of ceremonies, goes in himself and informs the emperor, and when, at a command, an audience has been indicated through the master of ceremonies, the patricians go up via the same spiral stairway and go into the aforesaid narrow hall. The emperor, putting on a chlamys as is usual for him, goes out from the bedchamber and, escorted by the archons of the *koubоukleion*, goes away as far as the door of the aforesaid narrow hall and both the patricians and *strategoi*, in chlamyses with gold *tablia*, receive him there and fall down in obeisance. The *praipositos*, at a command, signals to the master of ceremonies, and he says, "If you please," and they pray, "For many good years." Escorted from there by both the archons of the *koubоukleion* and the senate, the emperor goes down the spiral stairway by which he had also gone up, and at the bottom of the stairway both the patricians and *strategoi,* **[V1,103]** together with the senate, again receive him. Again receiving a sign from the emperor, the *praipositos* signals to the silentiary and he says, "If you please," and they pray for the emperor, "For many good years." The emperor, escorted by them, goes out the door of the atrium while the master of ceremonies shouts the customary, "Careful, lord."[1]

Immediately the *demokrates* of the Blues, that is, the *domestikos* of the *scholai*,

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1 For the phrase see note 1 at R73.16.

ρὸν προσμένων, ἀλλάσσει δὲ λευκὸν διβητήσιον. καταλαβόντος δὲ τοῦ καιροῦ, καὶ δηλωθεὶς ὁ πραιπόσιτος παρὰ τοῦ τῆς καταστάσεως, αὐτὸς εἰσελθὼν δηλοῖ τῷ βασιλεῖ, καὶ δοθέντος σιλεντίου ἀπὸ κελεύσεως διὰ τοῦ τῆς καταστάσεως, ἀνέρχονται οἱ πατρίκιοι διὰ τοῦ αὐτοῦ κοχλιοῦ καὶ εἰσέρχονται ἐν τῷ προειρημένῳ στενῷ τρικλίνῳ. ὁ δὲ βασιλεὺς περιβαλλόμενος χλανίδα, ὡς εἴθισται αὐτῷ, ἐξέρχεται ἐκ τοῦ κοιτῶνος, καὶ δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, ἀπέρχεται μέχρι τῆς πύλης τοῦ προλεχθέντος στενοῦ τρικλίνου, καὶ δέχονται αὐτὸν ἐκεῖσε οἵ τε πατρίκιοι καὶ
D *στρατηγοὶ ἀπὸ χρυσοτάβλων χλανιδίων, καὶ πεσόντες, νεύει ὁ πραιπόσιτος ἀπὸ κελεύσεως τῷ τῆς καταστάσεως καὶ λέγει „κελεύσατε·" αὐτοὶ δὲ ὑπερεύχονται „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." καὶ δηριγευόμενος ἀπὸ τῶν ἐκεῖσε ὑπό τε τῶν ἀρχόντων τοῦ κουβουκλείου καὶ τῆς συγκλήτου, κατέρχεται δι' οὗ καὶ ἀνῆλθε κοχλιοῦ, καὶ δέχονται πάλιν ἐν τῷ πληρώματι τοῦ κοχλιοῦ οἵ τε πατρίκιοι καὶ στρατηγοὶ ἅμα τῇ συγκλήτῳ, καὶ πάλιν λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τῷ σιλεντιαρίῳ, κἀκεῖνος λέγει „κελεύσατε·"*
Ed. L. 66 *αὐτοὶ δὲ ὑπερεύχονται τὸν βασιλέα „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." καὶ δηριγευόμενος ὑπ' αὐτῶν ὁ βασιλεύς, ἐξέρχεται τὴν πύλην τοῦ λουτῆρος, φωνοῦντος κατὰ τὸ σύνηθες τοῦ τῆς καταστάσεως τὸ „καπλάτε Δόμηνι," καὶ δέχεται εὐθέως ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος τῶν σχολῶν,*

[R111] receives him and, conducted by the master of ceremonies, hands the emperor rose-entwined crosses, and after a little the demarch of the Blues receives him and he, too, conducted by the master of ceremonies, hands the emperor crosses and sweet-smelling flowers as previously described, and immediately the notary of the said faction begins to recite the iambic verses for the feast. At the outer door the *demokrates* of the Greens, that is, the *domestikos* of the *exkoubitoi*, receives him and, conducted by the master of ceremonies, he, too, hands the emperor rose-entwined crosses and sweet-smelling flowers. Then the demarch of the Greens receives him and he, too, hands these to the emperor just like those before him.

Moving away a little from the reception of the Greens the emperor, escorted by those mentioned above, receives the religious procession and, having lit candles, prays before the precious cross and makes obeisance before both the undefiled Gospels and the said precious cross. Then both [the emperor and the patriarch] make obeisance before each other and, having kissed, the emperor turns back. Escorted by the archons of the *kouboukleion* and the patricians and *strategoi* and the senate, he goes ahead of the religious procession. Going in through the central door of the atrium, he goes into the narthex and sits on a chair waiting until the religious procession arrives **[V1,104]** with the patriarch. When the religious procession arrives, the emperor stands up and both [the emperor and the patriarch], having made obeisance and

καὶ ἐπιδίδωσι τῷ βασιλεῖ, κρατούμενος ὑπὸ τοῦ τῆς καταστάσεως, σταυροὺς ῥοδοπλόκους, καὶ μετ' ὀλίγον δέχεται ὁ δήμαρχος τῶν Βενέτων, κρατούμενος δὲ καὶ αὐτὸς ὑπὸ τοῦ τῆς καταστάσεως, ἐπιδίδωσι τῷ βασιλεῖ σταυροὺς καὶ ὀσφράδια, ὡς προείρηται, καὶ εὐθέως ἄρχεται ὁ νοτάριος τοῦ αὐτοῦ μέρους λέγειν τοὺς ἰάμβους τῆς ἑορτῆς. ἐν δὲ τῇ ἔξω πύλῃ δέχεται ὁ δημοκράτης τῶν Πρασίνων, ἤγουν ὁ δομέστικος τῶν ἐκσκουβίτων, ἐπιδίδωσι δὲ καὶ αὐτὸς τῷ βασιλεῖ, B κρατούμενος ὑπὸ τοῦ τῆς καταστάσεως, σταυροὺς ῥοδοπλόκους καὶ •ὀσφράδια. εἶτα δέχεται ὁ δήμαρχος τῶν Πρασίνων, ἐπιδίδωσι δὲ καὶ αὐτὸς τῷ βασιλεῖ ὡς καὶ οἱ πρὸ αὐτοῦ. Ms. 60.b *(Γ.) Καὶ μικρὸν ὑπεξελθὼν ὁ βασιλεὺς ἀπὸ τῆς δοχῆς τῶν Πρασίνων, δηριγευόμενος ὑπὸ τῶν ἀνωτέρω εἰρημένων, δέχεται τὴν λιτήν, καὶ ἅψας κηρούς, εὔχεται ἐν τῷ τιμίῳ σταυρῷ καὶ προσκυνεῖ τό, τε ἄχραντον εὐαγγέλιον καὶ αὐτὸν τὸν τίμιον σταυρόν. καὶ εἶθ' οὕτως προσκυνοῦσιν ἀμφότεροι ἀλλήλους, καὶ ἀσπασάμενοι, ὑποστρέφει ὁ C βασιλεύς, καὶ δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, πατρικίων τε καὶ στρατηγῶν καὶ τῆς συγκλήτου, διέρχεται ἔμπροσθεν τῆς λιτῆς, καὶ εἰσελθὼν διὰ τῆς μέσης πύλης τοῦ λουτῆρος, εἰσέρχεται ἐν τῷ νάρθηκι καὶ καθέζεται ἐπὶ σελλίου προσμένων, μέχρις ἂν καταλάβῃ ἡ λιτὴ μετὰ τοῦ πατριάρχου. καὶ καταλαβούσης τῆς λιτῆς, ἀνίσταται ὁ βασιλεύς, καὶ προσκυνήσαντες ἀμφότεροι καὶ*

[R112] kissed, go away and stand at the threshold of the imperial doors. Taking candles from the *praipositos*, the emperor prays there while the patriarch conducts the prayer for the Entrance of the divine liturgy. Having prayed, the emperor hands the candles to the *praipositos*, and he to the master of ceremonies, and when the patriarch has completed the prayer the emperor makes obeisance before the undefiled Gospels and the precious cross. He takes the hand of the patriarch and, escorted by all those mentioned previously, they both go through the middle of the church, both the emperor and the patriarch, and go along the right-hand side of the ambo into the solea, and the archons of the *kouboukleion* and the rest remain outside the solea, standing to either side. Having gone as far as the holy doors, the patriarch goes into the sanctuary while the emperor stands in front of the holy doors and, having lit candles, prays and hands them to the *praipositos*. Having made obeisance before the holy doors, he goes into the sanctuary and makes obeisance before the holy altar and places a purse on it. Going out from the sanctuary, with the usual escort he goes through the right-hand side of the church and goes up via the previously mentioned spiral stairway to the gallery, and having gone in he participates in the divine liturgy in the usual place.

At the time for the holy communion, at a command, the *praipositos* sends silentiaries and they summon

ἀσπασάμενοι ἀπέρχονται καὶ ἵστανται ἐν τῷ οὐδῷ τῶν βασιλικῶν πυλῶν, καὶ λαβὼν κηροὺς παρὰ τοῦ πραιποσίτου ὁ βασιλεὺς, εὔχεται ἐκεῖσε, ὁ δὲ πατριάρχης ἐκτελεῖ τὴν εὐχὴν τῆς εἰσόδου τῆς θείας λειτουργίας. εὐξάμενος δὲ ὁ βασιλεὺς, D *ἐπιδίδωσι τοὺς κηροὺς τῷ πραιποσίτῳ, κἀκεῖνος τῷ τῆς καταστάσεως, καὶ τελέσαντος τοῦ πατριάρχου τὴν εὐχὴν, προσκυνεῖ ὁ βασιλεὺς τὸ ἄχραντον εὐαγγέλιον καὶ τὸν τίμιον σταυρὸν, καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ πατριάρχου καὶ δηριγευόμενος ὑπὸ τῶν προειρημένων πάντων, διέρχονται ἀμφότεροι μέσον διὰ τοῦ ναοῦ καὶ διὰ τῆς δεξιᾶς πλαγίας τοῦ ἄμβωνος, εἰσέρχονται ἀμφότεροι, ὅ, τε βασιλεὺς καὶ ὁ πατριάρχης, ἐν τῇ σωλέᾳ καὶ οἱ ἄρχοντες τοῦ κουβουκλείου, οἱ δὲ λοιποὶ μένουσιν ἔξω τῆς σωλέας ἑστῶτες ἔνθεν κἀκεῖσε.* Ed. L. 67 *ἐλθόντες δὲ μέχρι τῶν ἁγίων θυρῶν, ὁ μὲν πατριάρχης εἰσέρχεται εἰς τὸ θυσιαστήριον, ὅ, τε βασιλεὺς ἵσταται ἔμπροσθεν τῶν ἁγίων θυρῶν, καὶ ἅψας κηροὺς εὔχεται καὶ ἐπιδίδωσιν αὐτοὺς τῷ πραιποσίτῳ, καὶ προσκυνήσας τὰς ἁγίας θύρας, εἰσέρχεται εἰς τὸ θυσιαστήριον καὶ προσκυνεῖ τὴν* Ms. 61.a *ἁγίαν τράπεζαν καὶ ἐπιτίθησιν ἐπ' αὐτῇ ἀποκόμβιον, καὶ ἐξελθὼν ἐκ τοῦ θυσιαστηρίου, δηριγευόμενος ὑπὸ τῶν ἐξ ἔθους, διέρχεται διὰ τοῦ δεξιοῦ μέρους τοῦ ναοῦ καὶ ἀνέρχεται διὰ τοῦ προειρημένου κοχλιοῦ ἐν τοῖς κατηχουμενίοις, καὶ ἀπελθὼν τελεῖ ἐν τῷ εἰθισμένῳ τόπῳ τὴν θείαν λειτουργίαν. (Δ.) Καὶ ἐν τῷ καιρῷ τῆς θείας κοινωνίας ἀποστέλλει ὁ πραιπόσιτος ἀπὸ κελεύσεως σιλεντιαρίους, καὶ προσ-*

[R113] the patriarch, and he goes up via the said spiral stairway and, going through the gallery, goes away to the customary place, that is, where the portable altar is, and the emperor receives communion from the hands of the patriarch. Then **[V1,105]** the patriarch goes and stands at the portable altar, which is opposite the door [to the hall] in which the emperor lunches on the said day, and the usual archons receive communion there, and then the patriarch goes down for the completion of the divine liturgy. The emperor goes away through the hall in which he [customarily] lunches and goes into his bedchamber.

When the divine liturgy has been completed, at a command, silentiaries are sent by the *praipositos* and they summon the patriarch. The patriarch goes up, conducted by the silentiaries, via the previously mentioned spiral stairway and goes into the gallery, and while he waits there briefly, the *praipositos* goes in and informs the emperor. Having received a sign from the emperor, the *praipositos* goes out with the archons of the *kouboukleion*, and they summon the patriarch and he joins the emperor in the hall where the banquet has been prepared. When they have recited the liturgical verse, the patriarch moves away a little and takes off his *omophorion*, and likewise the emperor takes off his *sagion*. They both sit at the banquet and, after they have drunk once, the guests go in. Then the demesmen of both factions go in

καλοῦνται τὸν πατριάρχην, καὶ ἀνέρχεται διὰ τοῦ αὐτοῦ κο- B
χλιοῦ, καὶ διελθὼν διὰ τῶν κατηχουμενίων, ἀπέρχεται ἐν
τῷ συνήθει τόπῳ, ἔνθα καὶ τὸ ἀντιμίσιον, καὶ κοινωνεῖ ὁ βα-
σιλεὺς ἐκ τῶν τοῦ πατριάρχου χειρῶν, καὶ εἶθ' οὕτως ἀπέρ-
χεται ὁ πατριάρχης, καὶ ἵσταται ἐν τῷ ἀντιμισίῳ τῷ ὄντι
ἀπέναντι τῆς πύλης, ἐν ᾧ ἀριστᾷ τῇ αὐτῇ ἡμέρᾳ ὁ βασιλεύς,
καὶ κοινωνοῦσιν ἐκεῖσε οἱ συνήθεις ἄρχοντες, καὶ εἶθ' οὕτως
κατέρχεται ὁ πατριάρχης πρὸς τὸ ἐκτελέσαι τὴν θείαν λει-
τουργίαν. ὁ δὲ βασιλεὺς ἀπέρχεται διὰ τοῦ τρικλίνου, ἐν ᾧ
ἀριστᾷ, καὶ εἰσέρχεται ἐν τῷ κοιτῶνι αὐτοῦ. τελεσθείσης δὲ
τῆς θείας λειτουργίας, ἀποστέλλονται σιλεντιάριοι παρὰ τοῦ
πραιποσίτου ἀπὸ κελεύσεως, καὶ προσκαλοῦνται τὸν πατριάρ- C
χην. ὁ δὲ πατριάρχης ἀνέρχεται, κρατούμενος ὑπὸ τῶν σι-
λεντιαρίων, διὰ τοῦ προειρημένου κοχλιοῦ καὶ εἰσέρχεται ἐν
τοῖς κατηχουμενίοις, κἀκεῖσε μικρὸν προσμείναντος, εἰσέρχεται
ὁ πραιπόσιτος καὶ δηλοῖ τῷ βασιλεῖ, καὶ λαβὼν νεῦμα παρὰ τοῦ
βασιλέως, ἐξέρχεται μετὰ τῶν ἀρχόντων τοῦ κουβουκλείου, καὶ
προσκαλοῦνται τὸν πατριάρχην, καὶ ἑνοῦται τῷ βασιλεῖ ἐν
τῷ τρικλίνῳ, ἐν ᾧ καὶ τὸ κλητώριον ἡτοίμασται, καὶ εἰπόν-
των τὸν στίχον, ὑπεξέρχεται μικρὸν ὁ πατριάρχης καὶ ἐκβάλ-
λει τὸ ὠμοφόριον αὐτοῦ, ὡσαύτως καὶ ὁ βασιλεὺς ἐκβάλλει
τὸ σαγίον αὐτοῦ. καὶ καθέζονται ἀμφότεροι ἐν τῷ κλητω-
ρίῳ, καὶ πιόντων πρὸς ἅπαξ, εἰσέρχονται οἱ φίλοι, καὶ εἶθ' D
οὕτως εἰσέρχονται καὶ οἱ τῶν ἀμφοτέρων μερῶν δημῶται

[R114] to the atrium below, and while the emperor dines they perform the usual acclamations. When the dessert has gone in, the emperor distributes purses [to the guests], and when they receive these they pray and stand up. The emperor and the patriarch remain. Having drunk once, they stand up and the emperor puts on his *sagion* and the patriarch his *omophorion*. Then they recite the liturgical verse and make obeisance before each other, and the emperor goes away to his bedchamber and the patriarch to wherever he wishes.

Book I, Chapter 19 [R114-118; V1,106-109; cod. & V: Chapter 28][1]

What it is necessary to observe on the eve of the feast of St Elijah, and on the said feast[2]

In the afternoon, at about the seventh hour, the senate goes along in *skaramangia* to the [Covered] Hippodrome, and when the *papias* opens the Palace, the senate goes in through the Skyla and the Hall of Justinian and the Lausiakos Hall to the Chrysotriklinos, and from there it goes through and goes into the Church of the Most Holy Theotokos of the Pharos. The *papias* stands to the east at the porphyry marble slab, with the palace-stewards holding the imperial [candles].[3] When the senate goes through there the *papias* gives an imperial [candle] to each individual. When the senate goes into the Church of the Most Holy Theotokos the

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[1] The focus on St Elijah, the prophet, a saint favoured by Basil, and the references to the Nea Church and to Basil and Leo VI suggest a protocol dating first from the time of Leo, possibly when co-emperor with Basil. The reference to a portrait of Basil need not indicate that he was deceased and the description of Leo as "wise" could be a later insertion; Vogt, *Comm.*, vol. 1, 131, would attribute the chapter, however, to Constantine VII.

[2] July 19th, with the feast on the 20th; see, too, R189.12-14 & R776.13 - R778.23. SCHOLION: Note that this feast was initiated under the Christ-loving Basil (I).

[3] A noun must be supplied; Vogt, *Comm.*, vol. 1, 131, followed by *LBG*, suggests κηρία: candles.

κάτω ἐν τῷ λουτῆρι, καὶ ἀριστῶντος τοῦ βασιλέως, αὐτοὶ ἐκτελοῦσι τὰς συνήθεις ἀκτολογίας, καὶ ἡνίκα εἰσέλθῃ τὸ δούλκιον, ἀποστέλλει ὁ βασιλεὺς ἀποκόμβια, καὶ λαβόντες αὐτὰ, ὑπερεύχονται καὶ ἀνίστανται, καὶ μένει ὁ βασιλεὺς καὶ ὁ πατριάρχης. καὶ πιόντων πρὸς ἅπαξ, ἀνίστανται, καὶ περι-
Ms 61b *βάλλεται ὁ βασιλεὺς τὸ σαγίον αὐτοῦ, ὁ δὲ πατριάρχης τὸ ὠμοφόριον αὐτοῦ, εἶτα λέγουσι τὸν στίχον καὶ προσκυνοῦσιν*
Ed. L. 68 *ἀλλήλους, καὶ ὁ μὲν βασιλεὺς ἀπέρχεται ἐν τῷ κοιτῶνι αὐτοῦ, ὁ δὲ πατριάρχης, ὅπου βούλεται.*

ΚΕΦ. ιθ'.

Ὅσα δεῖ παραφυλάττειν τῇ παραμονῇ τοῦ ἁγίου Ἡλιοῦ, καὶ τῇ αὐτῇ ἑορτῇ.

Δείλης περὶ ὥραν ἑβδόμην προέρχεται ἡ σύγκλητος ἀπὸ σκαραμαγγίων εἰς τὸν ἱππόδρομον, καὶ ἀνοίγοντος τοῦ παπία, εἰσέρχεται ἡ σύγκλητος διὰ τῶν σκύλων καὶ τοῦ Ἰουστινια-νοῦ καὶ τοῦ λαυσιακοῦ εἰς τὸν χρυσοτρίκλινον, κἀκεῖθεν διέρχεται, καὶ εἰσέρχεται εἰς τὸν ναὸν τῆς ὑπεραγίας Θεοτό-
B *κου τοῦ φάρου. ὁ δὲ παπίας ἵσταται εἰς τὰς ἀνατολικὰς, εἰς τὸ πορφυροῦν μάρμαρον, μετὰ διαιταρίων βασταζόντων τὰ βασιλικὰ, καὶ τῆς συγκλήτου διερχομένης ἐκεῖσε, δίδωσιν ὁ παπίας ἐνὶ ἑκάστῳ ἀνὰ βασιλικοῦ. καὶ δὴ τῆς συγκλήτου εἰσερχομένης ἐν τῷ ναῷ τῆς ὑπεραγίας Θεοτόκου, ἀπάρχεται ἡ*

[R115] ritual of vespers begins, and when this is completed, around the time for the dismissal, a closing hymn, which Leo (VI) the very wise and good emperor composed, is chanted to the tune of the "Entombed with you." This is sung antiphonally by both the *kouboukleion* and the imperial clergy. After the conclusion of this psalmody, one small silver cross is handed by the emperor to each of the *magistroi, praipositoi*, proconsuls, patricians and holders of high office, **[V1,107]** and the patriarch is advised that the next day he should come and conduct the divine liturgy.

Early in the morning the whole senate changes into white chlamyses and the rulers change into purple *divetesia*. At about the second hour the rulers command the *praipositoi* to come in, and when they have gone in the rulers stand up and go into the vault of the Chapel of St Theodore, and there they put on their chlamyses and, going out, they sit, the senior emperor on the throne and the junior emperors to either side on gold chairs. When the *kouboukleion* has gone in as prescribed for Palm Sunday and they are standing in their particular order, that is, to right and left, the head of the *sakellion* and the heads of the hospices and heads of the homes for the aged bring before the emperor gold encrusted[1] crosses as prescribed. Then the whole order of *magistroi*, proconsuls, patricians, and holders of high office and others, whomever the rulers command, is led in in a line, and the emperor hands each

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[1] Lit.: gold-piled up, χρυσοστοιβάστους, a word otherwise unattested, meaning here probably either silver gilt or parcel-gilt.

*ἀκολουθία τοῦ λυχνικοῦ, καὶ ταύτης τελουμένης, περὶ τὴν ἀ-
πόλυσιν λέγεται ἀπολυτίκιον πρὸς τὸ „συνταφέντες σοι,"
ὅπερ ἐποίησε Λέων ὁ σοφώτατος καὶ ἀγαθὸς βασιλεύς. ἀντι-
φώνως δὲ τούτου ψαλλομένου ὑπό τε τοῦ κουβουκλείου καὶ
τοῦ βασιλικοῦ κλήρου, μετὰ τὴν ἀπόλυσιν τῆς τοιαύτης ψαλ-
μῳδίας ἐπιδίδοται τοῖς τε μαγίστροις, πραιποσίτοις, ἀνθυπά-
τοις, πατρικίοις τε καὶ ὀφφικιαλίοις παρὰ τοῦ βασιλέως ἀνὰ* C
*ἑνὸς ἀργυροῦ μικροῦ σταυροῦ· μηνύεται δὲ ὁ πατριάρχης,
ἵνα ἐλθὼν ἐπὶ τὴν αὔριον ἐπιτελέσῃ τὴν θείαν λειτουργίαν.
τῇ δὲ ἕωθεν ἀλλάσσει πᾶσα ἡ σύγκλητος ἀπὸ λευκῶν χλανι-
δίων· οἱ δὲ δεσπόται ἀλλάσσουσι τὰ πορφυρᾶ διβητήσια,
καὶ περὶ ὥραν δευτέραν κελεύουσιν οἱ δεσπόται εἰσελθεῖν
τοὺς πραιποσίτους, καὶ εἰσελθόντων, ἀνίστανται οἱ δεσπόται
καὶ εἰσέρχονται ἐν τῇ καμάρᾳ τοῦ ἁγίου Θεοδώρου, κἀκεῖσε
περιβάλλονται τὰς ἑαυτῶν χλανίδας. καὶ ἐξερχόμενοι καθέ-
ζονται, ὁ μὲν μέγας βασιλεὺς ἐπὶ τοῦ θρόνου, οἱ δὲ μικροὶ
ἔνθεν κἀκεῖθεν ἐν χρυσοῖς σελλίοις, τοῦ δὲ κουβουκλείου εἰσ-
ελθόντος κατὰ τὸν τύπον τῆς βαιοφόρου, καὶ εἰς τὴν οἰκεί-* Ms. 62. a
αν τάξιν στάντος, ἤγουν δεξιὰ καὶ ἀριστερά, ὅ,τε τοῦ σακελ- D
*λίου καὶ οἱ ξενοδόχοι καὶ γηροκόμοι, προσάγοντες τῷ βασιλεῖ
τοὺς κατὰ τύπον χρυσοστοιβάστους σταυρούς. καὶ εἶθ' οὕ-
τως εἰσάγεται στοιχηδὸν πᾶσα ἡ τάξις τῶν τε μαγίστρων, ἀν-
θυπάτων, πατρικίων καὶ ὀφφικιαλίων καὶ ἄλλων, ὧν ἂν κε-
λεύσωσιν οἱ δεσπόται, καὶ ἐπιδίδωσιν ὁ βασιλεὺς ἑνὶ ἑκάστῳ*

[R116] individual one cross each.

A move takes place, and they all go down into the narthex of the New Great Church and the rulers stand and wait for the patriarch. Then the *praipositoi* with a few of the *kouboukleion*, together with the *papias* and the *hetaireiarches*, go away and lead in the patriarch along with the metropolitans and the rest of his retinue. When the patriarch goes in through the passageways of the Triconch, he goes and sits in the vault of the Chrysotriklinos which is towards the Pantheon, and the *praipositoi* go in and announce to the rulers the **[V1,108]** arrival of the patriarch, and the rulers command that the patriarch be led in.[1] The *praipositoi* go out and lead him in, and the rulers kiss him as usual and go in with him privately, through the Long Gallery of the Bedchamber into the Church of the Most Holy Theotokos of the Pharos, and from there they go away to the Chapel[2] of St Elijah. The rulers stand in the narthex while the patriarch goes into the sanctuary, and after the usual prayer is completed the church-singers begin the *troparion*. The patriarch goes out from the sanctuary carrying the holy Gospels and goes to the imperial doors of the said chapel, that is to say, with the sub-deacon carrying the processional cross. The rulers take candles from the *praipositos*, and

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1 SCHOLION: Note that when the patriarch is about to go into the Palace the referendary informs the *papias*, and he advises the emperor. Then the emperor commands the *praipositoi* to come in and, going away, they lead in the patriarch,

2 The Chapel of St Elijah near the Church of the Theotokos of the Pharos is referred to as a chapel here and at R116.21, but as a church at R117. It is to be distinguished from the Chapel of St Elijah in the New Great Church referred to at R117.14.

Ed. L. 69 *τούτων ἀνὰ ἑνὸς σταυροῦ. (Β.) Καὶ γίνεται μεταστάσιμον, καὶ κατέρχονται πάντες ἐν τῷ νάρθηκι τῆς μεγάλης νέας ἐκκλησίας, οἱ δὲ δεσπόται ἀνιστάμενοι ἐκδέχονται τὸν πατριάρχην. οἱ οὖν πραιπόσιτοι μετὰ ὀλίγων τοῦ κουβουκλείου ἅμα τοῦ παπίου καὶ τοῦ ἑταιρειάρχου ἀπέρχονται καὶ εἰσάγουσι τὸν πατριάρχην μετὰ καὶ τῶν μητροπολιτῶν καὶ τῆς λοιπῆς αὐτοῦ τάξεως. καὶ τοῦ πατριάρχου εἰσερχομένου διὰ τῶν διαβατικῶν τοῦ τρικόγχου, ἔρχεται καὶ κάθηται ἐν τῇ καμάρᾳ τοῦ χρυσοτρικλίνου τῇ οὔσῃ πρὸς τὸ πάνθεον, οἱ δὲ πραιπόσιτοι εἰσερχόμενοι ἀναγγέλλουσιν τοῖς δεσπόταις τὴν τοῦ πατριάρχου ἄφιξιν, καὶ κελεύουσιν οἱ δεσπόται εἰσαχθῆναι τὸν πατριάρχην. οἱ δὲ πραιπόσιτοι* B *ἐξερχόμενοι εἰσάγουσιν αὐτὸν, καὶ δὴ τοῦτον οἱ δεσπόται κατὰ τὸ εἰωθὸς ἀσπαζόμενοι, εἰσέρχονται μετ' αὐτοῦ μυστικῶς διὰ τοῦ μάκρωνος τοῦ κοιτῶνος εἰς τὸν ναὸν τῆς ὑπεραγίας Θεοτόκου τοῦ φάρου, κἀκεῖθεν ἀπέρχονται ἐν τῷ εὐκτηρίῳ τοῦ ἁγίου Ἠλιοῦ, καὶ οἱ μὲν δεσπόται ἵστανται ἐν τῷ νάρθηκι, ὁ δὲ πατριάρχης εἰσέρχεται εἰς τὸ θυσιαστήριον, καὶ τῆς εἰωθυίας εὐχῆς τελουμένης, ἀπάρχονται οἱ ψάλται τὸ τροπάριον. ὁ δὲ πατριάρχης ἐξερχόμενος ἀπὸ τοῦ θυσιαστηρίου, βαστάζων τὸ ἅγιον εὐαγγέλιον, ἔρχεται εἰς τὰς βασιλικὰς πύλας τοῦ αὐτοῦ εὐκτηρίου, δηλονότι καὶ τοῦ ὑποδιακόνου βαστάζοντος τὸν λιτανικὸν σταυρόν. οἱ δὲ δεσπόται λαμβάνουσι παρὰ τοῦ πραιποσίτου κηρούς, καὶ διὰ τῆς τρια-*

[R117] with triple obeisance with the candles they give thanks to God, and they kiss the Gospels and the cross while being censed by the deacon.

The emperor, conducted by the patriarch, goes out from the chapel and going through the middle of the Church of the Most Holy Theotokos of the Pharos he goes out the door which leads onto the terrace. The rulers take processional candles from the *praipositoi* and go in procession through the middle of the terrace and the narrow passage of the single-leaved door, and go down the descent to the Boukoleon. Turning right, they go down to the narthex of the said New Great Church - all the members of the senate are standing there - and the usual ecclesiastical ritual for the Entrance takes place. When the rulers go in with the patriarch as usual into the sanctuary of the Chapel of St Elijah of the said New Church, the patriarch goes in ahead while the rulers, standing outside the holy doors, take candles from the *praipositoi* and with triple obeisance give thanks to God. Then going into the sanctuary **[V1,109]** they first kiss the holy doors, then the cloth of the holy altar and the sheepskin of the holy prophet[1] which is kept there, and after placing a purse on the holy altar they go through the bemas, lighting candles at each particular bema and kissing the altar-cloths as usual. Going through the

[1] St Elijah.

σῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ καὶ ἀσπάζονται τὸ εὐαγγέλιον καὶ τὸν σταυρὸν, θυμιώμενοι C *ὑπὸ τοῦ διακόνου. (Γ.) Καὶ παρακρατούμενος ὁ βασιλεὺς* Ms. 62. b *ὑπὸ τοῦ πατριάρχου, ἐξέρχεται ἀπὸ τῆς ἐκκλησίας, καὶ διερχομένου αὐτοῦ μέσον τοῦ ναοῦ τοῦ φάρου, καὶ ἐξιόντος τὴν πύλην τὴν ἐξάγουσαν ἐπὶ τὸν ἡλιακὸν, λαμβάνουσιν οἱ δεσπόται παρὰ τῶν πραιποσίτων κηρία λιτανίκια καὶ διέρχονται λιτανεύοντες διὰ μέσου τοῦ ἡλιακοῦ καὶ τοῦ στενωποῦ τοῦ μονοθύρου, κατέρχονται τὸ καταβάσιον τοῦ βουκολέοντος, καὶ ἐκνεύοντες δεξιᾷ, κατέρχονται πρὸς τὸν νάρθηκα τῆς νέας μεγάλης ἐκκλησίας, (ἐκεῖσε γὰρ ἵστανται ἅπαντες οἱ τῆς συγκλήτου,) καὶ γίνεται ἡ εἰωθυῖα ἐκκλησιαστικὴ ἀκολουθία τῆς* D *εἰσόδου. τῶν δὲ δεσποτῶν κατὰ τὸ εἰωθὸς εἰσιόντων μετὰ τοῦ πατριάρχου εἰς τὸ θυσιαστήριον τοῦ εὐκτηρίου τοῦ ἁγίου Ἠλιοῦ τῆς αὐτῆς νέας ἐκκλησίας, ὁ μὲν πατριάρχης προεισέρχεται, οἱ δὲ δεσπόται, ἱστάμενοι ἔξωθεν τῶν ἁγίων θυρῶν, λαμβάνουσι κηροὺς ἀπὸ τῶν πραιποσίτων, καὶ διὰ* Ed. L. 70 *τῆς τρισσῆς προσκυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ. εἶτα εἰσερχόμενοι ἐν τῷ θυσιαστηρίῳ, ἐν πρώτοις μὲν ἀσπάζονται τὰ ἅγια θύρα, εἶτα τὴν τῆς ἁγίας τραπέζης ἐνδυτὴν καὶ τὴν ἐκεῖσε ἀποκειμένην τοῦ ἁγίου προφήτου μηλωτὴν, καὶ τιθέντες ἀποκόμβιον ἐπὶ τῆς ἁγίας τραπέζης, διέρχονται διὰ τῶν βημάτων, ἅπτοντες κηροὺς καθ' ἓν ἕκαστον βῆμα, ἀσπαζόμενοι κατὰ τὸ εἰωθὸς τὰς ἐνδυτάς. καὶ διερχόμενοι διὰ τοῦ*

[R118] said women's section they light candles at the portrait of Basil, the Christ-loving ruler, and immediately taking leave of the patriarch, they go into the oratory there. From there they go out into the narthex facing the sea, where the chairs stand and the curtain is hung, and they change out of their chlamyses and stand and wait for the reading of the holy Gospel. Then, taking candles from the *praipositoi*, they listen to the holy Gospel. After the conclusion of the prayer of supplication they sit, and the steward of the table, along with the *atriklinai*, brings in the banquet list and the senior emperor determines it. Then the rulers go privately via the said narthex, and the private way up there, and along the topmost terrace of the said narthex, and the rulers go into the [Sacred] Palace.

Note that for this feast the rulers sit at the table in ceremonial dress.

Book I, Chapter 20 [R118-121; V1,110-112; cod. & V: Chapter 29][1]

The dedication of the New Church[2] on May 1st: what it is necessary to observe on the feast of the dedication of the New Great Church (the Nea)[3]

One day before, the rulers give the command to the *praipositoi* for all the

[1] The protocol for this feast would have been developed shortly after the inauguration of the church in 880.

[2] Often referred to in the scholarly literature as the Nea Church, "new" in Greek, it was built by Basil I in the Palace and dedicated on 1st May 880 to Christ, the Theotokos, the archangels Michael and Gabriel, to St Elijah and St Nicholas; *ODB*.

[3] SCHOLION: Note that this feast, too, was initiated under the ruler Basil.

αὐτοῦ γυναικίτου, ἅπτουσι κηροὺς εἰς τὴν εἰκόνα Βασιλείου τοῦ φιλοχρίστου δεσπότου, καὶ εὐθέως ἀποχαιρετίζοντες τὸν πατριάρχην, εἰσέρχονται ἐν τῷ ἐκεῖσε προσευχαδίῳ, κἀκεῖθεν ἐκβαίνοντες εἰς τὸν πρὸς τὴν θάλασσαν νάρθηκα, ἐν ᾧ καὶ B τὰ σελλία ἵστανται καὶ τὸ βῆλον κρέμαται, ἀπαλλάσσουσι τὰς ἑαυτῶν χλανίδας, καὶ ἵστανται ἐκδεχόμενοι τὴν τοῦ ἁγίου εὐαγγελίου ἀνάγνωσιν, εἶθ' οὕτως λαμβάνοντες κηροὺς παρὰ τῶν πραιποσίτων, ἀκούουσι τοῦ ἁγίου εὐαγγελίου. μετὰ δὲ τὴν ἀπόλυσιν τῆς ἐκτενοῦς καθέζονται, καὶ εἰσάγει ὁ τῆς Mi. 63 a τραπέζης μετὰ καὶ τῶν ἀρτοκλινῶν τὸ κλητώριον, καὶ στοιχεῖ αὐτὸ ὁ μέγας βασιλεύς, καὶ εἶθ' οὕτως οἱ δεσπόται διέρχονται μυστικῶς διὰ τοῦ αὐτοῦ νάρθηκος καὶ τοῦ ἐκεῖσε μυστικοῦ ἀναβασίου, καὶ διὰ τοῦ ἀνωτάτου ἡλιακοῦ τοῦ αὐτοῦ νάρθηκος εἰσέρχονται οἱ δεσπόται εἰς τὸ παλάτιον. ἰστέον, ὅτι ταύτῃ τῇ ἑορτῇ μετὰ τῶν ἀλλαξίμων καθέζονται C οἱ δεσπόται ἐπὶ τῆς τραπέζης.

ΚΕΦ. κ'.

Μηνὶ Μαΐῳ α' τὰ ἐγκαίνια τῆς νέας, ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ τῶν ἐγκαινίων τῆς νέας μεγάλης ἐκκλησίας.

Πρὸ μιᾶς ἡμέρας κελεύουσιν οἱ δεσπόται τοῖς πραιποσίτοις, προελθεῖν ἐπὶ τῇ αὔριον μετὰ ἀλλαξίμων πᾶσαν τὴν

[R119] senate to go along on the next day in ceremonial dress, and early in the morning, at about the second hour, the rulers command the *praipositoi* to go in. When these go in, along with a few of the *kouboukleion*, they go away together with the *papias* and the *hetaireiarches* and lead in the patriarch along with the metropolitans and the rest of his retinue.[1] When the patriarch goes in through the passageways of the Triconch he goes and sits in the vault <of the Chrysotriklinos which is towards the Pantheon. The *praipositoi* go in and announce to the rulers the arrival of the patriarch, and the rulers immediately stand up and go into the vault>[2] of the Chapel of St Theodore. They put on their chlamyses there and, going out, stand outside the curtain of the said vault. The *praipositoi* go out and lead in the patriarch, and the rulers, **[V1,111]** kissing him as usual, sit with him in the Chrysotriklinos for a little while. Immediately a move takes place and the *magistroi* and proconsuls and patricians and the rest of the senators go down into the narthex of the New Great Church. Meanwhile all of the *kouboukleion* go via the Horologion and the Chrysotriklinos and the vault of the Pantheon and the Phylax, and going out beyond the single-leaved door they depart to the Church of the Most Holy Theotokos of the Pharos. The rulers, standing up, go in privately with the patriarch through the Long Gallery of the Bedchamber to the Church of the Most Holy Theotokos of the Pharos. The rulers stand in the narthex while the patriarch goes into the sanctuary, and when the usual prayer is completed

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1 SCHOLION: Note that the referendary informs the *papias* of the patriarch's arrival.

2 To fill a lacuna in the ms. after "in the vault", the lines have been supplied, following Vogt, from R122.8-12: <τοῦ Χρυσοτρικλίνου τῇ οὔσῃ πρὸς τὸ Πάνθεον. οἱ δὲ πραιπόσιτοι εἰσερχόμενοι ἀναγγέλουσι τοῖς δεσπόταις τὴν τοῦ πατριάρχου ἄφιξιν, καὶ εὐθέως ἀνίστανται οἱ δεσπόται καὶ εἰσέρχονται ἐν τῇ καμάρᾳ>.

σύγκλητον, καὶ τῇ ἕωθεν περὶ ὥραν δευτέραν κελεύουσιν οἱ
δεσπόται εἰσελθεῖν τοὺς πραιποσίτους, καὶ δὴ τούτων εἰσελ- D
θόντων μετὰ καὶ ὀλίγων τοῦ κουβουκλείου, ἀπέρχονται ἅμα
τοῦ παπία καὶ τοῦ ἑταιρειάρχου, καὶ εἰσάγουσι τὸν πατριάρ-
χην μετὰ καὶ τῶν μητροπολιτῶν καὶ τῆς λοιπῆς αὐτοῦ τά-
ξεως. καὶ τοῦ πατριάρχου εἰσερχομένου διὰ τῶν διαβατικῶν
τοῦ τρικόγχου, ἔρχεται καὶ κάθηται ἐν τῇ καμάρᾳ τοῦ ἁγίου
Θεοδώρου, κἀκεῖσε περιβάλλονται τὰς ἑαυτῶν χλανίδας, καὶ Ed. L. 71
ἐξερχόμενοι ἔξωθεν τοῦ βήλου τῆς αὐτῆς καμάρας ἵστανται.
οἱ δὲ πραιπόσιτοι ἐξερχόμενοι εἰσάγουσι τὸν πατριάρχην, οἱ
δὲ δεσπόται τοῦτον κατὰ τὸ εἰωθὸς ἀσπαζόμενοι, καθέζονται
μετ' αὐτοῦ ἐν τῷ χρυσοτρικλίνῳ μικρόν τι, καὶ εὐθέως γίνε-
ται μεταστάσιμον, καὶ οἱ μὲν μάγιστροι καὶ ἀνθύπατοι καὶ
πατρίκιοι καὶ λοιποὶ συγκλητικοὶ κατέρχονται ἐν τῷ νάρθηκι
τῆς νέας μεγάλης ἐκκλησίας, οἱ δὲ τοῦ κουβουκλείου ἅπαντες
διέρχονται διὰ τοῦ ὡρολογίου καὶ τοῦ χρυσοτρικλίνου καὶ
τῆς καμάρας τοῦ πανθέου καὶ τοῦ φύλακος, καὶ ἐκβαίνοντες
τὸ μονόθυρον, ἀπίασιν ἐν τῷ ναῷ τῆς ὑπεραγίας Θεοτόκου
τοῦ φάρου, καὶ οἱ μὲν δεσπόται ἀνιστάμενοι εἰσέρχονται με-
τὰ τοῦ πατριάρχου μυστικῶς διὰ τοῦ μάκρωνος τοῦ κοιτῶ- B
νος εἰς τὸν ναὸν τῆς ὑπεραγίας Θεοτόκου τοῦ φάρου, καὶ οἱ
δεσπόται ἵστανται ἐν τῷ νάρθηκι, ὁ δὲ πατριάρχης εἰσέρχε-
ται εἰς τὸ θυσιαστήριον, καὶ τῆς εἰωθυίας εὐχῆς τελουμένης,

[R120] the church-singers begin the *troparion*. The patriarch goes out from the sanctuary carrying the holy Gospels and goes to the imperial doors, that is to say, with the subdeacon carrying the processional cross. The rulers take candles from the *praipositoi* and with triple obeisance with the candles they give thanks to God and kiss both the Gospels and the cross while being censed by the deacon.

The emperor, conducted by the patriarch, goes out from the church, and when the rulers go out the door which leads out to the terrace, they take processional candles from the *praipositoi* and go in a religious procession through the middle of the terrace and the narrow passage of the single-leaved door and go down the descent to the Boukoleon. Turning right, they go down to the narthex of the New Church - the members of the senate are standing there - and the ritual of the Entrance for the consecration takes place. When the **[V1,112]** rulers go into the sanctuary with the patriarch as usual, the patriarch goes in ahead while the rulers, standing outside the holy doors, take candles from the *praipositoi* and with triple obeisance with the candles give thanks to God. Then going into the sanctuary they first kiss the holy doors, then the cloth of the holy altar, and after placing a purse on the holy altar, they go

Mi.63. b *ἀπάρχονται οἱ ψάλται τὸ τροπάριον· ὁ δὲ πατριάρχης ἐξερχόμενος ἀπὸ τοῦ θυσιαστηρίου, βαστάζων τὸ ἅγιον εὐαγγέλιον, ἔρχεται εἰς τὰς βασιλικὰς πύλας, δηλονότι τοῦ ὑποδιακόνου βαστάζοντος τὸν λιτανικὸν σταυρόν, οἱ δὲ δεσπόται λαμβάνουσι παρὰ τῶν πραιποσίτων κηροὺς, καὶ διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ, καὶ ἀσπάζονται τό,τε εὐαγγέλιον καὶ τὸν σταυρὸν, θυμιώμε-* C *νοι ὑπὸ τοῦ διακόνου.* (*B.*) *Καὶ παρακρατούμενος ὁ βασιλεὺς ὑπὸ τοῦ πατριάρχου ἐξέρχεται ἀπὸ τῆς ἐκκλησίας, καὶ ἐξιόντων τὴν πύλην τὴν ἐξάγουσαν εἰς τὸν ἡλιακὸν, λαμβάνουσιν οἱ δεσπόται παρὰ τῶν πραιποσίτων κηρία λιτανίκια, καὶ διέρχονται λιτανεύοντες διὰ μέσου τοῦ ἡλιακοῦ καὶ τοῦ στενωποῦ τοῦ μονοθύρου, καὶ κατέρχονται τὸ καταβάσιον τοῦ βουκολέοντος, καὶ ἐκνεύοντες δεξιᾷ, κατέρχονται πρὸς τὸν νάρθηκα τῆς νέας ἐκκλησίας, (ἐκεῖσε γὰρ ἵστανται οἱ τῆς συγκλήτου,) καὶ γίνεται ἡ ἀκολουθία τῆς εἰσόδου τῶν ἐγκαινίων. τῶν δὲ δεσποτῶν κατὰ τὸ εἰωθὸς εἰσιόντων μετὰ τοῦ πατρι-* D *άρχου εἰς τὸ θυσιαστήριον, ὁ μὲν πατριάρχης προεισέρχεται, οἱ δὲ δεσπόται, ἱστάμενοι ἔξωθεν τῶν ἁγίων θυρῶν, λαμβάνουσι τοὺς κηροὺς παρὰ τῶν πραιποσίτων καὶ διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ· εἶτα εἰσερχόμενοι ἐν τῷ θυσιαστηρίῳ, ἐν πρώτοις μὲν ἀσπάζονται τὰ ἅγια θύρια, εἶτα τὴν τῆς ἁγίας τραπέζης ἐνδυτὴν, καὶ τιθέντες ἀποκόμβιον ἐπὶ τῆς ἁγίας τραπέζης, διέρχονται*

[R121] through the bemas lighting candles at each particular bema and kissing the altar-cloths as usual. Going through the women's section they light candles at the portrait of Basil, the Christ-loving ruler, and immediately taking leave of the patriarch they go into the oratory there. From there they go out into the narthex facing the sea, where the chairs stand and the curtain is hung, and they change out of their chlamyses and stand and wait for the reading of the holy Gospel. Then, taking candles from the *praipositoi*, they listen to the holy Gospel. After the conclusion of the prayer of supplication they sit, and the steward of the table, along with the *atriklinai*, brings in the banquet list and the senior emperor determines it. Then the rulers go privately through the said narthex and the private way up and along the topmost terrace of the said narthex and go into the [Sacred] Palace.

It should be known that the feast of the Archangel Michael on November 8th is also conducted in accordance with the ceremonial and format for this feast.[1]

It is necessary to know that for this feast of the Archistrategos, this feast is held in the chapel of the church, that is, the Chapel of the Archistrategos.[2]

Book I, Chapter 21 [R121-24; V1,113-15; cod. & V: Chapter 30]

What it is necessary to observe for the feast and procession of St Demetrios[3]
One day before, the rulers give the command to the *praipositoi*

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1 SCHOLION: November 1st, the feast of the Archistrategos. (The scholion is omitted in Bonn; the text has the correct date, Nov. 8th; that of the scholion is incorrect.)

2 i.e. in the Chapel of the Archangel Michael in the New Church.

3 Feast day: Oct. 26th. This chapter describes first a procession to the Chapel of St Peter the Apostle which, like the Church of St Demetrios, was within the Sacred Palace.

διὰ τῶν βημάτων, ἅπτοντες κηροὺς καθ' ἕνα ἕκαστον βῆμα, ἀσπαζόμενοι κατὰ τὸ εἰωθὸς τὰς ἐνδυτὰς, καὶ διερχόμενοι διὰ τοῦ γυναικίτου, ἅπτουσι κηροὺς εἰς τὴν εἰκόνα Βασιλείου τοῦ φιλοχρίστου δεσπότου, καὶ εὐθέως ἀποχαιρετίζοντες τὸν Ed. L. 72 *πατριάρχην, εἰσέρχονται ἐν τῷ ἐκεῖσε προσευχαδίῳ, κἀκεῖθεν ἐκβαίνοντες εἰς τὸν πρὸς τὴν θάλασσαν νάρθηκα, ἐν ᾧ καὶ τὰ σελλία ἵστανται καὶ τὸ βῆλον κρέμαται, καὶ ἀπαλλάσσουσι τὰς ἑαυτῶν χλανίδας, καὶ ἵστανται ἐκδεχόμενοι τὴν τοῦ ἁγίου εὐαγγελίου ἀνάγνωσιν· εἶθ' οὕτως λαμβάνοντες κηροὺς παρὰ τῶν πραιποσίτων, ἀκούουσι τοῦ ἁγίου εὐαγγελίου. με-* Ms. 64. a *τὰ δὲ τὴν ἀπόλυσιν τῆς ἐκτενοῦς εὐχῆς καθέζονται, καὶ εἰσάγει ὁ τῆς τραπέζης μετὰ καὶ τῶν ἀρτοκλινῶν τὸ κλητώριον, καὶ στοιχεῖ αὐτὸ ὁ μέγας βασιλεύς. καὶ εἶθ' οὕτως οἱ δεσπόται διέρχονται μυστικῶς διὰ τοῦ αὐτοῦ νάρθηκος καὶ τοῦ μυστικοῦ ἀναβασίου, καὶ διὰ τοῦ ἀνωτάτου ἡλιακοῦ τοῦ* B *αὐτοῦ νάρθηκος εἰσέρχονται εἰς τὸ παλάτιον. χρὴ εἰδέναι, ὅτι κατὰ τὴν τάξιν ταύτης τῆς ἑορτῆς καὶ τὸν τύπον ἐπιτελεῖται καὶ ἡ ἑορτὴ τοῦ ἀρχιστρατήγου μηνὶ Νοεμβρίῳ η΄. εἰδέναι δὲ δεῖ, ὅτι ταύτῃ τῇ ἑορτῇ τοῦ ἀρχιστρατήγου ἐν τῷ εὐκτηρίῳ τοῦ ναοῦ, ἤγουν τοῦ ἀρχιστρατήγου, ἐπιτελεῖται ἡ τοιαύτη ἑορτή·*

ΚΕΦ. κα΄.

Ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ καὶ προελεύσει τοῦ ἁγίου Δημητρίου.

Πρὸ μιᾶς ἡμέρας κελεύουσιν οἱ δεσπόται τοῖς πραιποσί-

[R122] for the whole senate to go along on the next day in ceremonial dress, and early in the morning, at about the second hour, the rulers command the *praipositoi* to go in. When these have gone in, they go away with a few members of the *kouboukleion*, together with the *papias* and the *hetaireiarches*, and they lead in the patriarch along with the metropolitans and the rest of his retinue. When the patriarch goes in he goes in through the passageways of the Triconch and sits in the vault of the Chrysotriklinos which is towards the Pantheon. The *praipositoi* go in and announce to the rulers the arrival of the patriarch, and the rulers immediately stand up and go into the vault of the Chapel of St Theodore. They put on their chlamyses there and, going out, stand outside the curtain of the said vault. The *praipositoi* go out and lead in the patriarch, and the rulers, kissing him as usual, sit with him in the Chrysotriklinos for a little while. When they have prepared everything well the *praipositoi* go in and inform the rulers, and immediately the rulers, with the patriarch, stand up, and going out following the format usual for them, **[V1,114]** they go through the Tripeton and the Lausiakos Hall and the Hall of Justinian and the Skyla and the external passageways of Marcian, and go away to the chapel there of St Peter the Apostle.

Note that when the rulers go out from the Chrysotriklinos along with the patriarch, the eunuch *protospatharioi* stand opposite the

C τοῖς τοῦ προελθεῖν ἐπὶ τὴν αὔριον μετὰ ἀλλαξίμων τὴν σύγκλητον πᾶσαν, καὶ τῇ ἕωθεν περὶ ὥραν δευτέραν κελεύουσιν οἱ δεσπόται εἰσελθεῖν τοὺς πραιποσίτους, καὶ δὴ τούτων εἰσελθόντων, μετὰ ὀλίγων τοῦ κουβουκλείου ἀπέρχονται, ἅμα τοῦ παπία καὶ τοῦ ἑταιρειάρχου, καὶ εἰσάγουσι τὸν πατριάρχην μετὰ καὶ τῶν μητροπολιτῶν καὶ τῆς λοιπῆς αὐτοῦ τάξεως. καὶ τοῦ πατριάρχου εἰσερχομένου, διὰ τῶν διαβατικῶν τοῦ τρικόγχου εἰσέρχεται, καὶ κάθηται ἐν τῇ καμάρᾳ τοῦ χρυσοτρικλίνου τῇ οὔσῃ πρὸς τὸ πάνθεον. οἱ δὲ πραιπόσιτοι εἰσερχόμενοι ἀναγγέλλουσι τοῖς δεσπόταις τὴν τοῦ πατριάρχου ἄφιξιν, καὶ εὐθέως ἀνίστανται οἱ δεσπόται καὶ εἰσέρχονται ἐν τῇ καμάρᾳ τοῦ ἁγίου Θεοδώρου, κἀκεῖσε περιβάλλονται τὰς ἑαυτῶν χλανίδας, καὶ ἐξερχόμενοι ἔξωθεν τοῦ βήλου τῆς
D αὐτῆς καμάρας ἵστανται. οἱ δὲ πραιπόσιτοι ἐξερχόμενοι εἰσάγουσι τὸν πατριάρχην· οἱ δὲ δεσπόται τοῦτον κατὰ τὸ εἰωθὸς ἀσπαζόμενοι, καθέζονται μετ' αὐτοῦ ἐπὶ τοῦ χρυσοτρικλίνου μικρόν τι, καὶ ὅτε πάντα καλῶς εὐτρεπισθῶσιν, εἰσέρχονται οἱ πραιπόσιτοι δηλοῦντες τοῖς δεσπόταις, καὶ εὐθέως
Ms. 64.b ἀνίστανται οἱ δεσπόται μετὰ τοῦ πατριάρχου, καὶ ἐξερχόμενοι κατὰ τὸν εἰωθότα τούτοις τύπον, διέρχονται διὰ τοῦ τριπέτωνος καὶ τοῦ λαυσιακοῦ καὶ τοῦ Ἰουστινιανοῦ καὶ τῶν σκύλων καὶ τῶν ἔξω διαβατικῶν τοῦ Μαρκιανοῦ, καὶ ἀπέρχονται ἐν τῷ ἐκεῖσε εὐκτηρίῳ τοῦ ἁγίου ἀποστόλου Πέτρου.
Ed. L. 73 (*B.*) Ἰστέον, ὅτι, τῶν δεσποτῶν ἐξερχομένων ἀπὸ τοῦ χρυσοτρικλίνου μετὰ καὶ τοῦ πατριάρχου, ἵστανται ἀντικρὺ τῶν

[R123] silver doors of the Chrysotriklinos, as do the logothete of the post, along with the chief imperial secretary and the protonotary, while the members of the Chrysotriklinos are at the side of the Horologion.

Note that when the rulers go out the bronze doors to the Lausiakos Hall, the members of the *manglabion* and all the members of the *kouboukleion* receive them and escort the rulers from there.

Note that the *magistroi* and proconsuls and the holders of high office stand inside the Skyla, that is, at the far end of the Hall of Justinian, and when the rulers go through they fall down on the ground making obeisance before them. The rulers, as mentioned previously, go through as far as the Chapel of St Peter the Apostle and the patriarch goes into the sanctuary, and when the usual prayer has been completed, the church-singers begin the *troparion*. The patriarch goes out from the sanctuary carrying the holy Gospels and goes to the imperial doors of the said chapel, that is to say, with the subdeacon carrying the processional cross. The rulers take candles from the *praipositoi* and with triple obeisance give thanks to God and kiss both the Gospels and the cross while being censed by the deacon. Then the emperor, conducted by the patriarch, goes out from the church.

Note that when the religious procession goes out from the Chapel of St Peter, the church-singers chant the *troparion* of the martyr which Leo (VI), **[V1,115]** the very wise and good emperor, composed to the tune of the "You were humbly born," and when the religious procession goes

ἀργυρῶν πυλῶν τοῦ χρυσοτρικλίνου οἱ εὐνοῦχοι πρωτοσπαθά-
ριοι, ὅ,τε λογοθέτης τοῦ δρόμου μετὰ καὶ τοῦ πρωτοασηκρήτης
καὶ τοῦ πρωτονοταρίου, ἐπὶ δὲ τὸ μέρος τοῦ ὡρολογίου οἱ τοῦ
χρυσοτρικλίνου. ἰστέον, ὅτι, ἐξιόντων τῶν δεσποτῶν τὰς χαλ-
κᾶς πύλας πρὸς τὸν λαυσιακὸν, δέχονται οἱ τοῦ μαγλαβίου
καὶ οἱ τοῦ κουβουκλείου ἅπαντες, κἀκεῖθεν δηριγεύουσι τοὺς
δεσπότας. ἰστέον, ὅτι ἔνδον τῶν σκύλων, ἤγουν εἰς τὴν ἄ-
κραν τοῦ Ἰουστινιανοῦ, ἵστανται οἵ τε μάγιστροι καὶ ἀνθύ-
πατοι καὶ οἱ ὀφφικιάλιοι, καὶ τῶν δεσποτῶν διερχομένων, πί-
πτουσιν ἐπ' ἐδάφους, τούτους προσκυνοῦντες. οἱ δὲ δεσπό-
ται, καθὼς προείρηται, διέρχονται μέχρι τοῦ ἁγίου ἀποστόλου B
Πέτρου, ὁ δὲ πατριάρχης εἰσέρχεται εἰς τὸ θυσιαστήριον,
καὶ τῆς εἰωθυίας εὐχῆς τελουμένης, ἀπάρχονται οἱ ψάλται τὸ
τροπάριον. ὁ δὲ πατριάρχης ἐξερχόμενος ἀπὸ τοῦ θυσιαστη-
ρίου, βαστάζων τὸ ἅγιον εὐαγγέλιον, ἔρχεται εἰς τὰς βασιλι-
κὰς πύλας τοῦ αὐτοῦ εὐκτηρίου, δηλονότι καὶ τοῦ ὑποδιάκο-
νος βαστάζοντος τὸν λιτανικὸν σταυρόν. οἱ δὲ δεσπόται λαμ-
βάνουσι παρὰ τῶν πραιποσίτων κηροὺς καὶ διὰ τῆς τρισσῆς
προσκυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ, καὶ ἀσπάζονται τό,τε
εὐαγγέλιον καὶ τὸν σταυρὸν, θυμιώμενοι ὑπὸ τοῦ διάκονος,
καὶ παρακρατούμενος ὁ βασιλεὺς ὑπὸ τοῦ πατριάρχου, ἐξέρ-
χεται ἀπὸ τῆς ἐκκλησίας. ἰστέον, ὅτι, ἀπὸ μὲν τοῦ ἁγίου Πέ- C
τρου ἐξερχομένης τῆς λιτῆς, λέγουσιν οἱ ψάλται τὸ τροπάριον
τοῦ μάρτυρος πρὸς τὸ „λαθὼν ἐτέχθης," ὅπερ ἐποίησε Λέων
ὁ σοφώτατος καὶ ἀγαθὸς βασιλεὺς, εἰσερχομένης δὲ τῆς λιτῆς

[R124] into the Chrysotriklinos, they begin the *troparion* for the consecration, that is, the "Glory to you, Christ our God, pride of the apostles."

[The emperor], going [back] by the route by which he had gone there, goes through the middle of the Chrysotriklinos and goes out with the religious procession through the eastern doors. The *magistroi* and proconsuls and patricians and holders of high office stand opposite the Church of St Demetrios, that is, on the left-hand side, and the members of the *kouboukleion* towards the eastern [side] of the terrace, while the rulers with the patriarch are in the porch at the entrance to the church. When the usual ritual has been performed, that is, of the consecration, the Entrance takes place. The patriarch goes into the sanctuary while the rulers, going through the middle of the church, go out and stand in the *tetraseron* there[1] waiting for the reading of the Gospel. After the reading of the Gospel, going out the silver doors of the Long Gallery, they change out of their chlamyses and go in and sit in the Chrysotriklinos, as is usual for them, and after a little while dismissals are given. On the said day the rulers dine with the patriarch and the metropolitans and the senate, whomever they command.

Book I, Chapter 22 [R124-128; V1,116-18; cod. & V: Chapter 31]

What it is necessary to observe for the feast and procession of the Exaltation of the Precious Wood[2]

The members of the *kouboukleion*, patricians and *domestikoi*

[1] A room consisting of a triconch plus its central bay; Mango, *Art of the Byzantine Empire* (1972), 161, n. 54.

[2] This feast took place in Hagia Sophia on Sept. 14th; Mateos, *Typicon*, I (1962), 24-33. Two other ceremonies of adoration of the wood in *Cer.*: in the middle week of Lent (Bk I, Ch. 29 [V38], R161-R162 & Bk II, Ch. 11, R549-R550) and in July-Aug. when paraded through the City & Palace (Bk II, Ch. 8, R538-R541 & R723.17-22).

εἰς τὸ χρυσοτρίκλινον, ἀπάρχονται τὸ τροπάριον τῶν ἐγκαινί-
Ms.65. *αων, ἤγουν τὸ „δόξα σοι Χριστὲ ὁ Θεὸς, ἀποστόλων καύ-*
χημα." καὶ διερχόμενος, ὅθεν κἀκεῖσε ἀπῄει, διέρχεται διὰ
μέσον τοῦ χρυσοτρικλίνου, καὶ ἐξέρχεται μετὰ τῆς λιτῆς τὰς
ἀνατολικὰς πύλας, καὶ οἱ μὲν μάγιστροι καὶ ἀνθύπατοι καὶ
πατρίκιοι καὶ ὀφφικιάλιοι ἵστανται ἀντικρὺ τοῦ ναοῦ τοῦ ἁ-
γίου Δημητρίου, ἤγουν τοῦ ἀριστεροῦ μέρους, οἱ δὲ τοῦ κου-
βουκλείου κατὰ ἀνατολικὰς τοῦ ἡλιακοῦ· οἱ δὲ δεσπόται με-
D *τὰ τοῦ πατριάρχου ἐν τῷ προπυλαίῳ τῆς ἐκκλησίας, καὶ τῆς*
εἰωθυίας ἀκολουθίας τελεσθείσης, ἤγουν τῶν ἐγκαινίων· γί-
νεται ἡ εἴσοδος. καὶ ὁ μὲν πατριάρχης εἰσέρχεται εἰς τὸ θυ-
σιαστήριον, οἱ δὲ δεσπόται, διερχόμενοι μέσον τῆς ἐκκλησίας,
ἐξέρχονται καὶ ἵστανται ἐν τῷ ἐκεῖσε τετρασέρῳ, ἐκδεχόμενοι
τὴν τοῦ εὐαγγελίου ἀνάγνωσιν. μετὰ δὲ τὴν τοῦ εὐαγγελίου
ἀνάγνωσιν ἐξερχόμενοι τὰς ἀργυρᾶς τοῦ μάκρωνος πύλας,
ἀπαλλάσσουσι τὰς τούτων χλαμύδας, καὶ εἰσερχόμενοι καθέ-
ζονται ἐπὶ τοῦ χρυσοτρικλίνου, καθὼς εἴθισται αὐτοῖς, καὶ
Ed.L.74 *μετὰ μικρὸν δίδονται μίνσαι. τῇ αὐτῇ δὲ ἡμέρᾳ συνεστιῶν-*
ται τῷ πατριάρχῃ καὶ τοῖς μητροπολίταις καὶ τῇ συγκλήτῳ,
οἷς ἂν κελεύσωσιν.

ΚΕΦ. κβʹ.

Ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ καὶ προελεύσει τῆς ὑψώσεως τῶν τιμίων ξύλων.

Προέρχονται οἱ τοῦ κουβουκλείου, πατρίκιοί τε καὶ δο-

[R125] and all the rest of the archons go along in *skaramangia* to the Spatharikion at the ninth or tenth hour of the night.[1] When the emperor is about to go out, the door of the Spatharikion is opened and the archons of the *kouboukleion*, having gone in wearing their *sagia*, make obeisance before the emperor and, escorted by them, the emperor goes out. The patricians, together with the *domestikoi*, wait for the emperor outside the door of the Spatharikion. Likewise, too, the emperor's men, having made obeisance, go through ahead of the emperor. The emperor, escorted by both the *kouboukleion* and the emperor's men, goes through the Magnaura and its upper passageways and, going up via the wooden staircase, goes into the gallery of the Great Church.

Then, having lit candles and prayed, he makes a public appearance on the right-hand side. Then the archons of the *kouboukleion* change into ceremonial dress, the *koubikoularioi* into their *kamisia* only, and the patricians, their plain chlamyses. Then the emperor gives a command to the *praipositos* and the patriarch is summoned and, after sitting with the emperor for a little while, he goes out and proceeds to the Small Sekreton where the precious **[V1,117]** wood is kept and waits for the emperor. When the congregation begins the "Glory to God in the highest," the emperor goes away, escorted by the *kouboukleion,* for obeisance before the precious wood. Having made obeisance before the precious wood, he goes out to the Large Sekreton and the patriarch hands him a processional candle without drip-pan.

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1 i.e. just before dawn; likewise at R782.7.

μέστικοι καὶ οἱ λοιποὶ ἅπαντες ἄρχοντες ἀπὸ σκαραμαγγίων
ἐν τῷ σπαθαρικίῳ ὥραν ἐννάτην ἢ καὶ δεκάτην νυκτός· καὶ B
μέλλοντος τοῦ βασιλέως ἐξέρχεσθαι, ἀνοίγεται ἡ πύλη τοῦ
σπαθαρικίου, καὶ τῶν ἀρχόντων τοῦ κουβουκλείου εἰσελθόν-
των καὶ τὰ σαγία αὐτῶν φορούντων, προσκυνοῦσι τὸν βασι-
λέα, ὁ δὲ βασιλεὺς, δηριγευόμενος ὑπ' αὐτῶν, ἐξέρχεται. οἱ
δὲ πατρίκιοι ἅμα τῶν δομεστίκων ἐκδέχονται τὸν βασιλέα ἔξω
τῆς πύλης τοῦ σπαθαρικίου, ὡσαύτως καὶ οἱ βασιλικοὶ προσ-
κυνήσαντες διέρχονται ἔμπροσθεν τοῦ βασιλέως, ὁ δὲ βασι-
λεὺς δηριγευόμενος ὑπό τε τοῦ κουβουκλείου καὶ τῶν βασιλι-
κῶν, διέρχεται διὰ τῆς μαννaύρας καὶ τῶν ἀνωτέρων αὐτῆς
διαβατικῶν, καὶ διὰ τῆς ξυλίνης σκάλας ἀνελθὼν, εἰσέρχεται
ἐν τοῖς κατηχουμενίοις τῆς μεγάλης ἐκκλησίας, εἶθ' οὕτως ἅ- Ms.65.b
ψας κηροὺς καὶ εὐξάμενος, παρακύπτει ἐν τοῖς δεξιοῖς μέρε- C
σιν. ἔπειτα ἀλλάσσουσιν οἱ τοῦ κουβουκλείου ἄρχοντες, οἱ δὲ
κουβικουλάριοι τὰ καμίσια αὐτῶν καὶ μόνον, οἱ δὲ πατρί-
κιοι χλανίδια λιτὰ, εἶτα κελεύει ὁ βασιλεὺς τῷ πραιποσίτῳ,
καὶ προσκαλεῖται ὁ πατριάρχης, καὶ ὀλίγον μετὰ τοῦ βασι-
λέως καθεσθεὶς ἐξέρχεται, καὶ ἄπεισιν ἐν τῷ μικρῷ σεκρέ-
τῳ, ἔνθα πρόκειται τὰ τίμια ξύλα, ἐκδεχόμενος τὸν βασιλέα.
ἀρχομένης δὲ τῆς ἐκκλησίας τὸ „δόξα ἐν ὑψίστοις Θεῷ,"
ἀπέρχεται ὁ βασιλεὺς, δηριγευόμενος ὑπὸ τοῦ κουβουκλείου
εἰς προσκύνησιν τῶν τιμίων ξύλων, καὶ προσκυνήσας τὰ τί-
μια ξύλα, ἐξέρχεται ἐν τῷ μεγάλῳ σεκρέτῳ, καὶ ἐπιδίδωσιν
αὐτῷ ὁ πατριάρχης κηρίον λιτανίκιον ἄνευ φιαλίου. ἐν δὲ D

[R126] The patricians, together with the senate, holding candles without drip-pans, receive the emperor in the said Sekreton, but do not fall down in obeisance. Then the emperor, escorting the precious wood, with the archons of the *kouboukleion* and patricians and the entire senate, goes down through the great spiral stairway and, turning to the left-hand side, goes through the Didaskaleion where the dates for Easter have been inscribed and, going down the steps, goes in through the great door of the narthex and arrives and stands at the imperial doors. Handing the candle which he holds to the *praipositos*, and having taken others from him and prayed, he hands them to the *praipositos*, and the *praipositos* to the master of ceremonies. Then he takes his processional candle again from the *praipositos* and, after making obeisance before the undefiled Gospels, he goes with the patriarch through the middle of the church, and on the right-hand side of the ambo he goes in through the solea while the patricians stand at the solea and hold their candles.

The emperor, standing before the holy doors, hands his own candle to the *praipositos,* and having taken others from him and prayed, hands them to him and goes into the sanctuary. Having made obeisance before the precious wood, he goes out and then, turning back through the solea, he goes up to the third step of the ambo, or the fourth, and stands there holding the candle. The archons of the *kouboukleion* stand in the solea facing the emperor, and the

τῷ αὐτῷ σεκρέτῳ δέχονται τὸν βασιλέα οἱ πατρίκιοι ἅμα τῇ
συγκλήτῳ, βαστάζοντες κηρία ἄνευ φιαλίων, οὐ πίπτουσι δέ·
εἶτα ὁ βασιλεὺς μετὰ τῶν ἀρχόντων τοῦ κουβουκλείου καὶ
πατρικίων καὶ πάσης τῆς συγκλήτου, ὀψικεύων τὰ τίμια ξύ-
λα, κατέρχεται διὰ τοῦ μεγάλου κοχλιοῦ, καὶ ἐκκλίνας τὸ
εὐώνυμον μέρος, διέρχεται διὰ τοῦ διδασκαλείου, ἔνθα ἐπι-
γέγραπται τὰ πασχάλια, καὶ τὰ βάθρα κατελθὼν, εἰσέρχεται
διὰ τῆς μεγάλης πύλης τοῦ νάρθηκος, καὶ τὰς βασιλικὰς πύ-
λας καταλαβὼν, ἵσταται, ἐπιδοὺς τῷ πραιποσίτῳ κηρίον, ὅ-
Ed. L. 75 *περ κατέχει, καὶ ἕτερα παρ' αὐτοῦ λαβὼν καὶ εὐξάμενος,*
ἐπιδίδωσιν αὐτὰ τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος τῷ τῆς
καταστάσεως. ἔπειτα λαμβάνει τὸ λιτανίκιον αὐτοῦ πάλιν
παρὰ τοῦ πραιποσίτου, καὶ προσκυνήσας τὸ ἄχραντον εὐαγγέ-
λιον, διέρχεται μετὰ τοῦ πατριάρχου μέσον τοῦ ναοῦ, καὶ ἐν
τοῖς δεξιοῖς μέρεσι τοῦ ἄμβωνος εἰσέρχεται διὰ τῆς σωλέας,
τῶν πατρικίων ἑστώτων εἰς τὴν σωλέαν, καὶ βασταζόντων τὰ
αὐτῶν κηρία. (*B.*) *Ὁ δὲ βασιλεὺς ἔμπροσθεν τῶν ἁγίων θυ-*
ρῶν ἑστὼς, ἐπιδίδωσι τῷ πραιποσίτῳ τὸ ἴδιον κηρίον, καὶ
Ms. 66. a *ἕτερα παρ' αὐτοῦ λαβὼν καὶ εὐξάμενος, ἐπιδίδωσιν αὐτὰ αὐ-*
τῷ, καὶ εἰς τὸ θυσιαστήριον εἰσελθὼν, καὶ τὰ τίμια ξύλα
B *προσκυνήσας, ἐξέρχεται, εἶθ' οὕτως ὑποστρέψας διὰ τῆς σω-*
λέας, ἀνέρχεται τρίτον βάθρον τοῦ ἄμβωνος ἢ καὶ τέταρτον,
καὶ ἵσταται ἐκεῖσε, κρατῶν τὸ κηρίον· οἱ δὲ τοῦ κουβουκλείου
ἄρχοντες ἵστανται ἐν τῇ σωλέᾳ ἐνώπιον τοῦ βασιλέως, οἱ δὲ

[R127] eunuch *protospatharioi* stand to the left of the ambo [V1,118] towards the bench, and the members of the *manglabion*, further back than the eunuch *protospatharioi*, likewise on the right side of the ambo, so that no one may cross in front of the emperor.[1] When the patriarch has gone up with the precious wood into the ambo, the emperor hands his processional candle to the *praipositos* and, taking others for the prayer, stands with them until the patriarch has exalted [the wood] at the four sides of the ambo. Then the emperor hands the candles to the *praipositos* and the emperor and the patriarch both go down through the solea and go into the sanctuary. When the precious wood has been displayed and the emperor has prayed and made obeisance before the precious wood, he goes out through the side of the sanctuary and the patriarch accompanies him as far as the Chapel of the Holy Well. There they kiss each other and the emperor, with his procession, goes in through the small door of the Chalke where the faction of the Greens stands and makes the sign of the cross over the emperor until he has gone through, and it does nothing else. When the emperor has gone into the Chalke, the faction of the Blues receives him on the right-hand side of the hall and makes the sign of the cross over the emperor in the same manner as the Greens. Going through the Scholai and the Exkoubita, he goes away through the Consistory, and the senate waits there praying for the emperor, "For many good years." When he has gone through the Onopodion the master of ceremonies with the silentiaries receives him

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1 There were entrances through the balustrade to the solea as it passed around the ambo, that on the right side further back, towards the east than that on the left. Thus there were guards placed on the solea itself where it led to the western stairs of the ambo and at the approaches to the ambo from the left and right, perhaps suggesting crowd control with this relic on display. For a description and ground plan of the ambo and solea: Mainstone, *Hagia Sophia* (1988), 223; Fobelli, *Un tempio per Giustiniano* (2005), plate 35.

εὐνοῦχοι πρωτοσπαθάριοι ἐξ εὐωνύμου τοῦ ἄμβωνος εἰς τὸ σκάμνον, οἱ δὲ τοῦ μαγλαβίου ὀπίσω τῶν εὐνούχων πρωτοσπαθαρίων, ἴσον τοῦ ἀριστεροῦ μέρους τοῦ ἄμβωνος, διὰ τὸ μὴ διοδεύειν τινὰ ἐνώπιον τοῦ βασιλέως. τοῦ δὲ πατριάρχου ἀνελθόντος μετὰ τῶν τιμίων ξύλων εἰς τὸν ἄμβωνα, ἐπιδίδωσιν ὁ βασιλεὺς τὸ λιτανίκιον αὐτοῦ κηρίον τῷ πραιποσίτῳ, καὶ λαβὼν ἕτερα τῆς προσευχῆς, ἵσταται μετ' αὐτῶν, ἕως ἂν ὑψώσῃ ἐν τοῖς τέσσαρσι μέρεσι τοῦ ἄμβωνος. εἶτα C *ἐπιδοὺς ὁ βασιλεὺς τοὺς κηροὺς τῷ πραιποσίτῳ, κατέρχονται ἀμφότεροι διὰ τῆς σωλέας, ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης, καὶ εἰσέρχονται εἰς τὸ θυσιαστήριον, προτιθεμένων τῶν τιμίων ξύλων, καὶ τοῦ βασιλέως εὐξαμένου καὶ προσκυνήσαντος τὰ τίμια ξύλα, ἐξέρχεται διὰ τοῦ πλαγίου τοῦ θυσιαστηρίου, καὶ διασώζει αὐτὸν ὁ πατριάρχης μέχρι τοῦ ἁγίου φρέατος. κἀκεῖσε ἀλλήλους ἀσπασάμενοι, ὁ μὲν βασιλεὺς μετὰ τῆς προελεύσεως εἰσέρχεται διὰ τῆς μικρᾶς πύλης τῆς χαλκῆς, ἐν ᾗ ἵσταται μέρος τῶν Πρασίνων καὶ κατασφραγίζει τὸν βασιλέα, ἕως ἂν διέλθῃ, καὶ οὐδὲν ἕτερον ποιεῖ. τοῦ δὲ βασιλέως εἰσελθόντος εἰς τὴν χαλκῆν, δέχεται αὐτὸν μέρος* D *τῶν Βενέτων ἐν τῷ δεξιῷ μέρει τοῦ τρικλίνου, καὶ κατασφραγίζει τὸν βασιλέα, ὃν τρόπον καὶ οἱ Πράσινοι· τὰς δὲ σχολὰς καὶ τὰ ἐξκούβιτα διελθὼν, ἀπέρχεται διὰ τοῦ κονσιστωρίου, καὶ μένει ἡ σύγκλητος ἐκεῖσε, ὑπερευχομένη τὸν βασιλέα „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους," διελθόντα δὲ τὸν ὀνόποδα, δέχεται αὐτὸν ὁ τῆς καταστάσεως μετὰ τῶν σι-*

[R128] and they pray for the emperor, and the patricians at the Vestibule [of the Gold Hand], they too, do likewise. Going through the Hall of the Augousteus, he goes into the [Sacred] Palace, and immediately all the archons change and wait in *skaramangia*.

It should be known that on the said day a procession does not go in [to the Palace].

Book I, Chapter 23 [R128-36; V1,119-26; cod. & V: Chapter 32][1]

What it is necessary to observe for the feast and procession for the holy Incarnation of our God (Christmas Day)

Everyone goes along in ceremonial dress to the Hemicycle of the Apse, with the patricians and the members of the *kouboukleion* and those holding the highest offices wearing chlamyses. Some wear Tyrian purple and quince-yellow spangled chlamyses,[2] and the archons of the *kouboukleion* likewise wear Tyrian purple; others [wear chlamyses depicting] peacocks in conches and the rest [depicting] necklaces.[3] They serve in the said chlamyses until one day before the Eve of Epiphany.[4]

When the Palace opens the patricians and *strategoi* and the members of the *kouboukleion* go into the Hemicycle of the Apse, and likewise those who usually go in. When they have all gone into the Palace, the patricians, together with the *strategoi* and *domestikoi*, receive the emperor in the Hemicycle of the Apse, that is, of the Triconch, and all the members of the *kouboukleion* go in through the

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[1] Chapters 23 to 37 [V32-46], deal with religious feasts. Note the use of the Latin term *oration* at R131.12 and others at R136.10-12 for which see notes 1 & 2 at R69.18 & 21-22..

[2] For the otherwise unattested μηλινοκάθρυπτα, *LBG*: mit gelben Spiegeln (Pailletten); Vogt: le chlamyde ...avec des médallions vert-jaune. Tyrian chlamyses for the *kouboukleion* are listed at R641.16-17 as stored in the Palace.

[3] *LBG*, μαρζαύλια: necklaces. i.e. with woven designs of peacocks within conches or bead-edged medallions.

[4] i.e. January 4th.

λεντιαρίων, καὶ αὐτοὶ ὑπερευχόμενοι τὸν βασιλέα, οἱ δὲ πατρίκιοι εἰς τὸ στενὸν καὶ αὐτοὶ ὁμοίως ποιοῦσι. καὶ διελθὼν διὰ τοῦ αὐγουστέως εἰσέρχεται εἰς τὸ παλάτιον, καὶ εὐθέως Ms. 66. b ἀπαλλάσσουσιν οἱ ἄρχοντες πάντες, καὶ μένουσιν ἀπὸ σκαραEd. L. 76 μαγγίων. χρὴ δὲ εἰδέναι, ὅτι τῇ αὐτῇ ἡμέρᾳ προέλευσις οὐκ εἰσέρχεται.

ΚΕΦ. κγ'.

Ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ καὶ προελεύσει τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν κατὰ σάρκα γεννήσεως.

Προέρχονται ἅπαντες ἠλλαγμένοι ἐν τῷ ἡμικυκλίῳ τῆς ἀψίδος, φοροῦντες οἱ πατρίκιοι καὶ οἱ τοῦ κουβουκλείου καὶ οἱ τὰ πρῶτα ὀφφίκια κατέχοντες χλανίδια, οἱ μὲν τύρεα καὶ B μηλινοκάθρυπτα, ὁμοίως καὶ οἱ τοῦ κουβουκλείου τύρεα, οἱ δὲ ταῶνας κογχευτούς, ἕτεροι δὲ μαρζαύλια· καθυπουργοῦσι δὲ οἱ αὐτοὶ μετὰ τῶν αὐτῶν χλανιδίων μέχρι τῆς πρὸ μιᾶς ἡμερῶν παραμονῆς τῶν φώτων. τοῦ δὲ παλατίου ἀνοίξαντος, οἵ τε πατρίκιοι καὶ στρατηγοὶ καὶ οἱ τοῦ κουβουκλείου εἰσέρχονται εἰς τὸ ἡμικύκλιον τῆς ἀψίδος, ὡσαύτως καὶ οἱ ἐξ ἔθους εἰσερχόμενοι, καὶ πάντων ἐν τῷ παλατίῳ εἰσελθόντων, οἱ μὲν πατρίκιοι ἅμα τῶν στρατηγῶν τε καὶ δομεστίκων δέχονται τὸν βασιλέα ἐν τῷ ἡμικυκλίῳ τῆς ἀψίδος, ἤγουν τοῦ τρικόγχου· οἱ δὲ τοῦ κουβουκλείου ἅπαντες εἰσερχόμενοι διὰ τῶν

[R129] passageways of the Holy Forty Martyrs. From there the emperor, escorted by them, goes through the Palace of Daphne into the Chapel of the Holy Trinity. Having lit candles there, he goes out through the side of the bema and goes into the place where the relics of the saints are kept, and he lights candles there and likewise lights candles at the Baptistery, too, outside at the crosses. Then, passing through the Hall of the Augousteus, he goes into the Church of St Stephen **[V1,120]** and, having lit candles there, too, and prayed, he goes out and goes into his bedchamber and waits for the appointed time.

When the master of ceremonies has gone in and brought a directive to the *praipositos* that the time is near, the *praipositos* goes in and tells the emperor, and he goes out from his bedchamber and puts on his chlamys with the help of the *vestetores*. When they have gone out, he is crowned by the *praipositos* and goes out through the Hall of the Augousteus to the Vestibule [of the Gold Hand] where the non-eunuch *protospatharioi* stand outside the door to the left at the curtain. When the emperor is standing there with the archons of the *kouboukleion*, he signals to the *praipositos* and the *praipositos* gives a sign to the *ostiarios* at the curtain below, and the patricians go into the Vestibule with the *strategoi* and they make obeisance before the emperor. Having received a sign from the emperor, the *praipositos* says, "If you please."

Then the emperor, escorted[1] by the *kouboukleion* and both patricians and *strategoi*, <goes through>, and likewise the *vestetores* go through carrying the cross in front of

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1 Reading the participle δηριγευόμενος of the ms. rather than accepting Bonn's silent emendation to the verb δηριγεύεται. As suggested to Vogt by Grumel, a verb should be supplied, here: "goes through"; cf. R129.1-2. The present context would suggest that the emperor goes through the Vestibule of the Gold Hand.

διαβατικῶν τῶν ἁγίων μ΄. κἀκεῖθεν δηριγευόμενος ὑπ' αὐτῶν
ὁ βασιλεὺς διέρχεται διὰ τῆς δάφνης εἰς τὴν ἁγίαν τριάδα,
κἀκεῖσε κηροὺς ἅψας, ἐξέρχεται διὰ τῆς πλαγίας τοῦ βήμα- C
τος καὶ εἰσέρχεται, ἔνθα τὰ λείψανα τῶν ἁγίων ἀπόκεινται,
ἅπτων ἐκεῖσε κηρούς, ὡσαύτως ἅπτει κηροὺς καὶ εἰς τὸν βα-
πτιστῆρα ἔξω εἰς τοὺς σταυρούς. διοδεύων δὲ διὰ τοῦ αὐ-
γουστέως, εἰσέρχεται εἰς τὸν ἅγιον Στέφανον, ἅψας δὲ κά-
κεῖσε κηροὺς καὶ εὐξάμενος, ἐξέρχεται, καὶ εἰσέρχεται ἐν τῷ
κοιτῶνι αὐτοῦ, ἐκδεχόμενος τὸν καιρόν. τοῦ δὲ τῆς καταστά-
σεως εἰσελθόντος καὶ ἐνέγκαντος ἀπόκρισιν τῷ πραιποσίτῳ,
ὅτι ἤγγικεν ἡ ὥρα, εἰσέρχεται ὁ πραιπόσιτος, καὶ λέγει τῷ
βασιλεῖ, καὶ ἐξέρχεται ἀπὸ κοιτῶνος αὐτοῦ, καὶ τὴν χλανίδα
αὐτοῦ περιβαλλόμενος διὰ τῶν βεστητόρων, καὶ ἐξελθόντων
αὐτῶν, στέφεται ὑπὸ τοῦ πραιποσίτου καὶ ἐξέρχεται διὰ τοῦ D
αὐγουστέως εἰς τὸ στενόν, ἑστώτων πρωτοσπαθαρίων βαρβά-
των ἔξω τῆς πύλης ἐξ εὐωνύμων εἰς τὸ βῆλον, καὶ τοῦ βασι- Ms. 67. a
λέως ἐκεῖσε μετὰ τῶν ἀρχόντων τοῦ κουβουκλείου στάντος,
νεύει τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος δίδωσι νεῦμα τῷ ὀστια-
ρίῳ εἰς τὸ βῆλον κάτω, καὶ εἰσέρχονται οἱ πατρίκιοι εἰς τὸ στε-
νὸν μετὰ τῶν στρατηγῶν, καὶ προσκυνοῦσι τὸν βασιλέα, καὶ
λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, λέγει „κελεύ-
σατε." (B.) Εἶθ' οὕτως δηριγεύεται ὁ βασιλεὺς ὑπό τε τοῦ
κουβουκλείου, πατρικίων τε καὶ στρατηγῶν, ὡσαύτως καὶ οἱ
βεστήτορες, βαστάζοντες τὸν σταυρὸν, διέρχονται ἐνώπιον Ed. L. 77

[R130] the patricians and the senate for the whole procession. When the emperor has gone out the door of the dais,[1] that is, to the Onopodion, and is standing there, the patricians and the rest fall down again. The master of ceremonies stands in front, and the *praipositos* receives a sign from the emperor and signals to the master of ceremonies, and he says, "If you please." They all go down into the Consistory, and when the emperor is standing under the baldachin on the porphyry slab, all those previously mentioned, with all the senate, make obeisance, while a silentiary stands in front of the door. Then the emperor signals to the *praipositos*, and the *praipositos* **[V1,121]** to the silentiary, and he says, "If you please."

Imperial *spatharioi*, carrying the imperial arms, pass along behind the non-eunuch *protospatharioi* in each procession in this way, and they all go through the Exkoubita. Opposite, in front of the three doors of the Consistory, the clergy of the Church of the Lord stand holding a cross and censer, and the emperor, having made obeisance before the cross, as he usually does in a procession, goes through the Exkoubita escorted by the senate and the insignia acccording to their order,[2] to either side in front of the great cross. As the emperor is about to go through the great door of the Exkoubita, if there are *skribones* about to be appointed to this order, while the emperor stands in the middle of the doorway, the *domestikos* of the *exkoubitoi*

[1] This dais appears to be in the Onopodion.

[2] i.e. the imperial *spatharioi* and non-eunuch *protospatharioi* according to the insignia of their rank.

τῶν πατρικίων καὶ τῆς συγκλήτου δι' ὅλης τῆς προελεύσεως· τοῦ δὲ βασιλέως ἐξελθόντος τὴν τοῦ πουλπίτου πύλην, ἤγουν εἰς τὸν ὀνόποδα, καὶ στάντος αὐτοῦ ἐκεῖσε, αὖθις πεσόντες οἱ πατρίκιοι καὶ οἱ λοιποί, ἱσταμένου τοῦ τῆς καταστάσεως ἔμπροσθεν, λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τῷ τῆς καταστάσεως, καὶ λέγει „κελεύσατε", καὶ κατέρχονται πάντες εἰς τὸ κονσιστώριον, καὶ στάντος τοῦ βασιλέως ὑποκάτω τοῦ καμελαυκίου εἰς τὸν πορφυροῦν λίθον, προσκυνοῦσι πάντες οἱ προειρημένοι μετὰ πάσης τῆς συγκλήτου, ἑστῶτος καὶ σιλεντιαρίου ἔμπροσθεν τῆς πύλης. εἶτα
B νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος τῷ σιλεντιαρίῳ, κἀκεῖνος λέγει „κελεύσατε". τὸ δὲ βασιλικὸν ἅρμα βαστάζοντες σπαθάριοι βασιλικοὶ διοδεύουσιν ὄπισθεν τῶν βαρβάτων πρωτοσπαθαρίων ἐν ἑκάστῃ προελεύσει οὕτως, καὶ διέρχονται ἅπαντες διὰ τῶν ἐξκουβίτων. ἔμπροσθεν δὲ τῶν τριῶν πυλῶν τοῦ κονσιστωρίου ἀντικρὺ ἵσταται ὁ κλῆρος τοῦ κυρίου, βαστάζων σταυρὸν καὶ θυμιατόν, καὶ προσκυνήσας τὸν σταυρὸν ὁ βασιλεύς, ὡς εἴθισται αὐτῷ κατὰ προέλευσιν ποιεῖν, διέρχεται διὰ τῶν ἐξκουβίτων, δορυφορούμενος ὑπό τε τῆς συγκλήτου καὶ τῶν σκευῶν κατὰ τάξιν ἔμπροσθεν τοῦ μεγάλου σταυροῦ ἔνθεν κἀκεῖσε. τοῦ δὲ βασιλέως μέλλοντος τὴν μεγάλην πύλην τῶν ἐξκουβίτων διελθεῖν, εἰ μέν εἰσι
C σκρίβωνες μέλλοντες προβληθῆναι τῇ τάξει ταύτῃ, στάντος τοῦ βασιλέως μέσον τῆς πύλης, εἰσάγει ὁ δομέστικος τῶν ἐξκ-

[R131] and the master of ceremonies conduct and lead in the *skribon*. Taking the staff from the *praipositos*, the emperor gives it to the *skribon*. He then takes the staff and goes away and stands in his order.

When the emperor has gone down the great dais and gone into the Scholai, inside the door into the Rotunda where the cross stands and the members of the bureau of the logothete are, there too he lights candles. He stands in the vault of the Rotunda and if there are *kometes* about to be appointed, they are appointed as follows. The *domestikos* of the *scholai* and the master of ceremonies conduct the *komes* about to be appointed and lead him towards the emperor, and the emperor, taking a certificate[1] from the *praipositos*, hands it to him, and he goes away and stands in his order. Likewise if there are also *domestikoi* or *protiktores* about to be appointed, they are led to the emperor, conducted by the *domestikos* of the *scholai* and the master of ceremonies, and the emperor takes from the *kanikleios*[2] the diplomas, like those **[V1,122]** for the consuls, and hands them to those being appointed. Then they go away and stand in their order. The emperor goes through the Scholai and, having gone to the Fifth Schole, lights candles there at the cross, and when he is standing at the door of the Fifth Schole the Peratic deme <of the Blues, along with the *domestikos*>[3] of the *scholai*, receives him. The *domestikos* of the *scholai* hands a document to the emperor, and the emperor

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1 The Greek at ὠρατίωνα at line 12, translated "certificate", is apparently the Latin *oratio*.

2 i.e. the chartulary of the inkstand; also at R7.19 & R710.14.

3 Following the suggestion of Reiske printed in Bonn's *apparatus criticus*. Vogt retains the reading of the ms. and the Bonn text, "the Peratic deme of the *scholai* receives him," except for following Reiske in replacing "deme of the *scholai*" with "deme of the Blues".

κουβίτων καὶ ὁ τῆς καταστάσεως, κρατοῦντες τὸν σκρίβωνα. καὶ λαβὼν ὁ βασιλεὺς παρὰ τοῦ πραιποσίτου τὸ βεργίον, ἐπι- Ms. 67. b δίδωσι τῷ σκρίβωνι· εἶτα λαβὼν τὸ βεργίον, ἀπέρχεται καὶ ἵσταται ἐν τῇ τάξει αὐτοῦ. καὶ κατελθὼν τὸ μέγα πούλπιτον ὁ βασιλεὺς καὶ εἰς τὰς σχολὰς εἰσελθὼν ἔνδον τῆς πύλης εἰς τὸ στρόγγυλον, ἔνθα ὁ σταυρὸς ἵσταται καὶ οἱ τοῦ λογοθεσίου, ἅπτει κἀκεῖσε κηρούς, καὶ στὰς ἐν τῇ καμάρᾳ τοῦ στρογγύλου, εἰ μὲν εἰσὶ κόμητες οἱ μέλλοντες προβληθῆναι, προβάλλονται οὕτως. (Γ.) Κρατοῦσιν ὅ,τε δομέστικος τῶν D σχολῶν καὶ ὁ τῆς καταστάσεως τὸν μέλλοντα προβληθῆναι κόμητα, καὶ ἄγουσιν αὐτὸν πρὸς τὸν βασιλέα· ὁ δὲ βασιλεὺς λαβὼν παρὰ τοῦ πραιποσίτου ὠρατίωνα, ἐπιδίδωσιν αὐτῷ, ἀπέρχεται καὶ ἵσταται ἐν τῇ τάξει αὐτοῦ· ὁμοίως δὲ ἐὰν εἰσὶ καὶ δομέστικοι ἢ καὶ προτίκτωρες μέλλοντες προβληθῆναι, κρατούμενοι ὑπό τε τοῦ δομεστίκου τῶν σχολῶν καὶ τοῦ τῆς καταστάσεως, ἄγονται πρὸς τὸν βασιλέα, ὁ δὲ βασιλεὺς λαβὼν παρὰ τοῦ κανικλείου τὰ χαρτία, οἷα τῶν ὑπάτων, ἐπι- Ed. L. 78 δίδωσι τοῖς προβαλλομένοις, καὶ ἀπελθόντες ἵστανται ἐν τῇ τάξει αὐτῶν. ὁ δὲ βασιλεὺς διέρχεται διὰ τῶν σχολῶν, καὶ ἐν τῇ πέμπτῃ σχολῇ ἐλθών, ἅπτει ἐκεῖσε εἰς τὸν σταυρὸν κηρούς, καὶ στάντος αὐτοῦ ἐν τῇ τῆς πέμπτης σχολῆς πύλῃ, δέχεται αὐτὸν ὁ περατικὸς δῆμος τῶν σχολῶν καὶ ἐπιδίδωσι τῷ βασιλεῖ ὁ δομέστικος τῶν σχολῶν λιβελλάριον, ὁ δὲ βασι-

[R132] gives it to the *praipositos*, and the *praipositos* to the *koubikoularios*. When the *domestikos* and the master of ceremonies are standing in their place and the deme cheers the emperor, the *domestikos* of the *scholai* makes the sign of the cross with the coloured chlamys which he is wearing.

When the deme has completed the usual cheers the emperor goes through the Scholai and goes out the great door of the Chalke; then, passing along the Mese, he goes in through the Augoustaion. The rest of the receptions [follow], those of the Peratic deme of the Greens and of the [City] deme of the Blues <and of the [City] deme of the Greens>, and they cheer. The *demokrates* of the Greens and the two demarchs of the factions hand over their documents and make the sign of the cross and duly perform everything in the same way as the *domestikos* of the *scholai* did.

When the emperor goes inside the curtain in front of the narthex,[1] the *praipositos* takes the imperial crown from the emperor's head, and the emperor goes into the narthex and the patriarch receives him. Then, having made obeisance before each other and kissed, holding each other's hand they go through as far as the imperial doors. The emperor stands there and lights candles, and when the patriarch has completed the prayer for the Entrance for the divine liturgy, the emperor hands the candles to the *praipositos*, and the *praipositos* to the master of ceremonies. Having kissed the undefiled Gospels, the emperor **[V1,123]** goes in through the middle of the church and, going through the side of the ambo and the solea, he stands facing the holy doors. Having taken candles from the *praipositos* and prayed, he hands

[1] i.e. of Hagia Sophia.

λεὺς δίδωσι τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος κουβικουλαρίῳ, καὶ τοῦ δομεστίκου καὶ τοῦ τῆς καταστάσεως στάντων ἐν τῷ τόπῳ αὐτῶν, εὐφημοῦντος καὶ τοῦ δήμου τὸν βασιλέα, ὁ δομέστικος τῶν σχολῶν κατασφραγίζει μετὰ τῆς χροακῆς B *αὐτοῦ, ἧς φορεῖ χλανίδος. καὶ τοῦ δήμου ἐκτελέσαντος τὰς ἐξ ἔθους εὐφημίας, διέρχεται διὰ τῶν σχολῶν καὶ ἐξέρχεται τὴν μεγάλην πύλην τῆς χαλκῆς, εἶτα διοδεύων διὰ τῆς μέσης, εἰσέρχεται διὰ τοῦ αὐγουστίωνος. αἱ δὲ λοιπαὶ δοχαὶ τοῦ περατικοῦ δήμου τῶν Πρασίνων καὶ δήμου τῶν Βενέτων καὶ αὐτοὶ εὐφημοῦσι, καὶ ἐπιδιδόντες τὰ λιβελλάρια, ποιοῦντες καὶ σταυρία, ὁ δημοκράτης τῶν Πρασίνων καὶ οἱ δύο δήμαρχοι τῶν μερῶν ἐκτελοῦσιν ἅπαντα ἀκολούθως, ὃν τρόπον* M1.68. a *καὶ ὁ δομέστικος τῶν σχολῶν ἐξετέλεσε. (Δ.) Καὶ εἰσελθόντος τοῦ βασιλέως πρὸ τοῦ νάρθηκος ἔνδον τοῦ βήλου, λαμβάνει ὁ πραιπόσιτος τὸ στέμμα ἀπὸ τῆς κεφαλῆς τοῦ βασι-* C *λέως, εἰσέρχεται ὁ βασιλεὺς ἐν τῷ νάρθηκι, καὶ δέχεται αὐτὸν ὁ πατριάρχης, εἶτα προσκυνήσαντες ἀλλήλους καὶ ἀσπασάμενοι, κρατήσαντες ἀλλήλων τὰς χεῖρας, διέρχονται μέχρι τῶν βασιλικῶν πυλῶν, κἀκεῖσε στὰς ὁ βασιλεὺς ἅπτει κηρούς, καὶ τοῦ πατριάρχου ἐκτελέσαντος τὴν εὐχὴν τῆς εἰσόδου τῆς θείας λειτουργίας, ἐπιδίδωσι ὁ βασιλεὺς τῷ πραιποσίτῳ τοὺς κηρούς, καὶ ὁ πραιπόσιτος τῷ τῆς καταστάσεως. καὶ ἀσπασάμενος ὁ βασιλεὺς τὸ ἄχραντον εὐαγγέλιον, εἰσέρχεται μέσον διὰ τοῦ ναοῦ, καὶ διὰ τῆς πλαγίας τοῦ ἄμβωνος καὶ τῆς σωλαίας διελθών, ἵσταται ἐνώπιον τῶν ἁγίων θυρῶν, καὶ λαβὼν κηρία ἀπὸ τοῦ πραιποσίτου καὶ εὐξάμενος, ἐπιδί-*

[R133] them back to the *praipositos* and goes inside into the sanctuary and spreads two corporals on the holy altar, kissing two sacred chalices and two sacred patens and the swaddling-clothes[1] of the Lord. Then, taking a purse from the *praipositos*, the emperor places it on the holy altar, and goes out through the side of the bema and goes into the robing-room and lights candles there.

When the divine liturgy has been completed and the holy gifts are about to go through, the emperor goes out escorted by both the patricians and the rest of the archons. He goes down through the side of the church and goes away to where the candle stands which he is about to carry. When the emperor draws near to the place where his candle stands, the senate stands to either side and he goes through the middle of them. When he draws near his torch, that is, the candle, the *praipositos* takes it and hands it to the emperor. Taking it, he turns back again, escorted by the archons, and goes through behind them, escorting the holy gifts. He goes through the solea and, drawing near the holy doors, he hands the candle to the *praipositos*, and the *praipositos* places it on the solea near the holy doors. The emperor stands near it and waits there until the holy gifts go through, and the emperor and the patriarch both make obeisance before each other.

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1 Two white veils, or corporals, represented the swaddling-clothes of Jesus; also at R15.20-22, R65.2-4 & R145.13-14.

δῶσιν αὐτὰ πάλιν τῷ πραιποσίτῳ καὶ εἰσέρχεται ἔνδον εἰς D *τὸ θυσιαστήριον, καὶ ὑφαπλοῖ ἐν τῇ ἁγίᾳ τραπέζῃ δύο εἰλιτά, ἀσπαζόμενος δύο ἱερὰ ποτήρια καὶ δύο ἱεροὺς δίσκους καὶ τὰ σπάργανα τοῦ Κυρίου, εἶτα λαβὼν ἀπὸ τοῦ πραιποσίτου ἀποκόμβιον ὁ βασιλεὺς, τίθησιν αὐτὸ ἐν τῇ ἁγίᾳ τραπέζῃ καὶ ἐξέρχεται διὰ τῆς πλαγίας τοῦ βήματος, καὶ εἰσέρχεται εἰς τὸ μητατώριον, ἅπτων κἀκεῖσε κηρούς. τελουμένης δὲ τῆς θείας λειτουργίας, ἡνίκα μέλλουσι τὰ ἅγια διέρχεσθαι, ἐξέρχεται ὁ βασιλεὺς, δηριγευόμενος ὑπό τε τῶν πατρικίων καὶ λοιπῶν ἀρχόντων, καὶ κατέρχεται διὰ τῆς πλαγίας τοῦ ναοῦ, καὶ ἀπέρχεται, ἔνθα ἵσταται τὸ κηρίον, ὅπερ μέλλει βαστάξαι, καὶ πλησιάσαντος τοῦ βασιλέως εἰς τὸν τόπον, ἐν* Ed. L. 79 *ᾧ ἵσταται τὸ κηρίον αὐτοῦ, ἵσταται ἡ σύγκλητος ἔνθεν κἀκεῖθεν, καὶ διέρχεται μέσον αὐτῶν. καὶ πλησιάσαντος τῇ λαμπάδι αὐτοῦ, ἤγουν τῷ κηρίῳ, λαμβάνει αὐτὸ ὁ πραιπόσιτος καὶ ἐπιδίδωσι τῷ βασιλεῖ, καὶ λαβὼν αὐτὸ, αὖθις ὑποστρέφει, ὀψικευόμενος ὑπὸ τῶν ἀρχόντων, καὶ διέρχεται ὄπισθεν αὐτῶν, ὀψικεύων τὰ ἅγια, καὶ διέρχεται διὰ τῆς σωλαίας, καὶ τῶν ἁγίων θυρῶν πλησίον γενόμενος, ἐπιδίδωσι τὸ κηρίον τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος τίθησιν αὐτὸ ἐπάνω τῆς σωλαίας, πλησίον τῶν ἁγίων θυρῶν, καὶ πλησίον αὐτοῦ ἑστὼς ὁ βασιλεὺς, ἐκδέχεται ἐκεῖ-* Ms. 68. b *σε, ἕως ἂν διέλθωσι τὰ ἅγια, καὶ προσκυνοῦσιν ἀμφότεροι ἀλλήλους, ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης. (E.) Ἀπέρ-* B

[R134] The emperor goes away again to the robing-room. When the kiss is near he goes out again, and going away he kisses the patriarch, metropolitans and bishops, **[V1,124]** and archons of the church and members of the clergy who usually kiss the emperor, and likewise three newly-baptised people. When the emperor stands in the place where it is usual for him always to give the archons the kiss, there go in the patricians, *strategoi* and *domestikoi*, and those holding the highest offices, the demarchs and the master of ceremonies. All these, making obeisance according to their particular orders, kiss [the emperor] and stand to either side in their particular orders and positions. After the emperor's kissing of all those previously mentioned, the emperor and the patriarch both make obeisance before each other. The emperor again goes away to the robing-room, and when the time for the holy communion comes the master of ceremonies informs the *praipositos*, and the *praipositos* the emperor, and he goes out escorted by those previously mentioned. When he draws near to the patriarch to share in the undefiled body and blood of our Lord Jesus Christ, two *ostiarioi* hold a cloth[1] spread out, and the emperor, after receiving the precious gift in his hands, kisses the patriarch. Having gone down from the bema and made the sign of the cross three times, he shares in the holy gift. Then he goes up the said bema and the *ostiarioi* spread the cloth underneath and, when he has taken the eucharistic wine from the patriarch,

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[1] Cloth: δουμνικάλιον, for the medieval Latin *dominicale*.

χεται πάλιν ὁ βασιλεὺς εἰς τὸ μητατώριον, ἡνίκα δὲ ἐγγί-
σει ὁ ἀσπασμὸς, ἐξέρχεται πάλιν, καὶ ἀπελθὼν ἀσπάζεται
τὸν πατριάρχην, μητροπολίτας τε καὶ ἐπισκόπους, ἄρχοντάς
τε τῆς ἐκκλησίας καὶ κληρικοὺς τοὺς ἐξ ἔθους ἀσπαζομένους
τὸν βασιλέα, ὁμοίως καὶ τρία φωτίσματα, καὶ στάντος τοῦ
βασιλέως ἐν τῷ τόπῳ, ἐν ᾧ εἴθισται αὐτὸν πάντοτε διδόναι
τὴν ἀγάπην τοῖς ἄρχουσιν, εἰσέρχονται οἱ πατρίκιοι, στρα-
τηγοί τε καὶ δομέστικοι καὶ οἱ τὰ πρῶτα ὀφφίκια κατέχοντες,
οἱ δήμαρχοι καὶ ὁ τῆς καταστάσεως, ἅπαντες δὲ οὗτοι κατὰ
τὰς ἰδίας αὐτῶν τάξεις προσκυνοῦντες, ἀσπάζονται καὶ ἵσταν-
C ται εἰς τὰς ἰδίας αὐτῶν τάξεις τε καὶ στάσεις ἔνθεν κἀκεῖσε,
καὶ μετὰ τὸ ἀσπάσασθαι τὸν βασιλέα πάντας τοὺς προῤῥη-
θέντας προσκυνοῦσιν ἀμφότεροι ἀλλήλους, ὅ,τε βασιλεὺς καὶ
ὁ πατριάρχης. πάλιν ἀπέρχεται ὁ βασιλεὺς εἰς τὸ μητατώ-
ριον, καὶ τῆς θείας κοινωνίας καταλαβούσης, ὁ τῆς καταστά-
σεως δηλοῖ τῷ πραιποσίτῳ, καὶ ὁ πραιπόσιτος τῷ βασιλεῖ,
καὶ ἐξέρχεται δηριγευόμενος ὑπὸ τῶν προειρημένων, καὶ
πλησίον τοῦ πατριάρχου γενόμενος πρὸς τὸ κοινωνῆσαι τοῦ
ἀχράντου σώματος καὶ αἵματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, κρατοῦσι δύο ὀστιάριοι δουμινικάλιον ἡπλωμένον, καὶ
δεξάμενος τὸ τίμιον δῶρον ἐν ταῖς χερσὶν αὐτοῦ, ἀσπάζεται
τὸν πατριάρχην, καὶ τὸ πούλπιτον κατελθὼν καὶ σφραγίσας
D ἐκ τρίτου, κοινωνεῖ τὸ ἅγιον δῶρον. εἶθ' οὕτως ἀνέρχεται
τὸ αὐτὸ πούλπιτον, καὶ ὑφαπλοῦσιν οἱ ὀστιάριοι τὸ δουμνι-
κάλιον ὑποκάτω, καὶ λαβὼν τὸ νᾶμα παρὰ τοῦ πατριάρχου,

[R135] he goes down and, after he has prayed, the emperor and the patriarch both make obeisance before each other. Then turning back, the emperor goes into the robing-room and takes breakfast with the patricians and the rest of the archons, whomever he has invited.

Then he puts on his chlamys with the help of the *vestetores* and gives the command to the *praipositos* for the patriarch to be summoned. The patriarch goes through with the emperor up to the Chapel of the Holy Well, and the emperor stands there while the cashier calls those who customarily receive the gold purses. The **[V1,125]** *praipositos* takes the purses from the cashier and hands them to the emperor, and the emperor gives them to those whom the cashier calls. Going inside the curtain with the archons of the *kouboukleion*, the *praipositos* hands the imperial crown to the patriarch and he crowns the emperor, and then the patriarch hands oblations to the emperor. Then the emperor, taking a purse from the *praipositos*, gives it in turn to the patriarch, and in turn the patriarch gives the emperor unguents.

They kiss each other and the emperor goes out and stands outside the door of the Chapel of the Holy Well which leads out into the colonnade. The faction of the Blues receives him there, the demarch wearing a blue chlamys, and they acclaim the emperor, cheering him as is usual for them. Likewise the *demokratai* of the Peratic people[1] and the demarch of the Greens perform this in accordance with their ceremonial. The emperor goes through both the Scholai and the Exkoubita again,

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1 These people (*demos*) would be the Peratic Blue and Peratic Green factions.

κατέρχεται, καὶ εὐξάμενος προσκυνοῦσιν ἀμφότεροι ἀλλήλους, εἶτα ὑποστρέψας εἰσέρχεται εἰς τὸ μητατώριον καὶ χραματίζει μετὰ τῶν πατρικίων καὶ λοιπῶν ἀρχόντων, οὓς ἂν κελεύσῃ. εἶτα περιβάλλεται διὰ τῶν βεστητόρων τὴν χλανίδα αὐτοῦ, καὶ κελεύει τῷ πραιποσίτῳ προσκαλέσασθαι τὸν πατριάρχην, [Ms. 69] καὶ διέρχεται μετὰ τοῦ βασιλέως ἕως τοῦ ἁγίου φρέατος, κἀκεῖσε στάντος τοῦ βασιλέως, κράζει ὁ ἄργυρος τοὺς εἰωθότας λαμβάνειν τὰ χρυσᾶ βαλαντίδια. ὁ οὖν πραιπόσιτος, [Ed. L. 80] λαμβάνων ἐκ τοῦ ἀργύρου τὰ βαλαντίδια, ἐπιδίδωσι τῷ βασιλεῖ, ὁ δὲ βασιλεὺς δίδωσιν, οὓς κράζει ὁ ἄργυρος, καὶ εἰσελθὼν ἔνδον τοῦ βήλου μετὰ τῶν τοῦ κουβουκλείου ἀρχόντων, ἐπιδίδωσι ὁ πραιπόσιτος τὸ στέμμα τῷ πατριάρχῃ, κἀκεῖνος στέφει τὸν βασιλέα, καὶ εἶθ' οὕτως ἐπιδίδωσιν ὁ πατριάρχης εὐλογίας τῷ βασιλεῖ, εἶτα λαβὼν ὁ βασιλεὺς παρὰ τοῦ πραιποσίτου ἀποκόμβιον, ἀντιδίδωσι τῷ πατριάρχῃ, ὁ δὲ πατριάρχης ἀντιδίδωσι τῷ βασιλεῖ ἀλειπτά. (ϛ.) Καὶ ἀλλήλους ἀσπασάμενοι, ἐξέρχεται ὁ βασιλεὺς καὶ ἵσταται ἔξω τῆς πύλης τοῦ ἁγίου φρέατος τῆς ἐξαγούσης εἰς τὸν ἔμβολον, κἀκεῖσε δέχεται αὐτὸν τὸ μέρος τῶν Βενέτων, φορ- [B] οῦντος τοῦ δημάρχου χλανίδα Βένετον, καὶ ἀκτολογοῦσιν, ὡς εἴθισται αὐτοῖς, εὐφημοῦντες τὸν βασιλέα, ὁμοίως καὶ οἱ τοῦ περατικοῦ δήμου δημοκράται καὶ ὁ δήμαρχος τῶν Πρασίνων τοῦτο ἐκτελοῦσι κατὰ τὴν τάξιν αὐτῶν. καὶ αὖθις διέρχεται διά τε τῶν σχολῶν καὶ τῶν ἐκσκουβίτων, κἀ-

[R136] and the senate stands there in the Consistory reciting, "For many good years," and they wait there. The master of ceremonies waits in the Onopodion with silentiaries, they too praying for the emperor. The patricians and the *strategoi* stand in the Vestibule [of the Gold Hand], likewise praying, like the senate, and wait there. The members of the *kouboukleion* go into the Hall of the Augousteus and stand in the shape of the letter Pi, and when the emperor goes in, immediately the great doors of the Hall of the Augousteus are closed and, after receiving a sign, the *praipositos* says in the Latin language,[1] *Dith* ("Speak"), and one of the members of the *kouboukleion* responds, saying, "Welcome," and the members of the *kouboukleion* respond, reciting in Latin, "You are [welcome]; *e moultous annous, phillekesime* ("For many years, most fortunate"). Then **[V1,126]** the emperor goes into the Octagon, and when the *praipositos* has taken the imperial crown from the emperor's head, the *vestetores* go in and remove his chlamys. Then he goes into his bedchamber. Then, after going out, he reclines [at the table]. When he stands up, he puts on his *sagion* and, escorted by the *manglabion* and the members of the *kouboukleion*, he goes into the [Sacred] Palace. The members of the *kouboukleion*, standing in the Chrysotriklinos, recite the "For many good years," and each goes away to his home.

Book I, Chapter 24 [R136-39; V1,127-29; cod. & V: Chapter 33]

What it is necessary to observe on January 1st, [the feast] of St Basil[2]
When the usual daily procession takes place

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[1] For the Latin phrases see R21 and notes.

[2] Basil the Great, ca 330-379, bishop of Kaisareia in Kappadokia from 371, died on 1st January 379.

κεῖσε ἵσταται ἡ σύγκλητος ἐν τῷ κονσιστωρίῳ, λέγουσα „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους", καὶ μένουσιν ἐκεῖσε, εἰς δὲ τὸν ὀνόποδα μένει ὁ τῆς καταστάσεως μετὰ σιλεντιαρίων, ὑπερευχόμενοι καὶ αὐτοὶ τὸν βασιλέα. οἱ δὲ πατρίκιοι καὶ οἱ στρατηγοὶ ἵστανται εἰς τὸ στενόν, ὁμοίως ὑπερευχόμενοι, ὥσ- C περ ἡ σύγκλητος, καὶ μένουσιν ἐκεῖσε. τῶν δὲ τοῦ κουβουκλείου εἰσελθόντων εἰς τὸν αὐγουστέα καὶ στάντων δίκην τοῦ Π στοιχείου, καὶ τοῦ βασιλέως εἰσελθόντος, εὐθέως αἱ μεγάλαι πύλαι τοῦ αὐγουστέως ἀσφαλίζονται, καὶ λαβὼν νεῦμα ὁ πραιπόσιτος, λέγει Ῥωμαϊκῇ διαλέκτῳ „βίτ." ἀποκριθεὶς δὲ τῶν τοῦ κουβουκλείου εἷς λέγει „καλῶς", καὶ οἱ τοῦ κουβουκλείου ἀποκριθέντες λέγουσι Ῥωμαϊστί· „ἤλθεση μούλτους ἄννους φιλληκήσιμε." εἶθ' οὕτως εἰσέρχεται ὁ βασιλεὺς εἰς τὸ ὀκτάγωνον, καὶ λαβόντος τοῦ πραιποσίτου τὸ στέμμα ἀπὸ τῆς κεφαλῆς τοῦ βασιλέως, εἰσέρχονται οἱ βεστήτορες καὶ ἀπαλλάσσουσι τὴν χλανίδα αὐτοῦ. εἶθ' οὕτως εἰσέρχεται εἰς τὸν Ms. 69b κοιτῶνα αὐτοῦ· εἶτα ἐξελθὼν ἀκουμβίζει, καὶ ἀναστὰς πε- D ριβάλλεται τὸ σαγίον αὐτοῦ, καὶ δηριγευόμενος ὑπό τε τοῦ μαγλαβίου καὶ τῶν τοῦ κουβουκλείου, εἰσέρχεται εἰς τὸ παλάτιον· οἱ δὲ τοῦ κουβουκλείου, στάντες ἐν τῷ χρυσοτρικλίνῳ, λέγουσι τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." καὶ ἀναχωρεῖ ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

ΚΕΦ. κδ'.

Ὅσα δεῖ παραφυλάττειν τῇ ά Ἰαννουαρίου μηνός, τοῦ ἁγίου Βασιλείου.

Τῆς συνήθους καὶ καθημερινῆς προελεύσεως γινομένης

[R137] in the Sacred Palace, and everyone goes along in ceremonial dress for the feast-days of the twelve days of Christmas,[1] at about the second hour the rulers ask for the *praipositos*. When he goes in with those in charge of the ceremonial dress, they dress the rulers in their chlamyses, and the rulers go privately through the Long Gallery of the Bedchamber to the narthex of the Church of the Most Holy Theotokos of the Pharos. The *magistroi* and patricians and the rest of the senators, along with the *kouboukleion*, if it is a fine day, stand on the terrace of the Chrysotriklinos, but if it is not a fine day they stand inside the Chrysotriklinos. Then the rulers start the religious procession from the Church of the Most Holy Theotokos and go away in procession to the Chapel of St Basil[2] and end the religious procession there. They stand until the conclusion of the holy Gospel, and after the conclusion of the prayer of supplication they go back privately into the Chrysotriklinos.

This is what happened on the said day in indiction 3:[3] when the religious procession had been completed, as previously described, after **[V1,128]** the conclusion of the liturgy, a move took place and all the archons went away to the Magnaura. The Christ-loving emperors went away dressed in their *divetesia* and gold-bordered *sagia* and sat in the bedchamber of the Magnaura, and when all the ceremony for the reception had been completed, they put on their chlamyses and their imperial crowns and, going up, they sat on the newly constructed

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1 i.e. the twelve days from Christmas to January 5th, the Eve of Epiphany.

2 Elsewhere in *Cer.* referred to as a εὐκτήριον (chapel) but here as a ναός, usually rendered as "church" or "nave" in this translation, but "chapel" is retained here to avoid confusion. It adjoined the Lausiakos Hall.

3 The 3rd indiction must be one of 899/900, 929/30 or 944/5; at Jan. 1st in each of these years there was more than one emperor, and a case has been made for each of these dates; see R138.17 & note. This remark concerning the 3rd indiction appears to have been added to the protocol at an early stage; Vogt, *Comm.*, vol. 1, 153.

ἐν τῷ ἱερῷ παλατίῳ, καὶ πάντων μετὰ ἀλλαξίμων προερχο- Ed.L.81
μένων διὰ τὰς τῆς δωδεκαημέρου ἑορτασίμους ἡμέρας, περὶ
ὥραν δευτέραν ζητοῦσιν οἱ δεσπόται τὸν πραιπόσιτον, καὶ
εἰσερχόμενος μετὰ καὶ τῶν ἐπὶ τῶν ἀλλαξίμων, ἐνδύουσι τοὺς
δεσπότας τὰς ἑαυτῶν χλαμύδας, καὶ εἰσέρχονται οἰκειακῶς
οἱ δεσπόται διὰ τοῦ μάκρωνος τοῦ κοιτῶνος εἰς τὸν νάρθηκα
τῆς ὑπεραγίας Θεοτόκου τοῦ φάρου. οἱ δὲ μάγιστροι καὶ πα-
τρίκιοι καὶ λοιποὶ συγκλητικοὶ μετὰ καὶ τοῦ κουβουκλείου, εἰ
μὲν ἔστιν εὐδία, ἵστανται ἐν τῷ τοῦ χρυσοτρικλίνου ἡλιακῷ,
εἰ δὲ οὐκ ἔστιν εὐδία, ἵστανται ἔνδον τοῦ χρυσοτρικλίνου.
καὶ εἶθ' οὕτως ἐπαίρουσιν οἱ δεσπόται τὴν λιτὴν ἀπὸ τοῦ
ναοῦ τῆς ὑπεραγίας Θεοτόκου, καὶ ἀπέρχονται λιτανεύοντες εἰς B
τὸν ναὸν τοῦ ἁγίου Βασιλείου, κἀκεῖσε ἀποδιδόντες τὴν λιτήν,
ἵστανται μέχρι τῆς ἀπολύσεως τοῦ ἁγίου εὐαγγελίου, καὶ με-
τὰ τὴν ἀπόλυσιν τῆς ἐκτενοῦς εἰσέρχονται πάλιν οἰκειακῶς ἐν
τῷ χρυσοτρικλίνῳ. συνέβη δὲ καὶ τοῦτο γενέσθαι τῇ αὐτῇ ἡ-
μέρᾳ ἰνδικτιῶνι γʹ, τῆς λιτῆς τελεσθείσης, καθὼς προείρηται,
μετὰ τὴν τῆς λειτουργίας ἀπόλυσιν ἐγένετο μεταστάσιμον, καὶ
ἀπῆλθον πάντες οἱ ἄρχοντες ἐν τῇ μαναύρᾳ. οἱ δὲ φιλόχρι-
στοι βασιλεῖς ἀπήλθοσαν, ἀπὸ διβητησίων περιβεβλημένοι καὶ
τὰ χρυσοπερίκλειστα σαγία, καθίσαντες ἐν τῷ κοιτῶνι τῆς
μαναύρας, καὶ δὴ πάσης τῆς καταστάσεως τῆς δοχῆς τελεσθεί- C
σης, περιβάλλονται τὰς ἑαυτῶν χλαμύδας καὶ τὰ τούτων
στέμματα, καὶ ἀνελθόντες ἐκάθισαν ἐν τῷ νεοκατασκευάστῳ

[R138] throne which stands in this Hall of the Magnaura.

The master of ceremonies, from outside, separates the groups as custom requires, *magistroi*, patricians and the rest of the senators, and when they have prepared everything well, the emperor is advised and [the rulers] put on their chlamyses and imperial crowns and go up and sit on their thrones.

Immediately, at a sign from the *praipositos*, the *kouboukleion* goes in and after the entry and positioning of the *kouboukleion* to right and left as custom requires for the receptions, the *praipositos* signals to the *ostiarios* who holds the gold rod, and the *ostiarios* goes out and leads in group 1: the *magistroi*; group 2: the patricians; group 3: the senators; and, to put it simply, as many groups as custom and the ceremonial for the receptions require. After positioning everyone the *praipositos* signals to the *ostiarios* who holds the gold staff, and going in he leads in group 1:[1] the *magistros* who is archon of Taron.[2] When the latter has gone in, conducted by the *katepano* of the emperor's men and the logothete of the post, and he has fallen down and made obeisance before the rulers, they bring him up to a short distance from the imperial throne. When he has been asked the customary questions by the logothete, the protonotary of the post brings in his gift, and indeed, after **[V1,129]** the bestowal of the gift, he again falls to the ground and, having made obeisance, goes out. Again, at a sign from the *praipositos*, the *ostiarios* who holds the gold staff goes down and leads in group 2:

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1 i.e. the first group of foreign guests.

2 Taron: a principality in SW Armenia. annexed by the Byzantines only in 966/7; from the time of Leo VI at the very end of the 9th cent. its princes had been granted Byzantine titles; Constantine VII, *DAI*, 43, esp. 43.64 & *Comm.*, 163; Martin-Hisard, "Constantinople et les archontes du monde caucasien," *TM*, 13 (2000), 376-81; *ODB*.

σένζῳ τῷ ἱσταμένῳ ἐν τῷ τοιούτῳ τῆς μαναύρας τρικλίνῳ· ὁ
Ms. 70. a *δὲ τῆς καταστάσεως ἔξωθεν διΐστησι τὰ βῆλα, καθὼς ἡ συν-*
ήθεια ἔχει, μαγίστρους, πατρικίους καὶ λοιποὺς συγκλη-
τικούς, καὶ ὅτε πάντα καλῶς εὐτρεπισθῶσιν, ὑπομιμνήσκε-
ται ὁ βασιλεύς, καὶ περιβάλλονται τὰς χλαμύδας καὶ τὰ
στέμματα, καὶ ἀνιόντες καθέζονται ἐπὶ τῶν ἑαυτῶν θρό-
νων. (B.) Καὶ εὐθέως διὰ νεύματος τοῦ πραιποσίτου εἰσ-
έρχεται τὸ κουβούκλειον, καὶ μετὰ τὸ εἰσελθεῖν τὸ κου-
βούκλειον καὶ σταθῆναι δεξιᾷ καὶ ἀριστερᾷ, καθὼς ἡ
D *συνήθεια τῶν δοχῶν ἔχει, νεύει ὁ πραιπόσιτος τῷ ὀστιαρίῳ*
τῷ τὴν χρυσῆν ῥάβδον κατέχοντι, καὶ ἐξερχόμενος ὁ ὀστιάρι-
ος, εἰσάγει βῆλον α΄, τοὺς μαγίστρους· βῆλον β΄, τοὺς πατρι-
κίους· βῆλον γ΄, τοὺς συγκλητικούς, καὶ ἁπλῶς ὅσα ἂν βῆλα
ἔχει ἡ συνήθεια καὶ ἡ τάξις τῶν δοχῶν. καὶ μετὰ τὸ στα-
θῆναι πάντας νεύει ὁ πραιπόσιτος τῷ ὀστιαρίῳ τῷ τὴν
χρυσῆν βέργαν κατέχοντι, καὶ εἰσελθὼν εἰσάγει βῆλον α΄, τὸν
μάγιστρον καὶ ἄρχοντα τοῦ ταρῶ. καὶ δὴ τούτου εἰσελθόν-
τος, ὑπὸ τοῦ κατεπάνω τῶν βασιλικῶν κρατουμένου καὶ τοῦ
Ed. L. 82 *λογοθέτου τοῦ δρόμου, καὶ πεσόντος καὶ προσκυνήσαντος τοὺς*
δεσπότας, φέρουσιν αὐτὸν ὡς ἀπὸ ὀλίγου διαστήματος τοῦ
βασιλικοῦ θρόνου. καὶ ὑπὸ τοῦ λογοθέτου ἐρωτώμενος τὰς
συνήθεις ἐρωτήσεις, εἰσάγει ὁ πρωτονοτάριος τοῦ δρόμου
τὸ τούτου κανίσκιον, καὶ δὴ μετὰ τὴν συμπλήρωσιν τοῦ κα-
νισκίου πάλιν ἐπὶ τῆς γῆς πεσών, προσκυνήσας ἐξέρχεται.
καὶ πάλιν διὰ νεύματος τοῦ πραιποσίτου κατέρχεται ὁ ὀστι-
άριος ὁ τὴν χρυσῆν βέργαν κατέχων, καὶ εἰσάγει βῆλον β΄,

[R139] the Bulgarian guests who come, as prescribed, to celebrate the festival with the Christ-loving rulers, and for these the ceremonial previously described is followed, and they, too, go out. Again, at a sign from the *praipositos*, the other *ostiarios* who holds the gold staff goes down and leads in group 3: select men of the *magistros* who is archon of Taron, and for them the ceremonial previously described is followed and they go out. When these things have been completed in this way and the *praipositos* has said, "If you please," everyone prays the "For many good years," and the *magistroi* and patricians and senators and all the rest go out, and then, when the *praipositos* has again said the "If you please," the members of the *kouboukleion* pray, as mentioned previously, and they, too, go out. The rulers immediately descend from their thrones and take off their imperial crowns and chlamyses and put on their gold-bordered *sagia* and go into their God-guarded Palace. On this day the *magistros* from Taron and the Bulgarian guests go away to their own lodgings and do not dine with the emperors.

Book I, Chapter 25 [R139-43; V1,130-33, Chapter 34]

What it is necessary to observe on the eve of holy Epiphany[1]
At the second or third hour of the said day,

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1 On January 5th. The feast on Jan. 6th celebrated the baptism of Jesus Christ in the River Jordan.

τοὺς φίλους Βουλγάρους τοὺς κατὰ τύπον ἐρχομένους, συνεορτάσοντας τοῖς φιλοχρίστοις δεσπόταις, καὶ ἐπὶ τούτων τῆς προῤῥηθείσης τάξεως ἐπακολουθησάσης, ἐξέρχονται καὶ αὐτοί. καὶ πάλιν διὰ νεύματος τοῦ πραιποσίτου κατέρχεται ὁ B *ἕτερος ὀστιάριος ὁ τὴν χρυσῆν βέργαν κατέχων, καὶ εἰσάγει βῆλον γ', τοὺς προκρίτους ἀνθρώπους τοῦ μαγίστρου καὶ ἄρχοντος τοῦ ταρῶ, καὶ ἐπ' αὐτῶν τῆς προῤῥηθείσης τάξεως ἐπακολουθησάσης, ἐξέρχονται καὶ αὐτοί. καὶ τούτων οὕτως* Ms. 70. b *τελεσθέντων, καὶ τοῦ πραιποσίτου εἰπόντος „κελεύσατε", πάντων ἐπευξαμένων τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους", ἐξέρχονται οἵ τε μάγιστροι καὶ πατρίκιοι καὶ συγκλητικοὶ καὶ οἱ λοιποὶ πάντες, καὶ εἶθ' οὕτως πάλιν τοῦ πραιποσίτου εἰπόντος τὸ „κελεύσατε", ἐπεύχονται οἱ τοῦ κουβουκλείου, καθὼς προείρηται, καὶ ἐξέρχονται καὶ αὐτοί. καὶ εὐθέως κατιᾶσιν οἱ δεσπόται ἀπὸ τῶν θρόνων, καὶ τὰ τούτων ἐκβάλ-* C *λοντες στέμματα καὶ χλανίδια, καὶ περιβαλλόμενοι τὰ χρυσοπερίκλειστα σαγία, εἰσέρχονται ἐν τῷ θεοφυλάκτῳ αὐτῶν παλατίῳ. ὁ δὲ μάγιστρος ὁ ταρωνίτης, καὶ οἱ φίλοι Βούλγαροι ἐν τοῖς ἰδίοις ἀπέρχονται ἀπλήκτοις, αὐτῇ τῇ ἡμέρᾳ μὴ συνεστιώμενοι τοῖς βασιλεῦσι.*

[R140] that is, the eve of Epiphany, the *praipositos* goes in to the emperor and checks with him about the patriarch coming in the evening for the blessing of the water and at what time he commands him to attend, whether having first blessed the water in the Great Church he should then go in to bless the water in the Church of St Stephen, or he should first bless the water in the Church of St Stephen and then, going back, bless the water in the Great Church. In accordance with what the emperor commands him, the *praipositos* sends a *koubikoularios* and a silentiary to summon the patriarch for the blessing of the water at the time the emperor commands.

Note this, too, that through them also on the following day the patriarch is summoned to the banquet.

In the morning on the eve of Epiphany ceremonial dress is not worn until the ninth hour;[1] only the *kouboukleion* changes into ceremonial dress. When the fourth or the fifth lesson is being read in the Great Church, a silentiary goes and informs the master of ceremonies, and he the *praipositos*, and he the emperor. The emperor goes through **[V1,131]** the passageways of the [Sacred] Palace and the Palace of Daphne and the Hall of the Augousteus into the bedchamber of the Palace of Daphne, near the Church of St Stephen, and having received a sign there, the *praipositos* tells the priests to begin the divine liturgy in the Church of St Stephen where the blessing of the water is performed. In the Hall of the Augousteus and in the Consistory the patricians change into ceremonial dress, and only they, for on this evening no other office changes, except the patricians and the *kouboukleion*.

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[1] In early January in Istanbul the 9th of the 12 Byzantine "hours" between sunrise and sunset would start soon after 1.30 pm.

ρας ἢ καὶ τρίτην, ἤγουν τῆς παραμονῆς τῶν φώτων, εἰς τὸν
βασιλέα, ὑπομιμνήσκων αὐτὸν περὶ τοῦ πατριάρχου, ὅπως
ἑσπέρας εἰς τὸν ἁγιασμὸν ἔλθῃ, καὶ ὁποίαν ὥραν κελεύει
παραγενέσθαι αὐτὸν, ἢ πρῶτον ἁγιάσας εἰς τὴν ἐκκλησίαν τὴν
μεγάλην, εἶθ' οὕτως εἰσέλθῃ, ἁγιάσων εἰς τὸν ναὸν τοῦ ἁγίου
Στεφάνου, ἢ πρῶτον ἁγιάσει εἰς τὸν ἅγιον Στέφανον καὶ εἶθ'
οὕτως ὑποστρέψας ἁγιάσει εἰς τὴν μεγάλην ἐκκλησίαν, καὶ
καθὼς κελεύσει ὁ βασιλεὺς τῷ πραιποσίτῳ, ἀποστέλλει κουβι-
κουλάριον καὶ σιλεντιάριον, προσκαλέσασθαι τὸν πατριάρχην
Ed. L 83 εἰς τὸν ἁγιασμὸν, ἐν ᾗ ὥρᾳ κελεύει ὁ βασιλεύς. ἰστέον δὲ
καὶ τοῦτο, ὅτι διὰ τῶν αὐτῶν καὶ τῇ ἑξῆς προσκαλεῖται εἰς
τὸ κλητώριον ὁ πατριάρχης· τὸ δὲ πρωῒ τῇ παραμονῇ ἀλλά-
ξιμα οὐ γίνεται, ἕως ὥραν θ' ἀλλάσσει τὸ κουβούκλειον μό-
νον, καὶ ὅτε λέγει ἡ μεγάλη ἐκκλησία ἀνάγνωσμα τέταρτον ἢ
καὶ πέμπτον, ἐλθὼν σιλεντιάριος μηνύει τῷ τῆς καταστάσεως,
κἀκεῖνος τῷ πραιποσίτῳ, κἀκεῖνος τῷ βασιλεῖ. ὁ δὲ βασιλεὺς
διέρχεται διὰ τῶν διαβατικῶν τοῦ παλατίου, καὶ διὰ τῆς δάφνης
καὶ τοῦ αὐγουστέως εἰσέρχεται εἰς τὸν κοιτῶνα τῆς δάφνης,
Ms. 71 a πλησίον τοῦ ναοῦ τοῦ ἁγίου Στεφάνου, κἀκεῖσε λαβὼν νεῦμα
ὁ πραιπόσιτος, λέγει τοῖς ἱερεῦσιν, ὅπως ἄρξωνται τῆς θείας
B λειτουργίας εἰς τὸν ναὸν τοῦ ἁγίου Στεφάνου, ἐν ᾧ ὁ ἁγια-
σμὸς τελεῖται. εἰς δὲ τὸν αὐγουστέα καὶ εἰς τὸ κονσιστώριον
ἀλλάσσουσιν οἱ πατρίκιοι καὶ μόνον· τῇ γὰρ ἑσπέρᾳ ἐκείνῃ
ἄλλο ὀφφίκιον οὐκ ἀλλάσσει, εἰ μὴ οἱ πατρίκιοι καὶ τὸ κου-

[R141] The emperor, wearing his *divetesion* and *tzitzakion*, stands in the Octagon participating in the divine liturgy. When the divine liturgy has been completed the patriarch goes into the Church of St Stephen, and when he begins to say the great prayer for the blessing of the water, immediately the *praipositos* hands candles to the emperor, and the emperor stands behind the baptismal font until the patriarch completes the whole of the prayer. The eunuch *protospatharioi* stand behind the emperor in ceremonial dress, and the patricians stand likewise, holding imperial candles. When the prayer has been completed, the emperor hands the candles which he is holding to the *praipositos*, and the *praipositos* to the priests. The patriarch takes holy water and pours it on the hands of the emperor, and the emperor washes his hands and anoints his head and face and, if he wishes, drinks from it. Then the emperor and the patriarch both make obeisance before each other. The emperor goes away to his bedchamber and, standing there inside the curtain, waits for the patriarch until he has completed the ministration, that is, of pouring the holy water onto the patricians and the *kouboukleion* and *strategoi* and *domestikoi*. Then the *praipositos* advises the emperor, and he gives a sign to the *praipositos* and he, in turn, going out, summons the patriarch in the church, and the **[V1,132]** emperor and the patriarch both come together in the Octagon, and the patriarch hands the emperor oblations, while the

βούκλειον. (B.) Ὁ δὲ βασιλεὺς φορῶν τὸ διβητήσιον αὐτοῦ καὶ τὸ τζιτζάκιον, ἵσταται εἰς τὸ ὀκτάγωνον, ἐκτελῶν τὴν θείαν λειτουργίαν· τελεσθείσης δὲ τῆς θείας λειτουργίας, εἰσέρχεται ὁ πατριάρχης εἰς τὸν ναὸν τοῦ ἁγίου Στεφάνου, καὶ ἀρξαμένου αὐτοῦ ἐκτελεῖν τὴν μεγάλην εὐχὴν τοῦ ἁγιασμοῦ, ἐπιδίδωσιν εὐθέως ὁ πραιπόσιτος τῷ βασιλεῖ κηρία, καὶ ἵσταται ὁ βασιλεὺς ὄπισθεν τῆς κολυμβήθρας, ἕως ἂν ἐκτελέσῃ ὁ C *πατριάρχης ἅπασαν τὴν εὐχὴν, οἱ δὲ πρωτοσπαθάριοι οἱ εὐνοῦχοι ὄπισθεν τοῦ βασιλέως ἵστανται ἠλλαγμένοι, ὡσαύτως καὶ οἱ πατρίκιοι ἵστανται, κρατοῦντες κηροὺς βασιλικούς. τελεσθείσης δὲ τῆς εὐχῆς, ἐπιδίδωσιν ὁ βασιλεὺς τῷ πραιποσίτῳ ἅπερ κατέχει κηρία, ὁ δὲ πραιπόσιτος τοῖς ἱερεῦσι, καὶ λαβὼν ὁ πατριάρχης ἁγίασμα, ἐπιχέει ἐν ταῖς χερσὶν τοῦ βασιλέως, ὁ δὲ βασιλεὺς νιψάμενος τὰς χεῖρας καὶ τὴν κεφαλὴν ἀλείψας καὶ τὸ πρόσωπον, καὶ εἰ θέλει, πιὼν ἐξ αὐτοῦ, προσκυνήσαντες ἀμφότεροι ἀλλήλους, ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης, ἀπέρχεται μὲν ὁ βασιλεὺς εἰς τὸν κοιτῶνα αὐτοῦ, κἀκεῖσε ἔνδον τοῦ βήλου ἑστὼς ἐκδέχεται τὸν πατρι-* D *άρχην, ἕως ἂν τὴν διακονίαν, ἤγουν τοῦ ἐπιχέειν τὸ ἁγίασμα, ἐκπληρώσῃ εἰς τε τοὺς πατρικίους καὶ τοῦ κουβουκλείου, στρατηγούς τε καὶ δομεστίκους. εἶθ' οὕτως μηνύει ὁ πραιπόσιτος τῷ βασιλεῖ, καὶ δίδωσι νεῦμα τῷ πραιποσίτῳ, κἀκεῖνος ἐξελθὼν προσκαλεῖται τὸν πατριάρχην ἐν τῇ ἐκκλησίᾳ, καὶ ἑνοῦνται ἀμφότεροι, ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης, ἐν τῷ ὀκταγώνῳ, καὶ ἐπιδίδωσιν ὁ πατριάρχης τῷ βασιλεῖ εὐλογίας, ὁ*

[R142] emperor, taking a purse from the *praipositos*, hands it to the patriarch.

Then both the emperor and the patriarch, taking each other's arm, go out as far as the Hall of the Augousteus, and after making obeisance before each other and kissing, the patriarch goes away to the Great Church, and two archons of the *kouboukleion* and the master of ceremonies and two silentiaries accompany him as far as the Onopodion or the Consistory. The emperor goes away into his God-guarded Palace and, taking off both his *tzitzakion* and his *divetesion*, puts on a white damask[1] *skaramangion* with gold *clavi* and then sits at his precious table. Likewise the patricians also change out of ceremonial dress and, putting on their *skaramangia*, those who have been summoned go in to the banquet. Ceremonial dress is not worn after the church, and all the members of the *kouboukleion* do not stand in formation [at the table].

Note that on this evening, that is, the Eve of Epiphany, the ceremonial dress is a white chlamys. The patricians on this evening do not wear chlamyses with gold *tablia*, but chlamyses with reddish-purple *tablia*. For the feast of Epiphany both the emperor and the senate change into white, and the *ostiarioi* wear their *paragaudia* and carry their staffs. The eunuch *protospatharioi*, wearing *divetesia* and swords, process in front of the emperor when he goes out of the Palace.

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1 See the Introduction, s.v. Terms for silks.

δὲ βασιλεὺς λαβὼν παρὰ τοῦ πραιποσίτου ἀποκόμβιον, ἐπιδί-
Ed. L. 84 δωσι τῷ πατριάρχῃ. (Γ.) Εἶτα κρατήσαντες ἀλλήλων τὰς χεῖ-
ρας ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης, ἐξέρχονται μέχρι τοῦ
αὐγουστέως, καὶ προσκυνήσαντες ἀλλήλους καὶ ἀσπασάμενοι,
Ms. 71.b ὁ μὲν πατριάρχης ἀπέρχεται ἐν τῇ μεγάλῃ ἐκκλησίᾳ, διασώ-
ζουσι δὲ αὐτὸν δύο ἄρχοντες τοῦ κουβουκλείου καὶ ὁ τῆς
καταστάσεως καὶ σιλεντιάριοι δύο μέχρι τοῦ ὀνόποδος ἢ
καὶ τοῦ κονσιστωρίου. ὁ δὲ βασιλεὺς ἀπέρχεται ἐν τῷ θεο-
φυλάκτῳ αὐτοῦ παλατίῳ, καὶ ἐκβαλὼν τό,τε τζιτζάκιον καὶ
τὸ διβητήσιον, περιβάλλεται σκαραμάγγιον δίασπρον χρυσό-
κλαβον, καὶ εἶθ' οὕτως καθέζεται ἐπὶ τῆς τιμίας αὐτοῦ τρα-
πέζης. ὡσαύτως ἀπαλλάσσουσι καὶ οἱ πατρίκιοι, καὶ ἐνδυ-
σάμενοι τὰ σκαραμάγγια αὐτῶν, εἰσέρχονται οἱ κληθέντες
B εἰς τὸ κλητώριον· ἀπὸ γὰρ τῆς ἐκκλησίας ἀλλάξιμα οὐκ εἰ-
σιν, οἱ δὲ τοῦ κουβουκλείου ἅπαντες παραστάσιμον οὐ ποι-
οῦσιν. ἰστέον δὲ, ὅτι τῇ ἑσπέρᾳ ἐκείνῃ, ἤγουν τῇ παραμονῇ
τῶν φώτων, τὰ ἀλλάξιμα διὰ λευκῶν χλανιδίων τελοῦνται,
οἱ δὲ πατρίκιοι τῇ ἑσπέρᾳ ἐκείνῃ οὐ φοροῦσι χλανίδια χρυσό-
ταβλα, ἀλλὰ χλανίδια ἔχοντα ταβλία ἀπὸ ὀξέου· διὰ γὰρ
τὴν ἑορτὴν τῶν φώτων ὅ,τε βασιλεὺς καὶ ἡ σύγκλητος λευκὰ
ἀλλάσσουσιν· οἱ δὲ ὀστιάριοι φοροῦσι τὰ παραγαύδια αὐτῶν,
βαστάζοντες καὶ τὰ βεργία αὐτῶν. οἱ δὲ πρωτοσπαθάριοι οἱ
εὐνοῦχοι φοροῦντες τὰ διβητήσια καὶ τὰ σπαθία, ὀψικεύου-
σιν ἔμπροσθεν τοῦ βασιλέως, ἡνίκα ἐξέρχεται ἐκ τοῦ παλατίου·

[R143] When the emperor returns to the Palace, since he returns having changed out of ceremonial dress, they, too, return having changed out of ceremonial dress.

Book I, Chapter 26 [R143-47; V1,133-36, Chapter 35][1]

What it is necessary to observe for the feast and procession of Epiphany[2]
All those who usually go along, go along while it is still dark to the Hemicycle of the Apse dressed in white, and when the Palace has opened they go in and receive the emperor in their order, as is usual for them. The emperor, escorted by the usual retinue, goes through the Palace of Daphne and lights candles in the chapels, as is usual for him, and they go away as far as the Hall of the Augousteus and he waits for the appointed time. When the time is near, the master of ceremonies informs the *praipositos*, and the *praipositos* the emperor, and going out from his bedchamber into the Octagon, he puts on his chlamys and, having been crowned, goes through the Hall of the Augousteus and the Vestibule [of the Gold Hand] and the Onopodion, and the usual people perform the reception and obeisance in the way we explained for the procession for the Nativity of Christ, at the far door in front of the Consistory.[3]

If the emperor wishes to create *magistroi*, he signals to the *praipositos* and the *praipositos* goes up to him and he tells him the name of the one about to be appointed.

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1 Oikonomidès, *Listes*, 95, n. 45, suggests a 9th cent. date for this protocol for the appointment of a *magistros* and for that of Book I, Chapter 46 [V55], R231-R236, which may be slightly earlier in date than the one given here.

2 The feast on January 6th celebrating the baptism of Jesus in the River Jordan.

3 See above, Chapter 23 [V32], R131.21 - R132.6 for this reception by a deme.

ὑποστρέφοντος δὲ τοῦ βασιλέως ἐν τῷ παλατίῳ, ἐπειδὴ ἠλλαγμένος ὑποστρέφει, καὶ αὐτοὶ ἠλλαγμένοι ὑποστρέφουσιν. C

ΚΕΦ. κϛʹ.

Ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ καὶ προελεύσει τῶν φώτων.

Προέρχονται ἅπαντες ἐννύχιοι οἱ ἐξ ἔθους προερχόμενοι ἐν τῷ ἡμικυκλίῳ τῆς ἀψίδος, ἠλλαγμένοι ἀπὸ λευκῶν, καὶ ἀνοίξαντος τοῦ παλατίου, εἰσέρχονται καὶ δέχονται τὸν βασιλέα εἰς τὴν τάξιν αὐτῶν, ὡς εἴθισται αὐτοῖς. καὶ δηριγευόμενος ὁ βασιλεὺς ὑπὸ τῶν ἐξ ἔθους, διέρχεται διὰ τῆς δάφνης, καὶ D *ἅπτει κηροὺς εἰς τὰ εὐκτήρια, ὡς εἴθισται αὐτῷ, καὶ ἀπέρχονται μέχρι τοῦ αὐγουστέως, ἐκδεχόμενος τὸν καιρόν. καὶ τοῦ καιροῦ ἐγγίσαντος, δηλοῖ ὁ τῆς καταστάσεως τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος τῷ βασιλεῖ, καὶ ἐξελθὼν ἀπὸ τοῦ* Ms. 72. a *κοιτῶνος αὐτοῦ εἰς τὸ ὀκτάγωνον, περιβάλλεται τὴν χλανίδα αὐτοῦ, καὶ στεφθεὶς διέρχεται διὰ τοῦ αὐγουστέως καὶ τοῦ στενοῦ καὶ τοῦ ὀνόποδος, τὴν δὲ δοχὴν καὶ προσκύνησιν ἐκτελοῦσιν οἱ ἐξ ἔθους, ὃν τρόπον ἐδηλώσαμεν ἐν τῇ προελεύσει τῆς Χριστοῦ γεννήσεως ἐν τῇ κάτω πύλῃ τῇ οὔσῃ ἔμπροσθεν* Ed. L. 65 *τοῦ κονσιστωρίου. καὶ εἰ μὲν κελεύει ὁ βασιλεὺς ποιῆσαι μαγίστρους, νεύει τῷ πραιποσίτῳ, καὶ ἀπελθὼν πρὸς αὐτὸν ὁ πραιπόσιτος, λέγει αὐτῷ τὸ ὄνομα τοῦ μέλλοντος προβληθῆναι,*

[R144] The *praipositos* then tells it to the master of ceremonies and he, with a silentiary, takes **[V1,134]** him from his place and stands him below the dais[1] in front of the patricians. The *praipositos* immediately hands a *sticharion* and belt[2] to the emperor, and the master of ceremonies, conducting the one about to be appointed, leads him to the emperor and, making obeisance before the feet of the emperor and kissing them, he stands up. Then, having received the *sticharion* with the belt from the hands of the emperor, he kisses the feet of the emperor, and the master of ceremonies, with a silentiary, takes him again and brings him to the Inner Consistory.[3] Having put the *sticharion* on him and putting the belt around him, he leads him out and stands him in front of the emperor, below the dais. Everyone goes in and makes obeisance in the same way as for the appointment of patricians. The master of ceremonies leads him to the emperor and, making obeisance and kissing his feet, he stands up, having prayed for the emperor. Then the master of ceremonies, conducting him, leads him backwards and stands him in the order and position befitting him.

Then the *praipositos*, receiving a sign from the emperor, signals to the silentiary standing at the door, and he says, "If you please." Then the emperor goes through the Exkoubita and the Scholai as far as the Great Church with the reception and ceremonial in the manner explained by us

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1 i.e. the dais in the Large Consistory.

2 The belt *(baltidion)* of the *magistros* is described at R710. 21-22 (*Kletorologion*) as "a belt of scarlet leather decorated with precious stones"; also at R233.5 & 8; R235.13 & 15; R585.7, with reference to the insignia of a *magistros*.

3 i.e. the Winter Consistory.

ὁ δὲ πραιπόσιτος λέγει τῷ τῆς καταστάσεως, κἀκεῖνος λαμ-
βάνει αὐτὸν ἀπὸ τῆς στάσεως αὐτοῦ μετὰ σιλεντιαρίου, καὶ
ἵστησιν αὐτὸν κάτωθεν τοῦ πουλπίτου ἔμπροσθεν τῶν πατρι-
κίων, καὶ εὐθέως ἐπιδίδωσιν ὁ πραιπόσιτος τῷ βασιλεῖ στι-
χάριν καὶ βαλτίδιον, ὁ δὲ τῆς καταστάσεως, κρατήσας τὸν
μέλλοντα προβληθῆναι, ἄγει αὐτὸν πρὸς τὸν βασιλέα, καὶ
προσκυνήσας τοὺς πόδας τοῦ βασιλέως καὶ ἀσπασάμενος αὐ-
B *τούς, ἀνίσταται. εἶτα λαβὼν τὸ στιχάριν μετὰ τοῦ βαλτι-*
δίου ἐκ τῶν χειρῶν τοῦ βασιλέως, φιλεῖ τοὺς πόδας τοῦ βα-
σιλέως, λαβὼν δὲ αὐτὸν πάλιν ὁ τῆς καταστάσεως μετα σι-
λεντιαρίου, εἰσφέρει αὐτὸν εἰς τὸ ἔνδον κονσιστώριον, καὶ
ἐνδύσας αὐτὸν τὸ στιχάριον, περιζώσας αὐτὸν καὶ τὸ βαλ-
τίδιον, ἐξάγει αὐτὸν καὶ ἵστησιν ἔμπροσθεν τοῦ βασιλέως
κάτωθεν τοῦ πουλπίτου· καὶ πάντες εἰσελθόντες προσκυνοῦ-
σιν, ὃν τρόπον καὶ ἐν τῇ προβολῇ τῶν πατρικίων, καὶ ἄγει
αὐτὸν ὁ τῆς καταστάσεως πρὸς τὸν βασιλέα, καὶ προσκυνή-
σας καὶ ἀσπασάμενος τοὺς πόδας αὐτοῦ, ἀνίσταται, ὑπερευ-
ξάμενος τὸν βασιλέα, κρατήσας δὲ αὐτὸν ὁ τῆς καταστάσεως,
εἰσάγει αὐτὸν ὀπισθοφανῶς καὶ ἵστησιν αὐτὸν ἐν τῇ ἐφαρ-
C *μοζούσῃ αὐτῷ τάξει τε καὶ στάσει. (B.) Εἶθ᾽ οὕτως λαβὼν*
νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τῷ σιλεντια-
ρίῳ τῷ ἑστῶτι ἐν τῇ πύλῃ, καὶ λέγει „κελεύσατε." εἶθ᾽ οὕ-
τως διέρχεται διὰ τῶν ἐξκουβίτων καὶ τῶν σχολῶν μέχρι τῆς
μεγάλης ἐκκλησίας, καὶ δοχῇ καὶ τάξει, καθ᾽ ὃν τρόπον ἐδη-

[R145] for the procession of the Nativity of Christ[1] and, having gone into the narthex, he goes inside the curtain. The *praipositos* takes the imperial crown from the emperor's head and he goes in through the narthex and the patriarch receives him there, and kissing each other they go in and stand in front of the great doors. Having lit candles there, the emperor gives them to the *praipositos*, and the *praipositos* **[V1,135]** to the master of ceremonies, and when he has made obeisance before the undefiled Gospels, he goes into the church. Going through the solea he stands in front of the holy doors, and having taken candles from the *praipositos* and prayed, he hands them to the *praipositos*. Then he goes into the sanctuary and spreads two corporals on the holy altar, kisses the two sacred chalices and two sacred patens and the swaddling-clothes[2] of the Lord and, taking a purse from the *praipositos*, he places it on the holy altar. He goes out through the side of the sanctuary and goes into the robing-room, and for the holy gifts and the kiss and the communion he participates, as custom requires. After breakfasting and going out from the Chapel of the Holy Well, he goes inside the curtain with the patriarch and is crowned by him, and then the patriarch hands oblations to the emperor. Then the emperor, taking a purse from the *praipositos*, gives it in turn to the patriarch, and the patriarch in turn gives unguents to the emperor.

When they have kissed each other the emperor passes along the Mese and goes in

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1 Book I, Chapter 23 [V32] at R130.12 - R132.13.

2 Two corporals, white veils, represented the swaddling-clothes of Jesus; also at R15.20-22, R65.4 & R133.2-4.

λώθη ἡμῖν ἐν τῇ προελεύσει τῆς Χριστοῦ γεννήσεως, καὶ εἰς Ms. 72. b
τὸν νάρθηκα εἰσελθὼν, εἰσέρχεται ἔνδον τοῦ βήλου. καὶ λα-
βὼν ὁ πραιπόσιτος τὸ στέμμα ἀπὸ τῆς κεφαλῆς τοῦ βασιλέ-
ως, εἰσέρχεται διὰ τοῦ νάρθηκος, καὶ δέχεται αὐτὸν ἐκεῖσε ὁ D
πατριάρχης, καὶ ἀσπασάμενοι ἀλλήλους, εἰσέρχονται καὶ ἵσταν-
ται ἔμπροσθεν τῶν μεγάλων πυλῶν. καὶ ἅψας ἐκεῖσε κηρούς,
δίδωσιν αὐτοὺς τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος τῷ τῆς
καταστάσεως, καὶ προσκυνήσας τὸ ἄχραντον εὐαγγέλιον, εἰσ-
έρχεται εἰς τὴν ἐκκλησίαν, καὶ διελθὼν διὰ τῆς σωλαίας,
ἵσταται ἔμπροσθεν τῶν ἁγίων θυρῶν, καὶ λαβὼν παρὰ τοῦ
πραιποσίτου κηρία καὶ εὐξάμενος, ἐπιδίδωσιν αὐτὰ τῷ πραι-
ποσίτῳ. καὶ εἶθ' οὕτως εἰσελθὼν εἰς τὸ θυσιαστήριον, ὑφα-
πλοῖ ἐν τῇ ἁγίᾳ τραπέζῃ εἰλιτὰ δύο, ἀσπαζόμενος δύο ἱερὰ
ποτήρια καὶ δύο ἱεροὺς δίσκους καὶ τὰ σπάργανα τοῦ Κυ- Ed. L. 80
ρίου, καὶ λαβὼν ἀποκόμβιον παρὰ τοῦ πραιποσίτου, τίθησιν
αὐτὸ ἐν τῇ ἁγίᾳ τραπέζῃ, καὶ ἐξελθὼν διὰ τῆς πλαγίας τοῦ
θυσιαστηρίου, εἰσέρχεται εἰς τὸ μητατώριον, εἰς δὲ τὰ ἅγια,
καὶ τὴν ἀγάπην καὶ τὴν κοινωνίαν ἐκτελεῖ, ὡς ἡ συνήθεια
ἔχει. καὶ μετὰ τὸ κραματίσαι καὶ ἐξελθεῖν τοῦ ἁγίου φρέα-
τος εἰσέρχεται ἔνδον τοῦ βήλου μετὰ τοῦ πατριάρχου, καὶ
στέφεται παρ' αὐτοῦ, καὶ εἶθ' οὕτως ἐπιδίδωσιν ὁ πατριάρ-
χης εὐλογίας τῷ βασιλεῖ· εἶτα λαβὼν ὁ βασιλεὺς παρὰ τοῦ
πραιποσίτου ἀποκόμβιον, ἀντιδίδωσι τῷ πατριάρχῃ, ὁ δὲ πα-
τριάρχης ἀντιδιδοῖ τῷ βασιλεῖ ἀλειπτά. (Γ.) Καὶ ἀλλήλους
ἀσπασάμενοι, ὁ μὲν βασιλεὺς, διοδεύων τὴν μέσην, εἰσέρχε- B

[R146] through the great door of the Chalke. The receptions of the Peratic and City factions are performed in the same order and position in which they were performed for the procession for the Nativity of Christ.[1]

Going through the Scholai and the Exkoubita and the Consistory and the Vestibule [of the Gold Hand], the emperor goes into the Hall of the Augousteus, and the members of the *kouboukleion*, having completed what is customary,[2] go into the Octagon, and the *praipositos* takes the crown from the emperor's head, and the *vestetores*, going in, remove his chlamys. Then the patriarch goes into the Church of St Stephen, and when the emperor is about to recline [at table] in the Hall of the Nineteen Couches, he signals to the *praipositos* and he summons the patriarch. When this has happened they make obeisance before each other, and the priests go in and recite the liturgical verse, and again the **[V1,136]** patriarch goes into the Church of St Stephen and takes off his *omophorion*. Likewise the emperor takes off his *sagion* and they meet again and then go out, escorted by the *kouboukleion*, and together the two recline on the couch and drink once. Then the *praipositos*, receiving a sign from the emperor, signals to the household service and they go in. He does this, too, in respect of the rest of the guests.

When the emperor is about to stand up and the guests have gone out, the guests at the top couch remain, the metropolitans and such bishops as are at the first couches, that is, to the

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1 Book I, Chapter 23 [V32] at R135.17-23.

2 See R21.2-14 and R136.6-13.

ται διὰ τῆς μεγάλης πύλης τῆς χαλκῆς· αἱ δὲ δοχαὶ τῶν περατικῶν μερῶν καὶ τῶν πολιτικῶν τελοῦνται ἐν τῇ τάξει καὶ στάσει, ὃν τρόπον ἐτελέσθησαν ἐν τῇ προελεύσει τῆς Χριστοῦ γεννήσεως. καὶ τὰς σχολὰς καὶ τὰ ἐξκούβιτα διελθὼν καὶ τοῦ κονσιστωρίου καὶ τοῦ στενοῦ, εἰσέρχεται εἰς τὸν αὐγουστέα, καὶ οἱ τοῦ κουβουκλείου, τελέσαντες τὴν συνήθειαν, εἰσέρχονται εἰς τὸ ὀκτάγωνον, καὶ λαμβάνει ὁ πραιπόσιτος τὸ στέμμα ἀπὸ τῆς κεφαλῆς τοῦ βασιλέως, καὶ εἰσελθόντες οἱ βεστήτορες ἀπαλλάσσουσι τὴν χλανίδα αὐτοῦ. εἶτα εἰσελ-
C *θὼν ὁ πατριάρχης εἰς τὸν ἅγιον Στέφανον, καὶ τοῦ βασιλέως*
Ms. 73. *μέλλοντος ἀκουμβίσαι εἰς τὰ ιθʹ ἀκούβιτα, νεύει τῷ πραιποσίτῳ, καὶ προσκαλεῖται τὸν πατριάρχην, καὶ τούτου γενομένου, προσκυνοῦσιν ἀλλήλους, καὶ εἰσέρχονται οἱ ἱερεῖς, καὶ τὸν στίχον ποιήσαντες, εἰσέρχεται πάλιν ὁ πατριάρχης εἰς τὸν ἅγιον Στέφανον καὶ ἐκβάλλει τὸ ὠμοφόριον αὐτοῦ. ὁμοίως καὶ ὁ βασιλεὺς ἐκβάλλει τὸ σαγίον αὐτοῦ καὶ ἑνοῦνται πάλιν, καὶ εἶθ' οὕτως ἐξέρχονται, δεξιούμενοι ὑπὸ τοῦ κουβουκλείου, καὶ ἀκουμβίζουσιν οἱ δύο ἐξ ἴσου ἐν τῷ ἀκουβίτῳ καὶ πίνουσι πρὸς ἅπαξ. καὶ εἶθ' οὕτως λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τὴν ὑπουργίαν καὶ εἰσέρ-*
D *χεται, τοῦτο δὲ ποιεῖ καὶ ἐπὶ τῶν λοιπῶν φίλων. (Δ.) Μέλλοντος δὲ ἀνίστασθαι τοῦ βασιλέως καὶ τῶν φίλων ἐξελθόντων, μένουσιν οἱ τοῦ ἄνω ἀκουβίτου φίλοι, οἱ μητροπολῖται καὶ ὅσοι εἰσὶν εἰς τοὺς πρώτους ἀκουβίτους, ἤγουν εἰς τὸν*

[R147] right and left. Again the emperor and patriarch and the guests who have remained drink once and then, when they have received a sign from the *praipositos*, they, too, go out, and then the *protospatharios*, having received a sign, goes out, and in turn the household service. When they have all gone out, the emperor remains with only the patriarch and the *kouboukleion*. When both have drunk again once, they stand up, and the patriarch goes away to the Church of St Stephen and puts on his *omophorion*, and the emperor his *sagion*, and they meet again in the Octagon and recite the liturgical verse. Then the emperor, receiving oblations from the patriarch, goes out as far as the Hall of the Augousteus, and when they have made obeisance before each other and kissed, two *koubikoularioi* take the patriarch and accompany him as far as the Vestibule [of the Gold Hand] or even the Onopodion. The emperor, escorted by both the *kouboukleion* and the *manglabitai*, goes into the [Sacred] Palace. When all the members of the *kouboukleion* are standing in the Chrysotriklinos, they pray for the emperor, the "For many good years." This prayer takes place since the festival of the twelve days of Christmas is completed.

Book I, Chapter 27 [R147-56; V1,137-44, Chapter 36]

What it is necessary to observe for the feast and procession of Hypapante[1]

If the emperor wishes to go away and keep the vigil at Blachernai

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[1] The feast for the purification of the Virgin, forty days after the birth of Christ, is celebrated on Feb. 2nd. It was also the occasion of the presentation of Christ in the Temple and of his meeting (*hypapante*) with Simeon (Luke 2: 25-35). Book II, Chapter 9 (R541.11 - R544.21) concerning the feast for the Dormition of the Theotokos, apart from the final note, quite closely parallels the text for the first part of the present chapter (R147.23 - R150.18). The latter part of the protocol for the Dormition was not included there since, as indicated at R544.16-18, that, too, was like the text here for the feast of the Hypapante.

δεξιὸν καὶ εὐώνυμον, ἐπίσκοποι· πίνουσι δὲ πάλιν πρὸς ἅπαξ ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης καὶ οἱ ἐναπομείναντες φίλοι, καὶ εἶθ' οὕτως λαβόντες νεῦμα παρὰ τοῦ πραιποσίτου, ἐξέρχονται καὶ αὐτοί, καὶ εἶθ' οὕτως λαβὼν νεῦμα ὁ πρωτοσπαθάριος, ἐξέρχεται καὶ αὖθις ἡ ὑπουργία. καὶ πάντων ἐξελθόντων, μένει ὁ βασιλεὺς μετὰ μόνου τοῦ πατριάρχου καὶ τοῦ κουβουκλείου. καὶ πιόντες πάλιν ἀμφότεροι πρὸς ἅ- Ed. L. 87 *παξ, ἀνίστανται, καὶ ἀπέρχεται ὁ πατριάρχης εἰς τὸν ἅγιον Στέφανον καὶ βάλλει τὸ ὠμοφόριον αὐτοῦ, ὁ δὲ βασιλεὺς τὸ σαγίον αὐτοῦ καὶ ἑνοῦνται πάλιν εἰς τὸ ὀκτάγωνον, καὶ ποιοῦσι τὸν στίχον. εἶτα λαβὼν ὁ βασιλεὺς παρὰ τοῦ πατριάρχου εὐλογίας, ἐξέρχεται μέχρι τοῦ αὐγουστέως, καὶ προσκυνήσαντες ἀλλήλους καὶ ἀσπασάμενοι, τὸν μὲν πατριάρχην λαμβάνουσι δύο κουβικουλάριοι, καὶ διασώζουσιν αὐτὸν μέχρι τοῦ στενοῦ ἢ καὶ τοῦ ὀνόποδος. ὁ δὲ βασιλεύς, δηριγευόμενος ὑπό τε τοῦ κουβουκλείου καὶ τῶν μαγλαβιτῶν, εἰσέρχεται ἐν τῷ παλατίῳ· ἑστώτων δὲ τῶν τοῦ κουβουκλείου ἁπάντων ἐν τῷ χρυσοτρικλίνῳ, ὑπερεύχονται τὸν βασιλέα τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." γίνεται δὲ ἡ εὐχὴ αὕτη, ἐπειδὴ πλη-* B *ροῦται τὸ δωδεκαήμερον.*

ΚΕΦ. κζ'. Ms. 73. b

Ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ καὶ προελεύσει τῆς ὑπαπάντης.

Εἰ κελεύει ἀπελθεῖν ὁ βασιλεὺς καὶ παννυχεῦσαι ἐν βλα-

[R148] he goes away one day before the feast-day and observes the vigil. On the following day, the day of the feast, everyone changes into white chlamyses. The *koubikoularioi* change into *kamisia* only, and likewise the *spatharokoubikoularioi*. The eunuch *protospatharioi* wear their full ceremonial dress and carry sword-tipped batons, and the non-eunuch *protospatharioi* wear their *spekia* and swords but do not carry sword-tipped batons. The *spatharokandidatoi* and *spatharioi* and the members of the *manglabion* and the rest of the household *spatharioi* walk on either side behind the procession, to the sides of the archons of the *kouboukleion* and the patricians, doing this in each procession. In the great processions they wear their torques and also carry their sword-tipped batons. The *spatharokandidatoi* wear their torques and carry shields and single-headed battle-axes, and the *spatharioi*, shields and battle-axes, both groups in *skaramangia*.

When the master of ceremonies goes and advises the *praipositos* **[V1,138]** that the appointed time is near, the *praipositos* goes in and advises the emperor. The emperor goes out into the hall which is called the Hall of Anastasios[1] wearing his *divetesion* and stands there. The archons of the *kouboukleion* stand to either side, and the *spatharokoubikoularioi* and the *koubikoularioi* behind them, and the eunuch *protospatharioi* stand behind the emperor.

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1 The Hall of Anastasios was in the upper palace at Blachernai while the Chapel of the Holy Casket and the Church of the Most Holy Theotokos and the holy bath were down the slope in the direction of the Golden Horn.

γέρναις, ἀπέρχεται τῇ πρὸ μιᾶς τῆς ἑορτῆς ἡμέρᾳ, καὶ ἐκτελεῖ τὴν πάννυχον. τῇ δὲ ἑξῆς ἡμέρᾳ τῆς ἑορτῆς ἀλλάσσου-C σιν ἅπαντες ἀπὸ λευκῶν χλανιδίων· οἱ δὲ κουβικουλάριοι ἀλλάσσουσι καμίσια καὶ μόνον, ὡσαύτως καὶ οἱ σπαθαροκουβικουλάριοι. οἱ δὲ εὐνοῦχοι πρωτοσπαθάριοι φοροῦσι τὰ ἀλλάξιμα αὐτῶν πλήρεις, βαστάζοντες καὶ σπαθοβάκλια, οἱ δὲ βαρβάτοι πρωτοσπαθάριοι φοροῦσι τὰ σπέκια αὐτῶν καὶ σπαθία, οὐ βαστάζουσι δὲ σπαθοβάκλια. οἱ δὲ σπαθαροκανδιδάτοι καὶ σπαθάριοι καὶ οἱ τοῦ μαγλαβίου καὶ οἱ λοιποὶ οἰκειακοὶ σπαθάριοι περιπατοῦσιν ἔνθεν κἀκεῖθεν, ὄπισθεν τῆς προελεύσεως, εἰς τὰ πλάγια τῶν ἀρχόντων τοῦ κουβουκλείου καὶ τῶν πατρικίων, τοῦτο τελοῦντες καθ' ἑκάστην προέλευσιν, ἐν δὲ ταῖς μεγάλαις προελεύσεσι φοροῦσι τὰ μανιάκια αὐτῶν, D βαστάζοντες καὶ τὰ σπαθοβάκλια αὐτῶν. οἱ δὲ σπαθαροκανδιδάτοι τὰ μανιάκια αὐτῶν καὶ σκουτάρια καὶ διστράλια μονοπέλυκα· οἱ δὲ σπαθάριοι σκουτάρια καὶ διστράλια, ἀπὸ σκαραμαγγίων δὲ ἀμφότεροι. (B.) Τοῦ δὲ τῆς καταστάσεως ἐλθόντος καὶ μηνύσαντος τῷ πραιποσίτῳ, ὡς ὅτι ὁ καιρὸς ἤγγικεν, εἰσέρχεται ὁ πραιπόσιτος καὶ μηνύει τὸν βασιλέα, ὁ δὲ βασιλεὺς ἐξελθὼν ἐν τῷ τρικλίνῳ τῷ καλουμένῳ Ἀναστασιακῷ, φορῶν τὸ διβητήσιον αὐτοῦ, ἵσταται ἐκεῖσε, καὶ ἵστανται οἱ ἄρχοντες τοῦ κουβουκλείου ἔνθεν καὶ ἔνθεν, οἱ δὲ σπαθαροκουβικουλάριοι καὶ οἱ κουβικουλάριοι ὄπισθεν αὐτῶν, οἱ δὲ πρωτοσπαθάριοι οἱ εὐνοῦχοι ἵστανται ὄπισθεν τοῦ βασι-

[R149] The *praipositos* summons the *vestetores* and the emperor changes into his chlamys with their help. Then an *ostiarios* goes down and stands at the curtain and the emperor signals to the *praipositos*, and the *praipositos* to the *koubikoularios* who raises the curtain, and patricians and *strategoi* are led in, and when they go in they fall down in obeisance. When they stand up, the *praipositos*, having received a sign from the emperor, says, "If you please," and the emperor, escorted by the archons of the *kouboukleion* and patricians and *strategoi*, goes out into the hall which is called the Hall of the Danube. The non-eunuch *protospatharioi* and the *droungarios* of the Watch stand to either side near the door. The patricians and *strategoi*, with the senate, fall down and the *praipositos* receives a sign from the emperor and signals to the master of ceremonies, and he says, "If you please," and they pray, "For many good years."

The emperor goes along escorted by them, with the master of ceremonies in the middle, and on each step he turns towards the emperor and spreads his arms inside his chlamys and says to the emperor, "Careful, lord,"[1] doing this so that there is not an <unexpected>[2] step on the emperor's route. Having gone out the door which leads out to the colonnade, he goes along **[V1,139]** the right-hand side of the colonnade. Outside the said door the patricians receive their candles, while the two factions recite iambic verses,

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1 See note 2 at R73.16.

2 Some emendation like this is needed to complete the sense here.

λέως. προσκαλεῖται δὲ ὁ πραιπόσιτος τοὺς βεστήτορας, καὶ Ed. L. 88 ὑπαλλάξας ὁ βασιλεὺς τὴν χλανίδα αὐτοῦ δι' αὐτῶν, εἶτα κατελθὼν ὀστιάριος, ἵσταται ἐν τῷ βήλῳ, καὶ νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος τῷ κουβικουλαρίῳ τῷ αἴροντι τὸ βῆλον, καὶ εἰσάγονται πατρίκιοι καὶ στρατηγοὶ, καὶ εἰσελθόντες πίπτουσι. καὶ ἀναστάντων αὐτῶν, λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, λέγει „κελεύσατε." ὁ δὲ βασιλεὺς δηριγευόμενος ὑπό τε τῶν ἀρχόντων τοῦ κουβουκλείου, πατρικίων τε καὶ στρατηγῶν, ἐξέρχεται ἐν τῷ τρικλίνῳ τῷ καλουμένῳ Δανουβίῳ· ἵστανται δὲ οἵ τε βαρβάτοι πρωτοσπαθάριοι καὶ ὁ δρουγγάριος τῆς βίγλης ἔνθεν καὶ ἔνθεν Ms. 74. a πλησίον τῆς θύρας. οἱ δὲ πατρίκιοι καὶ στρατηγοὶ μετὰ τῆς συγκλήτου πίπτουσι, καὶ λαμβάνει νεῦμα ὁ πραιπόσιτος παρὰ B τοῦ βασιλέως καὶ νεύει τῷ τῆς καταστάσεως, κἀκεῖνος λέγει „κελεύσατε·" καὶ αὐτοὶ ὑπερεύχονται „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." (Γ.) Καὶ ὑπ' αὐτῶν δηριγευόμενος, διέρχεται, ὁ δὲ τῆς καταστάσεως ἐν τῷ μέσῳ, καὶ κατὰ βάθρον ἐπιστρεφόμενος πρὸς τὸν βασιλέα, ἐφαπλῶν δὲ καὶ τὰς χεῖρας αὐτοῦ ἔνδοθεν τοῦ χλανιδίου αὐτοῦ, λέγει πρὸς τὸν βασιλέα „καπλάτε Δόμηνι·" τοῦτο ἐκτελῶν, ὅπως ἐν τῇ διόδῳ τοῦ βασιλέως μὴ τύχῃ βάθρον. καὶ ἔξω τῆς πύλης ἐξελθὼν τῆς C ἐξαγούσης πρὸς τὸν ἔμβολον, διέρχεται ἐν τῷ δεξιῷ μέρει τοῦ ἐμβόλου, οἱ δὲ πατρίκιοι τῆς αὐτῆς πύλης ἔξω λαμβάνουσι τὰ κηρία αὐτῶν, λεγόντων τῶν δύο μερῶν ἰαμβικά,

[R150] each of them going along from its position, and when one finishes the other begins. The emperor goes along near the column which lies crosswise at the end of the colonnade, and there receives the patriarch with the religious procession. Having taken candles from the *praipositos* and prayed, he hands them back to the *praipositos* and makes obeisance before the undefiled Gospels and the precious cross, and again the emperor and the patriarch both make obeisance before each other and kiss. The emperor takes a processional candle from the *praipositos* and, turning around, goes through the said colonnade. The master of ceremonies begins, "Hail, Virgin, Mother of God, full of grace," and all the members of the procession go into the narthex of the Great Church[1] singing the said *troparion*. The emperor sits on a chair in the narthex waiting until the patriarch arrives with the religious procession, and the patricians and the senate go in and stand in the church, as is usual for them, waiting for the emperor.

When the patriarch arrives with the religious procession the emperor stands up, and the emperor and the patriarch both make obeisance before each other and both go away and stand at the door of the Great Church. When the patriarch has begun the prayer for the Entrance of the divine liturgy, the emperor takes prayer-candles

[1] Here and for the rest of this chapter the Great Church is that of the Theotokos at Blachernai.

ἕκαστος αὐτῶν διερχόμενος ἀπὸ τῆς στάσεως αὐτοῦ· πλη-
ροῦντος γὰρ τοῦ ἑνὸς, ἄρχεται ὁ ἕτερος· διελθὼν δὲ ὁ βα-
σιλεὺς πλησίον τοῦ κίονος τοῦ κειμένου ἐγκαρσίως ἐν τῷ
πληρώματι τοῦ ἐμβόλου, δέχεται ἐκεῖσε τὸν πατριάρχην με-
τὰ τῆς λιτῆς, λαβὼν δὲ κηρία παρὰ τοῦ πραιποσίτου καὶ
εὐξάμενος, ἐπιδίδωσιν αὐτὰ πάλιν τῷ πραιποσίτῳ, καὶ προσ-
κυνήσας τὸ ἄχραντον εὐαγγέλιον καὶ τὸν τίμιον σταυρὸν, καὶ
D *πάλιν προσκυνήσαντες ἀμφότεροι ἀλλήλους, ὅ,τε βασιλεὺς καὶ*
ὁ πατριάρχης καὶ ἀσπασάμενοι, λαμβάνει ὁ βασιλεὺς παρὰ
τοῦ πραιποσίτου κηρίον λιτανίκιον, καὶ ὑποστρέψας, διέρχε-
ται διὰ τοῦ αὐτοῦ ἐμβόλου. ἄρχεται δὲ ὁ τῆς καταστά-
σεως· „χαῖρε κεχαριτωμένη Θεοτόκε παρθένε·" ψάλλοντες
δὲ τὸ αὐτὸ τροπάριον οἱ τῆς προελεύσεως ἅπαντες, εἰσέρ-
χονται ἐν τῷ νάρθηκι τοῦ μεγάλου ναοῦ, καὶ ὁ μὲν βασιλεὺς
καθέζεται ἐπὶ σελλίου ἐν τῷ νάρθηκι, προσμένων μέχρις ἂν
Ed. L. 89 *καταλάβῃ ὁ πατριάρχης μετὰ τῆς λιτῆς, οἱ δὲ πατρίκιοι καὶ*
ἡ σύγκλητος εἰσέρχονται καὶ ἵστανται ἐν τῷ ναῷ, ὡς δὲ εἴ-
Ms. 74. b *θισται αὐτοῖς, προσμένοντες τὸν βασιλέα. (Δ.) Καταλα-*
βόντος δὲ τοῦ πατριάρχου μετὰ τῆς λιτῆς, ἀνίσταται ὁ βα-
σιλεὺς, καὶ προσκυνήσαντες ἀμφότεροι ἀλλήλους, ὅ,τε βασι-
λεὺς καὶ ὁ πατριάρχης, ἀπέρχονται ἀμφότεροι καὶ ἵστανται
ἐν τῇ πύλῃ τοῦ μεγάλου ναοῦ. καὶ ἀρξάμενος ὁ πατριάρχης
τὴν εὐχὴν τῆς εἰσόδου τῆς θείας λειτουργίας, λαβὼν ὁ βασι-

[R151] from the *praipositos* and, having prayed, gives them back to the *praipositos*, and he to the master of ceremonies. The emperor, after making obeisance before the undefiled Gospels, goes through the middle of the church with the patriarch and goes through the side of the ambo into the solea, **[V1,140]** and having stood in front of the holy doors and lit candles and prayed, he goes into the sanctuary. Having kissed the holy altar-cloth and taken a purse from the *praipositos*, he places it on the holy altar and goes out through the middle of the church, and the priests give him oblations.

When the emperor is about to go out into the narthex, orphans stand on the benches to the left of the great door and, shouting, they pray for the emperor as is the custom. Both the emperor and the patriarch together go to the spiral staircase and make obeisance and kiss each other, and the patriarch goes away into the Great Church to conduct the divine liturgy. The emperor, for his part, goes up via the staircase to the chapel[1] and lights candles there, and likewise in the gallery at the cross, and going into the chapel he stands there participating in the divine liturgy. The patricians and the rest of the archons all stand outside in the gallery.

When the time for the divine communion draws near the *praipositos*, at a command, gives an order to the master of ceremonies and he sends two silentiaries to summon

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[1] For this chapel at the gallery of the church see, too, R156.10-11. It is to be distinguished from the Chapel of the Holy Casket annexed to the church, for which see R552.6 - R553.5.

λεὺς παρὰ τοῦ πραιποσίτου κηρία τῆς προσευχῆς, καὶ εὐξάμενος δίδωσιν αὐτὰ πάλιν τῷ πραιποσίτῳ, καὶ αὐτὸς τῷ τῆς καταστάσεως. καὶ προσκυνήσας ὁ βασιλεὺς τὸ ἄχραντον εὐαγγέλιον, διέρχεται μέσον διὰ τοῦ ναοῦ μετὰ τοῦ πατριάρ- — B χου, καὶ διὰ τῆς πλαγίας τοῦ ἄμβωνος εἰσέρχεται ἐν τῇ σωλαίᾳ, καὶ στὰς ἔμπροσθεν τῶν ἁγίων θυρῶν καὶ ἅψας κηροὺς καὶ εὐξάμενος, εἰσέρχεται εἰς τὸ θυσιαστήριον. ἀσπασάμενος δὲ τὴν ἁγίαν ἐνδυτήν, λαβὼν ἀποκόμβιον παρὰ τοῦ πραιποσίτου, τίθησιν αὐτὸ ἐν τῇ ἁγίᾳ τραπέζῃ καὶ ἐξέρχεται, καὶ διδοῦσιν αὐτῷ εὐλογίας οἱ ἱερεῖς, διὰ μέσης τοῦ ναοῦ. μέλλοντος δὲ τοῦ βασιλέως ἐξέρχεσθαι ἐν τῷ νάρθηκι, ἵστανται ὀρφανὰ ἐπάνω τῶν σκάμνων ἀπ' ἀριστερᾶς τῆς μεγάλης πύλης, καὶ φωνοβολοῦντες ὑπερεύχονται τὸν βασιλέα, ὡς ἡ συνήθεια ἔχει. ἐλθόντες δὲ ἐξ ἴσου ἐν τῷ στυρακίῳ ὅ,τε βασιλεὺς καὶ — C ὁ πατριάρχης, προσκυνήσαντες καὶ ἀσπασάμενοι ἀλλήλους, ὁ μὲν πατριάρχης ἀπέρχεται ἐν τῷ μεγάλῳ ναῷ τοῦ ἐκτελέσαι τὴν θείαν λειτουργίαν, ὁ δὲ βασιλεύς, διὰ τοῦ στυρακίου ἀνελθὼν ἐν τῷ εὐκτηρίῳ, ἅπτει ἐκεῖσε κηρούς, ὡσαύτως δὲ καὶ ἐν τοῖς κατηχουμενείοις, εἰς τὸν σταυρόν, καὶ εἰσελθὼν ἐν τῷ εὐκτηρίῳ, ἵσταται ἐκεῖσε, ἐκτελῶν τὴν θείαν λειτουργίαν, οἱ δὲ πατρίκιοι καὶ οἱ λοιποὶ ἄρχοντες ἅπαντες ἵστανται ἔξω ἐν τοῖς κατηχουμενείοις. (E.) Τῆς δὲ θείας κοινωνίας ἐγγιζούσης, προστάσσει ὁ πραιπόσιτος ἀπὸ κελεύσεως τῷ τῆς καταστάσεως, καὶ ἀποστέλλει σιλεντιαρίους δύο πρὸς τὸ προσ- — D

[R152] the patriarch, and they lead him up via the spiral staircase to the chapel where the emperor is standing. When the emperor has received the communion of the undefiled body and blood of the Lord from the patriarch, he goes into the bedchamber. Then the patricians and *strategoi* and *domestikoi* and those holding the highest offices go in and they, too, receive communion from the hands of the patriarch. When they have all gone out and the patriarch is about to go down, the emperor stands in front of the door of his bedchamber and they both make obeisance before each other and the patriarch goes away and completes all of the divine liturgy.

[V1,141] When the divine liturgy has been completed, the emperor goes in ceremonial dress through the Hall of the Holy Casket, while the *koubikoularioi* hold the curtains and hangings there, and the emperor goes up through the brick-paved area and the spiral stairway and goes into the Hall of the Danube.[1] His precious table stands there and non-eunuch *protospatharioi*, *spatharokandidatoi* and the heads of the *manglabion* and all the rest of the household wait there, and then those of them who have been invited wait there, and the rest of the archons <go away>, each to his bedchamber.

The emperor, going up to the Hall of Anastasios and changing, waits in his *divetesion*. The silentiaries, having summoned the patriarch, bring him up as far as the spiral stairway[2] and he sits there

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[1] Almost certainly also known as the Hall of the Okeanos (R759.8); Oikonomidès, *Listes*, 190, n. 193. For this banquet see also R759.3-17 (*Kletorologion*).

[2] This spiral stairway (κοχλίας) was in the palace and is to be distinguished from the spiral staircase (στυράκιον) leading to the gallery in the church, for which the far less common word has been used here at R151.14 & 17 & R152.2; see also at R601.2.

καλέσασθαι τὸν πατριάρχην, καὶ ἀνάγουσιν αὐτὸν διὰ τοῦ στυρακίου ἐν τῷ εὐκτηρίῳ, ἐν ᾧ ἵσταται ὁ βασιλεύς. κοινω- Ms. 75. a *νήσαντος δὲ τοῦ βασιλέως παρὰ τοῦ πατριάρχου τοῦ ἀχράντου σώματος καὶ αἵματος τοῦ Κυρίου, εἰσέρχεται ἐν τῷ κοιτῶνι, καὶ εἶθ᾿ οὕτως εἰσελθόντες πατρίκιοί τε καὶ στρατηγοὶ καὶ δομέστικοι καὶ οἱ τὰ πρῶτα ὀφφίκια κατέχοντες, κοινωνοῦσι καὶ αὐτοὶ ἐκ τῶν χειρῶν τοῦ πατριάρχου· καὶ πάντων ἐξελθόντων καὶ τοῦ πατριάρχου μέλλοντος κατέρχεσθαι, ἑστῶτος τοῦ βασιλέως ἔμπροσθεν τῆς θύρας τοῦ κοιτῶνος* Ed. L. 90 *αὐτοῦ, προσκυνοῦσιν ἀμφότεροι ἀλλήλους, καὶ ἀπελθὼν ὁ πατριάρχης ἐκτελεῖ τὴν θείαν λειτουργίαν ἅπασαν. τελεσθείσης δὲ τῆς θείας λειτουργίας, διέρχεται ὁ βασιλεὺς ἠλλαγμένος διὰ τοῦ τρικλίνου τῆς ἁγίας σοροῦ, βασταζόντων τῶν κουβικουλαρίων τὰ ἐκεῖσε ὄντα βῆλά τε καὶ κορτίνας, καὶ ἀνέρχεται ὁ βασιλεὺς διὰ τοῦ βισαλωτοῦ καὶ τοῦ κοχλιοῦ, καὶ εἰσέρχεται ἐν τῷ Δανουβίῳ τρικλίνῳ, καὶ ἵσταται ἡ τιμία αὐτοῦ τράπεζα ἐκεῖσε, καὶ μένουσιν ἐκεῖσε πρωτοσπαθάριοι βαρβάτοι, σπαθαροκανδιδάτοι καὶ οἱ ἐπὶ τοῦ μαγλαβίου καὶ λοιποὶ ἅπαντες οἰκειακοί, καὶ τότε οἱ μὲν κληθέντες ἐξ αὐτῶν ἐκδέχονται ἐκεῖσε, οἱ δὲ λοιποὶ ἄρχοντες ἕκαστος ἐν τῷ* B *κοιτῶνι αὐτοῦ. (ϛ.) Ὁ δὲ βασιλεὺς ἀνελθὼν ἐν τῷ Ἀναστασιακῷ τρικλίνῳ καὶ ἀπαλλάξας, μένει μετὰ τὸ διβητήσιον αὐτοῦ, οἱ δὲ σιλεντιάριοι, προσκαλεσάμενοι τὸν πατριάρχην, ἀναφέρουσιν αὐτὸν μέχρι τοῦ κοχλιοῦ, καὶ καθίσας ἐκεῖσε*

[R153] near the door which leads into the hall where the table is. The *praipositos* advises the emperor and the emperor commands the *praipositos* to summon the patriarch, and the emperor stands, wearing his *sagion*, and waits for the patriarch at the table. When the patriarch arrives the priests are summoned by the patriarch and recite the liturgical verse. Then the emperor takes off his *sagion* and the patriarch his *omophorion*; and the priests take it and go out. Both the emperor and the patriarch sit at the table and two *koubikoularioi* bring in the ewers, and they drink once and then the guests go in and every custom of the table is observed. When the guests have stood up and gone out, both the emperor and the patriarch remain and the *koubikoularioi* again bring in the ewers and, after drinking again once, they stand up. The patriarch, moving away a little, **[V1,142]** puts on his *omophorion*, and the emperor his *sagion*, and when they have recited the liturgical verse, the patriarch hands the emperor oblations and the priests go out. Both the emperor and the patriarch sit for a little while and talk to each other and then, having made obeisance before each other and kissed, they go out. The patriarch is preceded by the archons of the *kouboukleion* as far as the spiral stairway, and from

πλησίον τῆς εἰσαγούσης πύλης ἐν τῷ τρικλίνῳ, ἐν ᾧ ἡ τρά-
πεζα ἵσταται, μηνύει τῷ βασιλεῖ ὁ πραιπόσιτος, ὁ δὲ βασι-
λεὺς κελεύει τῷ πραιποσίτῳ προσκαλέσασθαι τὸν πατριάρχην,
καὶ ἵσταται ὁ βασιλεύς, φορῶν τὸ σαγίον αὐτοῦ, ἐν τῇ τρα-
πέζῃ, ἐκδεχόμενος τὸν πατριάρχην, καὶ καταλαβόντος τοῦ
πατριάρχου, προσκαλοῦνται παρὰ τοῦ πατριάρχου οἱ ἱερεῖς
καὶ ποιοῦσι τὸν στίχον. καὶ εἶθ' οὕτως ὁ μὲν βασιλεὺς ἐκ-
βάλλει τὸ σαγίον αὐτοῦ, ὁ δὲ πατριάρχης τὸ ὠμοφόριον αὐ- C
τοῦ, καὶ λαβόντες αὐτὸ οἱ ἱερεῖς, ἐξέρχονται. καὶ καθίσαντες
ἐν τῇ τραπέζῃ ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης, εἰσφέρουσι
τὰ κουκουμάρια κουβικουλάριοι δύο, καὶ πίνουσι πρὸς ἅπαξ,
καὶ εἶθ' οὕτως εἰσέρχονται οἱ φίλοι, καὶ ἐπιτελεῖται ἡ συνή-
θεια πᾶσα τοῦ τραπεζίου· καὶ ἀναστάντων τῶν φίλων καὶ
ἐξελθόντων, μένει ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης, καὶ εἰσφέ- Ms. 75. b
ρουσι πάλιν οἱ κουβικουλάριοι τὰ κουκουμάρια, καὶ πιόντες
πάλιν πρὸς ἅπαξ ἀνίστανται, καὶ ὁ μὲν πατριάρχης μικρὸν
ὑπεξελθών, βάλλει τὸ ὠμοφόριον αὐτοῦ, ὁ δὲ βασιλεὺς τὸ
σαγίον αὐτοῦ, καὶ εἰπόντες τὸν στίχον, ἐπιδίδωσι τῷ βασιλεῖ
ὁ πατριάρχης εὐλογίας, καὶ ἐξέρχονται οἱ ἱερεῖς. καθέζεται D
δὲ ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης μικρόν, ὁμιλοῦντες πρὸς
ἀλλήλους, εἶτα προσκυνήσαντες ἀλλήλους καὶ ἀσπασάμενοι,
ἐξέρχονται, καὶ ὁ μὲν πατριάρχης προπέμπεται ὑπὸ τῶν ἀρ-
χόντων τοῦ κουβουκλείου μέχρι τοῦ κοχλιοῦ, καὶ ἀπὸ τῶν

[R154] there by silentiaries to the bottom. The emperor spends his time after this as he wishes and desires.

Note that if the emperor does not wish to make the procession from the upper palace, that is, from the Hall of Anastasios, it is conducted as follows. The emperor goes out from the bedchamber of the Chapel of the Holy Casket in ceremonial dress and stands in the Hall of the Holy Casket where the curtains hang, with archons of the *kouboukleion* also standing there, and behind him stand *spatharokoubikoularioi* and *koubikoularioi*. There he receives the patricians and *strategoi*, and having made obeisance before the emperor they stand up. The *praipositos*, having received a sign from the emperor, says, "If you please," and they recite the "For many good years." Then the emperor, escorted by them, goes via the little steps which go down from the bath.[1] Going to the steps of the lower procession,[2] the emperor stands where the procession stands when a *prokensos*[3] takes place on them there. The patricians, having joined the whole of the senate, fall down in obeisance again with them, and the *praipositos* gives a sign to the master of ceremonies and he says, "If you please," and they all respond, reciting, "For many years," and the master of ceremonies on each step says, "Careful, lord."[4] From there they perform the whole ceremonial for the procession as we have described above.

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1 For the bath see Book II, Chapter 12 (R551-R556), the protocol for when the rulers go to bathe at Blachernai.

2 i.e. the little steps on the route when the procession is not from the upper palace (see R148.20 -21 & R154.4).

3 i.e. a procession (R6.2-3).

4 See note 2 at R73.16.

ἐκεῖσε ὑπὸ σιλεντιαρίων ἕως κάτω. ὁ δὲ βασιλεὺς διαγίνεται μετὰ ταῦτα, ὡς δ' ἂν κελεύῃ καὶ βούληται. (Ζ.) Ἰστέον, ὅτι εἰ μὲν οὐ κελεύει ὁ βασιλεὺς ποιῆσαι τὴν προέλευσιν ἀπὸ τοῦ ἄνω παλατίου, ἤγουν ἀπὸ τὸν Ἀναστασιακὸν τρίκλι- Ed. L. 91 *νον, τελεῖται οὕτως. ἐξελθὼν ὁ βασιλεὺς ἀπὸ τοῦ κοιτῶνος τῆς ἁγίας σοροῦ ἠλλαγμένος, ἵσταται ἐν τῷ τῆς ἁγίας σοροῦ τρικλίνῳ, ἔνθα τὰ βῆλα κρέμανται, ἑστώτων καὶ ἀρχόντων τοῦ κουβουκλείου, καὶ ὄπισθεν αὐτοῦ ἵστανται σπαθαροκουβικουλάριοι καὶ κουβικουλάριοι, καὶ δέχεται ἐκεῖσε τούς τε πατρικίους καὶ στρατηγούς, καὶ προσκυνήσαντες τὸν βασιλέα, ἀνίστανται, λαβὼν δὲ νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, λέγει „κελεύσατε·" αὐτοὶ δὲ τὸ „εἰς πολλοὺς καὶ ἀγαθούς." ὁ δὲ βασιλεὺς δηριγευόμενος ὑπ' αὐτῶν, διέρχεται διὰ τῶν βαθμίδων τῶν κατερχομένων ἀπὸ τὸ βανιάριν, καὶ ἐλθὼν εἰς τὰ βάθρα τῆς κάτω προελεύσεως, ἔνθα, προκένσου γινομένου ἐν τοῖς ἐκεῖσε, ἵσταται ἡ προέλευσις, ἵστα-* B *ται ὁ βασιλεύς, οἱ δὲ πατρίκιοι ἑνωθέντες τῇ συγκλήτῳ ἁπάσῃ, πίπτουσι πάλιν μετ' αὐτῶν, ὁ δὲ πραιπόσιτος δίδωσι νεῦμα τῷ τῆς καταστάσεως, καὶ λέγει „κελεύσατε·" ἀποκριθέντες δὲ ἅπαντες λέγουσιν „εἰς πολλοὺς χρόνους·" ὁ δὲ τῆς καταστάσεως κατὰ βάθρον λέγει „καπλάτε Δόμηνι·" ἐκτελοῦσι δὲ ἀπὸ τῶν ἐκεῖσε τὴν ἅπασαν τάξιν τῆς προελεύσεως, ὡς ἀνωτέρω εἰρήκαμεν.*

[R155; V1,143] What it is necessary to observe if the feast of the Hypapante occurs on the Monday of the First Week [of Lent][1]

A move is ordered at the first hour on the said day in the Lausiakos Hall, and the emperor, going out in a *sagion*, goes up to the Magnaura and stands above the stairs on the green stone, and there he addresses the people about participating in the very awesome and holy forty-day festival in abstinence and fear of God. Then he hands over the proclamation to an imperial secretary and he reads it aloud, and when the reading has been completed, all the people cheer the emperor. After the cheering by the people, the emperor moves away and goes through the left-hand side of the Magnaura and, escorted by the *praipositos* and the rest of the *kouboukleion* and *protospatharioi*, and going through the Exkoubita and the Scholai, he goes via the small door of the Chalke to the Chapel of the Holy Well and lights candles. The patriarch receives him in the Chapel of the Holy Well, at the door which leads inside the church,[2] and they both go in as far as the holy doors.

When the emperor has lit candles and prayed, he hands them to the *praipositos*. The emperor and the patriarch both make obeisance before each other and the emperor goes away to the robing-room, for on this day the emperor does not go into the sanctuary.

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1 Vogt notes that between 700 and 1100 these dates coincided only twice, in 851 and 946; *Comm.*, vol. 1, 161. This passage was therefore almost certainly the work of Constantine VII.

2 i.e. Hagia Sophia.

Ὅσα δεῖ παραφυλάττειν, εἰ τύχῃ ἡ ἑορτὴ τῆς ὑπάντης τῇ β΄ τῆς α΄ ἑβδομάδος. Ms. 76.a
C

Δίδοται μεταστάσιμον ὥρᾳ α΄ τῆς αὐτῆς ἡμέρας ἐν τῷ λαυσιακῷ τρικλίνῳ, καὶ ἐξελθὼν ὁ βασιλεὺς ἀπὸ σαγίου, ἀνέρχεται ἐν τῇ μαννναύρᾳ, καὶ στὰς ἄνωθεν τῶν γραδηλίων ἐν τῷ Πρασίνῳ λίθῳ, διαλαλεῖ ἐκεῖσε τὸν λαὸν, τὸ ἐν ἁγνείᾳ καὶ φόβῳ Θεοῦ ἐκτελέσαι τὴν πανσέβαστον καὶ ἁγίαν τεσσαρακοστήν. καὶ εἶθ' οὕτως ἐπιτρέπει ἀσηκρήτῃ καὶ ἐπαναγινώσκει τὸ ἐπαναγνωστικὸν, τελεσθείσης δὲ τῆς ἀναγνώσεως, εὐφημεῖ πᾶς ὁ λαὸς τὸν βασιλέα· μετὰ δὲ τὴν εὐφημίαν τοῦ λαοῦ ἀποκινεῖ ὁ βασιλεὺς καὶ διέρχεται διὰ τοῦ εὐωνύμου μέρους τῆς μανναύρας, καὶ δηριγευόμενος ὑπὸ τοῦ πραιποσίτου καὶ τῶν λοιπῶν τοῦ κουβουκλείου καὶ πρωτοσπαθαρίων, καὶ δι- D ερχόμενος διὰ τῶν ἐξκουβίτων καὶ τῶν σχολῶν, διὰ τῆς μικρᾶς πύλης τῆς χαλκῆς, εἰσέρχεται ἐν τῷ ἁγίῳ φρέατι καὶ ἅπτει κηρούς· ὁ δὲ πατριάρχης δέχεται αὐτὸν ἐν τῷ ἁγίῳ φρέατι, ἐν τῇ πύλῃ τῇ εἰσαγούσῃ ἔνδον τοῦ ναοῦ, καὶ εἰσέρχονται ἀμφότεροι μέχρι τῶν ἁγίων θυρῶν. (B.) Ἅψας δὲ κηροὺς ὁ βασιλεὺς καὶ εὐξάμενος, ἐπιδίδωσιν αὐτοὺς τῷ πραιποσίτῳ. καὶ προσκυνήσαντες ἀλλήλους ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης, ἀπέρχεται ἐν τῷ μητατωρίῳ· τῇ γὰρ ἡμέρᾳ Ed. L. 93 ἐκείνῃ ὁ βασιλεὺς οὐκ εἰσέρχεται εἰς τὸ θυσιαστήριον, καὶ

[R156] Having participated in the office of terce-sext he goes out from the robing-room. When they have made obeisance before each other and kissed, the emperor goes though the right-hand side of the church, through the narthex and the Horologion, and goes out at the great door to the west which **[V1,144]** leads to the Athyra. Proceeding from there on horseback, he goes through the Milion and the Forum of Constantine and the long Colonnade of Maurianos and the Petrion, and goes away as far as the Church of the All-holy Theotokos at Blachernai. When he arrives there he gets down from his horse and goes up into the gallery. After praying, he lights candles both in the chapel[1] and at the cross outside in the gallery. Having gone out from there, he goes away to the Hall of Anastasios, and then completes everything, namely, the ceremonial dress and the receptions.

The meeting with the religious procession and both the Entrance for the divine liturgy and prayer <are conducted> in the same manner as we have described above in the first ceremony for the said feast.

Book I, Chapter 28 [R156-60; V1,145-48, Chapter 37][2]

What it is necessary to observe for the feast of Orthodoxy[3]

The patriarch goes away on the Saturday evening to the Church of the Most Holy Theotokos at Blachernai. With him go metropolitans, archbishops and bishops, as many as happen to be in the City on the said day, and likewise the clergy of the Great Church and those from churches outside,

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1 Also at R151.18-19; deleting "in the private box of the Holy Casket" (lines 10-11) as out of place here.

2 Two protocols are given in this chapter, the second, from R159.21, containing some slight modifications.

3 The feast on the first Sunday of Lent celebrating the triumph of Orthodoxy over Iconoclasm in 843.

τελέσας τὴν τριτοέκτην, ἐξέρχεται ἐκ τοῦ μητατωρίου. καὶ προσκυνήσαντες ἀλλήλους καὶ ἀσπασάμενοι, διέρχεται μὲν ὁ βασιλεὺς διὰ τοῦ δεξιοῦ μέρους τοῦ ναοῦ, τοῦ νάρθηκος καὶ τοῦ ὡρολογίου, καὶ ἐξέρχεται ἐν τῇ πρὸς δύσιν οὔσῃ μεγάλῃ πύλῃ τῇ ἐξαγούσῃ ἐπὶ τὸν ἀθύραν. ἱππεύσας δὲ ἀπὸ τῶν ἐκεῖσε, διέρχεται διὰ τοῦ μιλίου, φόρου τε καὶ τοῦ μακροῦ ἐμβόλου τοῦ Μαυριανοῦ καὶ τοῦ Πετρίου, καὶ ἀπέρχεται μέχρι τῆς παναγίας Θεοτόκου ἐν βλαχέρναις. κἀκεῖσε καταλαβὼν, κατέρχεται ἀπὸ τοῦ ἵππου καὶ ἀνέρχεται ἐν τοῖς κατηχουμενείοις, εὐξάμενος δὲ ἅπτει κηροὺς ἔν τε τῷ παρακυπτικῷ τῆς ἁγίας
B *σοροῦ, ἐν τῷ εὐκτηρίῳ καὶ ἐν τῷ ἔξω σταυρῷ τῶν κατηχου-*
Me.76.b *μενείων, ἐξελθὼν ἀπὸ τῶν ἐκεῖσε, ἀπέρχεται ἐν τῷ Ἀναστασιακῷ τρικλίνῳ, καὶ εἶθ' οὕτως ἐκτελεῖ ἅπαντα, οἷον τά τε ἀλλάξιμα καὶ αἱ δοχαί. ἥ τε τῆς λιτῆς ὑπάντησις καὶ ἡ τῆς θείας λειτουργίας εἴσοδός τε καὶ προσευχὴ, ὃν τρόπον ἀνωτέρω ἐν τῇ πρώτῃ καταστάσει τῆς αὐτῆς ἑορτῆς ἐξεθέμεθα.*

ΚΕΦ. κή.

Ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ τῆς ὀρθοδοξίας.

C *Ἀπέρχεται ὁ πατριάρχης ὀψὲ τοῦ σαββάτου ἐν τῷ ναῷ τῆς ὑπεραγίας Θεοτόκου ἐν βλαχέρναις, συναπέρχονται δὲ αὐτῷ μητροπολῖται, ἀρχιεπίσκοποι καὶ ἐπίσκοποι, ὅσοι δ' ἂν τύχωσιν ὄντες τῇ αὐτῇ ἡμέρᾳ ἐν τῇ πόλει, ὁμοίως καὶ οἱ κληρικοὶ τῆς μεγάλης ἐκκλησίας καὶ οἱ τῶν ἔξω ἐκκλησιῶν,*

[R157] and as many as practise the solitary life in all the monasteries in this God-guarded City, and they all complete the all-night vigil's hymn of praise in the venerable church.

The following day, which is the Lord's day, the patriarch, with all those previously mentioned, goes out from the church[1] with the religious procession, and they go along the public colonnade. The emperor goes out from the Palace through the door of the Spatharikion wearing a *sagion* and, escorted by the members of the *kouboukleion* wearing their *sagia*, he goes through the Magnaura and its upper passageways and via the wooden staircase into the gallery of the Great Church. Having gone into the gallery and prayed, lighting candles, the emperor changes, and likewise everyone else, according to their particular order, into their white ceremonial dress. As the religious procession draws near, an audience is indicated and the emperor goes out from the robing-room of the gallery and [V1,146] the patricians, with all the senate, receive him in the large hall of the bureau[2] and fall down in obeisance. Then, having received a sign from the emperor, the *praipositos* gives a sign to the master of ceremonies, and he says, "If you please," and they pray, "For many good years."

The emperor, escorted from there by everyone carrying candles with drip-pans, goes down via the great spiral stairway and through the Didaskaleion where the Easter dates are. Having gone down the stairs, he does not go into the great narthex, but

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[1] i.e. they leave the Church of the Theotokos at Blachernai in a religious procession and proceed to Hagia Sophia.

[2] i.e. the Large Sekreton.

καὶ ὅσοι δ' ἂν ἐν πᾶσι τοῖς μοναστηρίοις τὸν μονήρη βίον ἀσκοῦσιν ἐν ταύτῃ τῇ θεοφυλάκτῳ πόλει, καὶ ἐκτελοῦσιν ἅπαντες παννύχιον ὕμνον ἐν τῷ σεπτῷ ναῷ. τῇ δὲ ἑξῆς, ἥτις ἐστὶ κυρία τῶν ἡμερῶν, ἐξέρχεται ὁ πατριάρχης μετὰ τῶν προῤῥηθέντων ἁπάντων ἐκ τοῦ ναοῦ μετὰ τῆς λιτῆς, καὶ διέρχονται διὰ τοῦ δημοσίου ἐμβόλου. ὁ δὲ βασιλεὺς ἐξελθὼν ἀπὸ τοῦ παλατίου, φορῶν σαγίον, διὰ τῆς πύλης τοῦ σπαθα- D *ρικίου, καὶ δηριγευόμενος ὑπό τε τῶν τοῦ κουβουκλείου φορούντων τὰ σαγία αὐτῶν, διέρχεται διὰ τῆς μαναύρας καὶ τῶν διαβατικῶν αὐτῆς τῶν ἀνωτέρων, καὶ διὰ τῆς ξυλίνης σκάλας εἰσέρχεται ἐν τοῖς κατηχουμενείοις τῆς μεγάλης ἐκκλησίας, καὶ εἰσελθὼν ὁ βασιλεὺς ἐν τοῖς κατηχουμενείοις καὶ εὐξάμενος, ἅπτων κηρούς, ὑπαλλάσσει, ὡσαύτως καὶ πάντες κατὰ τὴν ἰδίαν τάξιν, τὰ ἀλλαξίματα αὐτῶν τὰ ἄσπρα. τῆς δὲ λιτῆς ἐγγιζούσης, δίδοται σιλέντιον, καὶ ἐξέρχεται ὁ βασιλεὺς ἐκ τοῦ μητατωρίου τῶν κατηχουμενείων, καὶ δέχονται αὐτὸν* Ed. L. 93 *οἱ πατρίκιοι ἐν τῷ μεγάλῳ τρικλίνῳ τοῦ σεκρέτου μετὰ πάσης τῆς συγκλήτου καὶ πίπτουσιν. εἶτα λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, δίδωσι τῷ τῆς καταστάσεως καὶ λέγει· „κελεύσατε·" καὶ αὐτοὶ ὑπερεύχονται „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." (B) Κἀκεῖθεν δηριγευόμενος ὁ βασιλεὺς ὑπὸ πάντων βασταζόντων κηρία ὑποφίαλα, κατέρχεται διὰ τοῦ μεγάλου* M. 77. a *κοχλιοῦ καὶ διὰ τοῦ διδασκαλείου, ἔνθα τὰ πασχάλια, καὶ κατελθὼν τὰ γραδήλια, οὐκ εἰσέρχεται ἐν τῷ μεγάλῳ νάρθηκι, ἀλλ'*

[R158] turns away to the left from the junction at the landing[1] and, with the master of ceremonies saying at each step, "Careful, lord,"[2] he goes down the stairs of the Athyra and receives the religious procession there. Having lit candles and prayed, he makes obeisance before the precious cross and the undefiled Gospels and likewise kisses the patriarch, and he goes along ahead of the religious procession. The master of ceremonies begins the *troparion*, "Of the true dogmas," with all in the procession singing this.

The emperor goes into the narthex[3] and sits until the patriarch arrives with the religious procession. When the patriarch arrives the emperor stands up and they both stand in front of the imperial doors, and the emperor, having lit candles, prays, while the patriarch performs the prayer for the Entrance. The emperor, having prayed, hands the candles to the *praipositos*, and he to the master of ceremonies. When the patriarch has completed the prayer and the emperor has made obeisance before the undefiled Gospels, holding each other's hand, they go through the middle of the church and, turning through the side of the ambo, they go into the solea and stand in front of the holy doors. The emperor takes candles there and prays and then gives them to the *praipositos*. When both the emperor and **[V1,147]** the patriarch have made obeisance before each other, the patriarch goes into the sanctuary for the conducting of the divine liturgy, and the emperor goes away to the robing-room

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1 The meaning is unclear; cf. Vogt: "ayant incliné à gauche vers l'édifice du côté du triangle (?)".

2 See note 2 at R73.16.

3 i.e. of Hagia Sophia.

ἐκνεύσας ἀριστερὸν ἐπὶ τὸ μητάτον ἀπὸ τοῦ τριγώνου, λέγων
B ὁ τῆς καταστάσεως κατὰ βάθρον „καπλάτε Δόμηνι·" καὶ
κατέρχεται τὰ γραδήλια τοῦ ἀθύρα, καὶ δέχεται ἐκεῖσε τὴν
λιτήν. ἅψας δὲ κηροὺς καὶ εὐξάμενος, προσκυνεῖ τὸν τίμιον
σταυρὸν καὶ τὸ ἄχραντον εὐαγγέλιον, ὡσαύτως καὶ ἀσπάζε-
ται τὸν πατριάρχην, καὶ διέρχεται ἔμπροσθεν τῆς λιτῆς. ὁ
δὲ τῆς καταστάσεως ἄρχεται τὸ τροπάριον „τὴν τῶν ἀληθι-
νῶν δογμάτων," τὸ αὐτὸ ψαλλόντων καὶ πάντων τῆς προε-
λεύσεως. ὁ δὲ βασιλεὺς, εἰσελθὼν ἐν τῷ νάρθηκι, καθέζε-
ται, μέχρις ἂν καταλάβῃ ὁ πατριάρχης μετὰ τῆς λιτῆς. καὶ
τοῦ πατριάρχου καταλαβόντος, ἀνίσταται ὁ βασιλεὺς, καὶ
C ἵστανται ἀμφότεροι ἔμπροσθεν τῶν βασιλικῶν πυλῶν, καὶ ὁ
μὲν βασιλεὺς ἅψας κηροὺς εὔχεται, ὁ δὲ πατριάρχης τελεῖ
τὴν εὐχὴν τῆς εἰσόδου, καὶ εὐξάμενος ὁ βασιλεὺς ἐπιδίδωσι
τὰ κηρία τῷ πραιποσίτῳ, κἀκεῖνος τῷ τῆς καταστάσεως. τοῦ
δὲ πατριάρχου τὴν εὐχὴν τελέσαντος καὶ προσκυνήσαντος
τοῦ βασιλέως τὸ ἄχραντον εὐαγγέλιον, κρατήσαντες ἀλλήλων
τὰς χεῖρας, διέρχονται μέσον τοῦ ναοῦ, καὶ διὰ τῆς πλαγίας
τοῦ ἄμβωνος ἐκνεύσαντες, εἰσέρχονται ἐν τῇ σωλαίᾳ καὶ ἵ-
στανται ἔμπροσθεν τῶν ἁγίων θυρῶν, κἀκεῖσε λαβὼν κηροὺς
ὁ βασιλεὺς εὔχεται, εἶτα δίδωσιν αὐτοὺς τῷ πραιποσίτῳ. καὶ
ἀλλήλους προσκυνήσαντες ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης,
D εἰσέρχεται εἰς τὸ θυσιαστήριον πρὸς τὸ τὴν θείαν λειτουργίαν
ἐκτελέσαι, καὶ ὁ βασιλεὺς ἀπέρχεται εἰς τὸ μητατώριον, ἐκ-

[R159] and participates in the divine liturgy there. On this day the emperor does not go into the sanctuary.

It should be known that for the procession of the holy gifts and the kiss the emperor does not go out the doors [of the robing-room], but for the communion he goes out and receives communion. When the divine liturgy has been completed, the emperor goes out from the robing-room and joins the patriarch, and they both go along as far as the Chapel of the Holy Well where they make obeisance before each other and kiss. The emperor goes out from there, and going in through the the small door of the Chytos of the Chalke, he goes through the Scholai and Exkoubita with the master of ceremonies saying, "Careful, lord."[1] When he arrives at the Consistory, the senate is waiting there praying for the emperor, while the master of ceremonies and the silentiaries wait in the Onopodion, they too praying likewise. The emperor goes through the Hall of the Augousteus and goes into the [Sacred] Palace, and when the banquet-list has been determined dismissals take place, and immediately everyone changes out of ceremonial dress. The emperor sits at his precious table in a *skaramangion* and those whom he has commanded to be invited, they too are in *skaramangia*. The members of the *kouboukleion* do not stand in formation [at the table] on this day.

Note that formerly this was the format. However, now the emperor performs everything else as far as the Entrance as described, but at the Entrance he goes in[2] inside the bema, and the rulers make obeisance before the holy altar

1 See note 2 at R73.16.

2 SCHOLION: This was prescribed very recently. (For a similar marginal note indicating a "recent" change to a pre-existing protocol see R98.9-10.)

τελῶν ἐκεῖσε τὴν θείαν λειτουργίαν· ἐν ταύτῃ γὰρ τῇ ἡμέρᾳ εἰς τὸ θυσιαστήριον ὁ βασιλεὺς οὐκ εἰσέρχεται. (Γ.) Χρὴ δὲ εἰδέναι, ὅτι ἐν μὲν τῇ προόδῳ τῶν ἁγίων καὶ ἐν τῇ ἀγάπη τῶν θυρῶν οὐκ ἐξέρχεται, ἐν δὲ τῇ κοινωνίᾳ ἐξέρχεται καὶ κοινωνεῖ, καὶ τῆς θείας λειτουργίας τελεσθείσης, ἐξέρχεται ὁ βασιλεὺς ἀπὸ τοῦ μητατωρίου καὶ ἑνοῦται τῷ πατριάρχῃ, καὶ [Ed. L. 94] διέρχονται ἀμφότεροι μέχρι τοῦ ἁγίου φρέατος, προσκυνήσαν- [Ms. 77. b] τες δὲ ἀλλήλους καὶ ἀσπασάμενοι, ἐξέρχεται ὁ βασιλεὺς ἀπὸ τῶν ἐκεῖσε, καὶ διὰ τοῦ χυτοῦ τῆς μικρᾶς πύλης τῆς χαλκῆς εἰσελθών, διά τε τῶν σχολῶν καὶ τῶν ἐξκουβίτων διερχόμενος, λέγοντος τοῦ τῆς καταστάσεως „καλάτε Δόμηνι." καὶ καταλαβόντος ἐν τῷ κονσιστωρίῳ, μένει μὲν ἐκεῖσε ἡ σύγκλητος, ὑπερευχομένη τὸν βασιλέα, ὁ δὲ τῆς καταστάσεως καὶ οἱ σιλεντιάριοι μένουσιν εἰς τὸν ὀνόποδα, ὑπερευχόμενοι καὶ αὐτοὶ ὁμοίως. ὁ δὲ βασιλεὺς διέρχεται διὰ τοῦ αὐγουστέως, καὶ εἰσέρχεται ἐν τῷ παλατίῳ, τοῦ δὲ κλητωρίου στοιχηθέντος, γίνονται μίνσαι, καὶ εὐθέως ἀπαλλάσσουσιν ἅπαντες. ὁ δὲ [B] βασιλεὺς καθέζεται ἐπὶ τῆς τιμίας αὐτοῦ τραπέζης ἀπὸ σκαραμαγγίου, καὶ οὓς ἐκέλευσε καλέσαι, καὶ αὐτοὶ ἀπὸ σκαραμαγγίων, οἱ δὲ τοῦ κουβουκλείου ἐν τῇ ἡμέρᾳ ἐκείνῃ παράστασιμον οὐ ποιοῦσιν. (Δ.) Ἰστέον, ὅτι τὸ παλαιὸν ὁ τοιοῦτος τύπος ἦν· νῦν δὲ ὁ βασιλεὺς τὰ ἄλλα πάντα ἐκτελεῖ μέχρι τῆς εἰσόδου, καθὼς εἴρηται. εἰς δὲ τὴν εἴσοδον εἰσέρχεται εἰς τὸ βῆμα ἔνδον, καὶ προσκυνοῦσι τὴν ἁγίαν τράπε-

[R160] and the altar-cloth, and going up into the gallery through the side of the sanctuary and the spiral stairway behind the conch **[V1,148]** they go into the robing-room. They change out of their chlamyses only and listen to the divine Gospel and the prayer of supplication, and after this the steward of the table, with the *atriklinai*, goes in and the emperor determines the banquet-list. The rulers go out and go away to the robing-room of the patriarch, and immediately dismissals are given and they remove their *divetesia* and wait for the completion of the divine liturgy and for the patriarch to go up.[1] The *praipositoi* go away and sit at the route by which the patriarch goes up, and when he goes up they hold his hands and kiss them, and going away they lead him to the rulers. The patriarch removes his ceremonial dress and, escorting the rulers, goes out and reclines with them at the table, and those who have been invited go in and dine with them. When they stand up, the rulers go away again through the passageways into the Palace.

Note that the *magistroi* and *praipositoi* and patricians also take candles from the Oikonomion,[2] and under the lord Theophylaktos also sweet-smelling incense, but then, too, the lord Theophylaktos, the patriarch,[3] used to have sweetmeats at the side of the Chapel of St Theophylaktos in the Patriarchate,[4] and the rulers enjoyed the sweetmeats with the *magistroi* and the *praipositoi* and the rest whom they had invited.

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1 In this second protocol, in the Entrance the emperor now goes into the sanctuary (cf. R158.22-25) and after the Gospel reading he does not remain to receive communion (cf. R159.4-5). Afterwards he dines with the patriarch, whereas in the first he returns to the Palace to dine (R159.15-21).

2 The bureau of the patriarchal administrator, the *oikonomos*; see, too, R761.18.

3 Theophylaktos Lekapenos, the brother-in-law of Constantine VII, was patriarch from 933 to 956.

4 The chapel probably took its name from the iconodule confessor Theophylact, bishop of Nikomedeia (exiled in 815; d. 845); Janin, *Églises* (1969), 246; *PBE. I (*2001), Theophylaktos 37.

ζαν καὶ τὴν ἐνδυτὴν, καὶ διὰ πλαγίας τοῦ θυσιαστηρίου καὶ τοῦ κοχλιοῦ τοῦ ὄπισθεν τῆς κόγχης ἀνελθὼν εἰς τὰ κατη- C *χουμένια, εἰσέρχονται εἰς τὸ μητατώριον, καὶ ἀπαλλάσσουσι τὰς ἑαυτῶν χλαμύδας καὶ μόνον, καὶ ἀκούουσι τοῦ θείου εὐαγγελίου καὶ τῆς ἐκτενοῦς, καὶ μετὰ ταῦτα εἰσέρχεται ὁ τῆς τραπέζης μετὰ τῶν ἀρτοκλίνων, καὶ στοιχεῖ τὸ κλητώριον. καὶ ἐξέρχονται οἱ δεσπόται καὶ ἀπέρχονται εἰς τὸ μητατώριον τοῦ πατριάρχου, καὶ εὐθὺς δίδονται μίνσαι, ἐκδυόμενοι τὰ διβητήσια αὐτῶν, καὶ ἐκδέχονται τοῦ τελειωθῆναι τὴν θείαν λειτουργίαν καὶ ἀνελθεῖν τὸν πατριάρχην. οἱ δὲ πραιπόσιτοι ἀπέρχονται, καὶ καθέζονται εἰς τὴν ἄνοδον, δι' ἧς ὁ πατριάρχης ἀνέρχεται, καὶ τὸ ἀνελθεῖν αὐτὸν κρατοῦσι τὰς χεῖρας αὐτοῦ, ἀσπαζόμενοι αὐτὰς, καὶ ἀπελθόν-* D *τες εἰσάγουσιν αὐτὸν πρὸς τοὺς δεσπότας. καὶ ἐκβαλὼν ὁ* Ms. 78.a *πατριάρχης τὰ ἀλλαξίματα αὐτοῦ, λαβὼν τοὺς δεσπότας, ἐξελθὼν ἀκουμβίζει μετὰ τῶν τῆς τραπέζης, καὶ εἰσέρχονται οἱ κληθέντες καὶ ἀριστοῦσι μετ' αὐτῶν, καὶ τὸ ἀναστῆναι αὐτοὺς, ἀπέρχονται πάλιν οἱ δεσπόται διὰ τῶν διαβατικῶν εἰς τὸ παλάτιον. ἰστέον δὲ, ὅτι καὶ κηρία ἐκ τοῦ οἰκονομίου λαμβάνουσιν οἵ τε μάγιστροι καὶ πραιπόσιτοι καὶ πατρίκιοι, ἐπὶ δὲ τοῦ κυρίου Θεοφυλάκτου καὶ θυμιάματα εὔοσμα, ἀλλ' οὖν καὶ δούλκιον ἐποίει ὁ κύριος Θεοφύλακτος ὁ πατρι-* Ed. L. 95 *άρχης ἐπὶ τὸ μέρος τοῦ εὐκτηρίου τοῦ ἁγίου Θεοφυλάκτου, καὶ οἱ δεσπόται ἀπήλαυον τοῦ δουλκίου μετὰ τῶν μαγίστρων καὶ τῶν πραιποσίτων καὶ λοιπῶν, ὧν ἐκέλευσαν.*

Book I, Chapter 29 [R161-62; V1,149-50; cod. & V: Chapter 38]

[R161] What it is necessary to observe on the Sunday of the middle week of Lent,[1] when obeisance is made before the precious and life-giving wood of the Cross

The patricians, *protospatharioi*, *domestikoi* and *topoteretai* and all the household go along while it is still dark to the Palace, and straightaway the Palace opens and the patricians go in wearing their *sagia* with *skaramangia*, while the rest go in in *skaramangia*. They go through the great hall[2] and go away to the Church of the All-holy Theotokos at the Pharos and make obeisance before the precious wood, and they go out again and sit in the [Covered] Hippodrome. When the time draws near for them to go into the [Sacred] Palace they go into the great hall of the procession in the same manner as on other ordinary days. When the time has come and the banquet-list has been determined, dismissals take place, and the emperor goes out and reclines at his precious table in the said hall of the procession.

Note that in olden times[3] for the feast of the Annunciation the title-holders used to change into white chlamyses in the Consistory, and when the time came, **[V1,150]** the rulers went out and the patricians received them in the Onopodion, and not inside the portico at the Hall of the Augousteus.[4] If it was not a Sunday,

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1 i.e. the Sunday ending the third week of the 40 day period of Lent. This ceremony is also the subject of Book II, Chapter 11 (R549-R550). It is distinct from two others involving the wood of the True Cross; see note 2 at R124.23.

2 i.e. the great hall of the procession, the Hall of Justinian, as below at line 15.

3 SCHOLION (omitted in Bonn): From another old book of ceremonial. (ἐκ ἑτέρου παλαιοῦ τακτικοῦ). This note and scholion relate more closely to the next chapter, Chapter 30 [V39], in which the earlier practice is described where the patricians and *strategoi* receive the emperor in the Onopodion: R163.9-11.

4 The portico of the Augousteus is often referred to as the Vestibule of the Gold Hand.

ΚΕΦ. κθ'.

Ὅσα δεῖ παραφυλάττειν τῇ κυριακῇ τῆς μέσης ἑβδομάδος τῶν νηστειῶν, ἡνίκα τὸ τίμιον καὶ ζωοποιὸν ξύλον τοῦ σταυροῦ προσκυνεῖται.

Προέρχονται ἐννύχιοι ἐν τῷ παλατίῳ οἵ τε πατρίκιοι, πρωτοσπαθάριοί τε καὶ δομέστικοι καὶ οἱ τοποτηρηταὶ καὶ οἱ οἰκειακοὶ ἅπαντες, καὶ ἀνοίγει τὸ παλάτιον τάχιον, καὶ εἰσ- B έρχονται οἱ πατρίκιοι φοροῦντες τὰ σαγία αὐτῶν ἀπὸ σκαραμαγγίων, οἱ δὲ λοιποὶ ἀπὸ σκαραμαγγίων, καὶ διέρχονται διὰ τοῦ μεγάλου τρικλίνου, καὶ ἀπέρχονται ἐν τῷ ναῷ τῆς παναγίας Θεοτόκου ἐν τῷ φάρῳ, καὶ προσκυνήσαντες τὰ τίμια ξύλα, ἐξέρχονται πάλιν καὶ καθέζονται ἐν τῷ ἱπποδρόμῳ· καὶ τῆς ὥρας ἐγγιζούσης πρὸς τὸ εἰσελθεῖν αὐτοὺς ἐν τῷ παλατίῳ, εἰσέρχονται ὃν τρόπον καὶ ἐπὶ τῶν λοιπῶν κοινῶν ἡμερῶν, ἐν τῷ μεγάλῳ τρικλίνῳ τῆς προελεύσεως, καὶ ἡνίκα ἐγγίσῃ ἡ ὥρα καὶ στοιχηθῇ τὸ κλητώριον, γίνονται μίνσαι, καὶ ἐξελθὼν ὁ βασιλεὺς ἀκουμβίζει ἐπὶ τῆς τιμίας αὐτοῦ τραπέζης ἐν τῷ αὐτῷ τρικλίνῳ τῆς προελεύσεως. ἰστέον, ὅτι ἐν τοῖς παλαιοῖς χρόνοις τῇ ἑορτῇ τοῦ εὐαγγελισμοῦ ἤλλασσον C οἱ ἀξιωματικοὶ εἰς τὸ κονσιστώριον χλανίδια λευκά, καὶ ἡνίκα κατέλαβεν ὁ καιρὸς, ἐξήρχοντο οἱ δεσπόται καὶ ἐδέχοντο αὐτοὺς οἱ πατρίκιοι εἰς τὸν ὀνόποδα, οὐχὶ δὲ ἔνδον τοῦ πορτικοῦ, εἰς τὸν αὐγουστέα, καὶ εἰ μὲν οὐκ ἦν κυριακή, ἐπι-

[R162] they used to fall right down, making obeisance before the rulers, and then they went down into the Consistory, but if it was a Sunday, they did not fall right down making obeisance, but showed reverence making obeisance as far as the knees.

Book I, Chapter 30 [R162-70; V1,151-57; cod. & V: Chapter 39][1]

What it is necessary to observe if the feast of the Annunciation to the Most Holy Theotokos occurs on the Sunday of the middle week [of Lent][2]

Note this, too, that if the said day of the Annunciation occurs on the Sunday of the middle week of Lent it is conducted as follows. Everyone goes along while it is still dark to the Palace. The patricians change into white chlamyses which have reddish-purple *tablia* - at this festival they do not wear chlamyses with gold-striped *tablia*[3] - and likewise all the senate are in white chlamyses, and the *praipositoi* with the *kouboukleion* change into ceremonial dress as is usual for them. When the Palace has opened they all go in straightaway, at a command, and go through the Chrysotriklinos and go into the Church of the Most Holy Theotokos of the Pharos. When they have made obeisance before the precious wood they go out and immediately, at a command, a move is ordered.

In the middle of the second hour the emperor goes out and goes through the Palace of Daphne lighting

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1 This chapter was later updated: see the end of the previous chapter, R161-R162 and note 1 at R163.8-11.

2 The Annunciation is celebrated on March 25th. For the adoration of the relics of the Cross on the middle Sunday of Lent: Book II, Chapter 11 (R549-R550). Vogt, *Comm.*, vol. 1, 164, notes that the two days coincided in 769, 770, 843, 857, 865, 938, 940 and 960. As the Church of the Theotokos of the Pharos mentioned here was inaugurated probably in 864 (*ODB*), this protocol would date back originally to 864/865 under Michael III.

3 Reading τὰ ὑπὸ χρυσοκλάβων ταβλίων χλανίδια of the ms., cf. Bonn and Vogt: ὑποχρυσοκλάβων. Although *clavi* normally refers to the two vertical stripes on a tunic rather than stripes on *tablia*, the term αὐρόκλαβα at R577.4 is used of flags with gold stripes. For a similar aside: R142.18-19.

Ms. 78. b *πτον κάτω, προσκυνοῦντες τοὺς δεσπότας, καὶ οὕτως κατήρχοντο εἰς τὸ κονσιστώριον. εἰ δὲ ἦν κυριακή, οὐκ ἔπιπτον κάτω προσκυνοῦντες, ἀλλὰ μέχρι τῶν γονάτων ἐποίουν τὸ σέβας τῆς προσκυνήσεως.*

ΚΕΦ. λ'.

D *Ὅσα δεῖ παραφυλάττειν, εἰ τύχῃ ἡ ἑορτὴ τοῦ εὐαγγελισμοῦ τῆς ὑπεραγίας Θεοτόκου τῇ κυριακῇ τῆς μέσης ἑβδομάδος.*

Ἰστέον δὴ καὶ τοῦτο, ὅτι, εἰ μὲν τύχῃ ἡ αὐτὴ ἡμέρα τοῦ εὐαγγελισμοῦ τῇ κυριακῇ τῆς μέσης ἑβδομάδος τῶν νηστειῶν, τελεῖται οὕτως. προέρχονται ἅπαντες ἐννύχιοι ἐν τῷ παλατίῳ, καὶ ἀλλάσσουσιν οἱ μὲν πατρίκιοι χλανίδια λευκά, ἔχοντα ταβλία ἀπὸ ὀξέων, (ἐν γὰρ ταύτῃ τῇ ἑορτῇ οὐ φοροῦσιν τὰ ὑποχρυσοκλάβων ταβλίων χλανίδια,) ὡσαύτως καὶ ἡ σύγ- Ed. L. 96 *κλητος ἅπασα ἀπὸ λευκῶν χλανιδίων, οἱ δὲ πραιπόσιτοι ἀλλάσσουσι μετὰ τοῦ κουβουκλείου, ὡς εἴθισται αὐτοῖς. ἀνοίξαντος δὲ τοῦ παλατίου, τάχιον ἀπὸ κελεύσεως εἰσέρχονται ἅπαντες, καὶ διελθόντες διὰ τοῦ χρυσοτρικλίνου, εἰσέρχονται εἰς τὸν ναὸν τῆς ὑπεραγίας Θεοτόκου τοῦ φάρου, καὶ προσκυνήσαντες τὰ τίμια ξύλα, ἐξέρχονται, καὶ εὐθέως ἀπὸ κελεύσεως δίδοται μεταστάσιμον. μεσούσης δὲ τῆς δευτέρας ὥρας, ἐξέρχεται ὁ βασιλεὺς καὶ διέρχεται διὰ τῆς δάφνης, ἅπτων ἐν τοῖς*

[R163] candles in the chapels as is usual for him, and he goes into the bedchamber of the Hall of the Augousteus and, after changing into his *divetesion*, waits for the appointed time. When the time comes **[V1,152]** the *praipositos*, having been informed by the master of ceremonies, goes in and informs the emperor. The emperor, putting on his chlamys as custom requires, goes out and goes through the Hall of the Augousteus. Then, escorted by the archons of the *koubourkleion*, he goes through the Vestibule of the Gold Hand and goes up to the Onopodion. While he stands at the bronze door, patricians and *strategoi* receive him there.[1] The master of ceremonies stands in the middle of them, and when they have all made obeisance, at a command, the *praipositos* signals to the master of ceremonies and he says, "If you please." Then the said patricians and *strategoi* go down into the Consistory and join all the senate. The emperor stands under the baldachin on the porphyry slab, and when the patricians, with the senate, have fallen down in obeisance, at a command the *praipositos* signals to the silentiary standing below and he says, "If you please."

The emperor, escorted by them, goes through the Exkoubita and the Scholai and goes out the great door of the Chalke, while the factions stand in their positions making the sign of the cross over the emperor, and only that, and the notaries recite the iambic verses. The emperor, having gone in at the door of the Chapel of the Holy Well, lights candles and prays. Then the patriarch receives the emperor at the door which leads

[1] For this practice "in olden times" of the patricians receiving the rulers at the Onopodion and the later change of venue to the Vestibule of the Gold Hand, see R161.19 - R162.4 & notes 3 & 4.

εὐκτηρίοις κηροὺς, ὡς εἴθισται αὐτῷ, καὶ εἰσέρχεται ἐν τῷ κοιτῶνι τοῦ αὐγουστέως, καὶ ὑπαλλάξας τὸ διβητήσιον αὐτοῦ, ἐκδέχεται τὸν καιρόν. καὶ τοῦ καιροῦ καταλαβόντος, δηλωθεὶς ὁ πραιπόσιτος παρὰ τοῦ τῆς καταστάσεως, εἰσελ- B θὼν δηλοῖ τῷ βασιλεῖ. καὶ περιβαλλόμενος ὁ βασιλεὺς τὴν χλανίδα αὐτοῦ, καθὼς ἡ συνήθεια ἔχει, ἐξέρχεται καὶ διέρχεται διὰ τοῦ αὐγουστέως, εἶθ' οὕτως δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, διέρχεται διὰ τοῦ στενοῦ τῆς χρυσῆς χειρὸς, καὶ ἀνέρχεται εἰς τὸν ὀνόποδα, καὶ στάντος αὐτοῦ ἐν τῇ πύλῃ τῇ χαλκῇ, δέχονται αὐτὸν ἐκεῖσε πατρίκιοι καὶ στρατηγοὶ, καὶ ἵσταται μέσον αὐτῶν ὁ τῆς καταστάσεως, καὶ πάντων προσκυνησάντων, νεύει ὁ πραιπόσιτος ἀπὸ κελεύσεως τῷ τῆς καταστάσεως, καὶ λέγει „κελεύσατε," Ms. 79. a καὶ εἶθ' οὕτως κατέρχονται οἱ αὐτοὶ ἐν τῷ κονσιστωρίῳ, ἑνούμενοι τῇ συγκλήτῳ ἁπάσῃ. ὁ δὲ βασιλεὺς ἵσταται ὑποκάτω C τοῦ καμελαυκίου ἐν τῷ πορφυρῷ λίθῳ, καὶ πεσόντων τῶν πατρικίων μετὰ τῆς συγκλήτου, νεύει ὁ πραιπόσιτος τῷ σιλεντιαρίῳ ἀπὸ κελεύσεως τῷ ἑστῶτι κάτω, κἀκεῖνος λέγει „κελεύσατε." (B.) Καὶ δηριγευόμενος ὑπ' αὐτῶν ὁ βασιλεὺς, διέρχεται διὰ τῶν ἐξκουβίτων καὶ τῶν σχολῶν, καὶ ἐξέρχεται τὴν μεγάλην πύλην τῆς χαλκῆς, τὰ δὲ μέρη ἵστανται ἐν ταῖς στάσεσιν αὐτῶν, σφραγίζοντα τὸν βασιλέα καὶ μόνον, λέγουσι δὲ καὶ οἱ νοτάριοι τοὺς ἰάμβους. καὶ εἰσελθὼν ὁ βασιλεὺς ἐν τῇ πύλῃ τοῦ ἁγίου φρέατος, ἅπτει κηροὺς καὶ εὔχεται, ὁ δὲ πατριάρχης δέχεται τὸν βασιλέα εἰς τὴν πύλην τὴν εἰσάγου-

[R164] from the Chapel of the Holy Well into the church,[1] and having made obeisance before each other and kissed, they go into the church. The emperor, lighting candles, prays in front of the holy doors and, having prayed, goes into the sanctuary. When he has made obeisance before the holy altar and prayed, he goes out from the bema and goes through the solea. As he is about to go out from the solea, the *praipositos* hands him a processional candle, and immediately they begin the *troparion* for the feast, "Today the crowning act of our salvation", and they all hold candles. Escorted **[V1,153]** by everyone, the emperor goes through the middle of the church and goes out through the imperial doors. Going through the narthex, the atrium and the Athyra, he goes out to the Milion. From there he goes along the Mese and goes up to the Forum of Constantine, going along as far as the Column [of Constantine] where the Chapel of St Constantine[2] is situated. He goes up the stairs in front of the chapel and stands there and rests on the right-hand side of the barrier. When he is about to go up the said steps he gives the processional candle to the *praipositos*.

The patricians and the senate stand below near the columns.[3] Likewise the rest of the regiments stand in the middle of the Forum, to either side, while the *protospatharioi* and the rest of the emperor's men stand to the right of the emperor in the middle of the Forum, and likewise to the left. When the patriarch arrives with the religious procession he goes through the middle of them. The City administration stands to the left-hand side of the procession,

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1 i.e. Hagia Sophia.

2 For the use of the term "chapel" here see note 2 at R74.16.

3 For this long portico in the middle of the Forum extending west from the Column, see note 1 at R29.1-2.

D σαν ἀπὸ τοῦ ἁγίου φρέατος εἰς τὸν ναόν, καὶ προσκυνήσαντες ἀλλήλους καὶ ἀσπασάμενοι, εἰσέρχονται εἰς τὸν ναόν. ὁ δὲ βασιλεὺς ἅπτων κηρούς, εὔχεται ἔμπροσθεν τῶν ἁγίων θυρῶν, καὶ εὐξάμενος εἰσέρχεται εἰς τὸ θυσιαστήριον, καὶ προσκυνήσας τὴν ἁγίαν τράπεζαν καὶ εὐξάμενος, ἐξέρχεται ἀπὸ τοῦ βήματος καὶ διέρχεται διὰ τῆς σωλαίας. μέλλοντι δὲ ἐξέρχεσθαι τὴν σωλαίαν, ἐπιδίδωσιν αὐτῷ ὁ πραιπόσιτος κηρίον λιτανίκιον, καὶ εὐθέως ἄρχονται τὸ τροπάριον τῆς ἑορτῆς· „σήμερον τῆς σωτηρίας ἡμῶν τὸ κεφάλαιον,“ κρατοῦσι Ed. L. 97 δὲ κηρία ἅπαντες. καὶ δηριγευόμενος ὑπὸ πάντων ὁ βασιλεύς, διέρχεται μέσον τοῦ ναοῦ καὶ ἐξέρχεται διὰ τῶν βασιλικῶν πυλῶν, διερχόμενος διά τε τοῦ νάρθηκος τοῦ λουτῆρος καὶ τοῦ ἀθύρα, ἐξέρχεται ἐν τῷ μιλίῳ, κἀκεῖθεν διέρχεται τὴν μέσην καὶ ἀνέρχεται ἐν τῷ φόρῳ, καὶ ἀπελθὼν μέχρι τοῦ κίονος, ἔνθα καθίδρυται ὁ ναὸς τοῦ ἁγίου Κωνσταντίνου, ἀνέρχεται τὰ ἔμπροσθεν γραδήλια τοῦ ναοῦ, καὶ ἵσταται ἐκεῖσε, ἐπακουμβίζων τῷ δεξιῷ μέρει τοῦ καγκέλλου. ἡνίκα δὲ μέλλει ἀνέρχεσθαι τὰ αὐτὰ βάθρα, δίδωσι τῷ πραιποσίτῳ τὸ λιτανίκιον κηρίον. οἱ δὲ πατρίκιοι καὶ ἡ σύγκλητος ἵστανται Ms. 79 b κάτω πλησίον τῶν κιόνων, ὁμοίως καὶ οἱ λοιποὶ τῶν ταγμάτων B ἵστανται ἐν τῇ μέσῃ τοῦ φόρου ἔνθεν κἀκεῖσε. οἱ δὲ πρωτοσπαθάριοι καὶ οἱ λοιποὶ βασιλικοὶ ἵστανται ἐκ δεξιῶν τοῦ βασιλέως ἐν τῇ μέσῃ τοῦ φόρου, ὡσαύτως καὶ ἐξ ἀριστερῶν. (Γ.) Καταλαβὼν δὲ ὁ πατριάρχης μετὰ τῆς λιτῆς, διέρχεται μέσον αὐτῶν, τὸ δὲ πολίτευμα ἵσταται ἐν τῷ ἀριστερῷ μέρει τῆς προελεύσεως

[R165] towards the Senate House, and the orphans stand in the middle of the title-holders.

As the cross is about to go up the stairs where the emperor stands, the emperor lights candles and makes obeisance before the cross, and hands them back to the *praipositos*, and he to the master of ceremonies, and he fixes them in processional candle-holders. The cross stands in the middle behind the emperor near the door of the church, and the patriarch goes up into the church with those who customarily go with him. The rest of the clergy stand below with the ordinary people to the left of the emperor. While the prayer of supplication is being conducted, the emperor lights candles and prays, and hands them back to the *praipositos*, and he to the master of ceremonies, and he fixes them in the processional candle-holders.

The emperor **[V1,154]** goes down via the steps and, taking a processional candle from the *praipositos* and escorted by all those previously mentioned, he goes through the Anteforum and into the colonnade near the Palace of Lausos. From there he goes away to the Church of the Most Holy Theotokos of Chalkoprateia, and going into the narthex he sits and waits for the patriarch. When the patriarch arrives with the religious procession, the City administration and ordinary clergy go in through the door to the right of the imperial doors, and the orphans and the metropolitans and the bishops go through in front of the emperor, making obeisance before him, and they go into the church through the imperial doors.

πρὸς τὸ σινάτον, τὰ δὲ ὀρφανὰ ἵστανται ἐν τῇ μέσῃ τῶν ἀξιωματικῶν. καὶ τοῦ σταυροῦ μέλλοντος ἀνέρχεσθαι τὰ γραδήλια, ἔνθα ὁ βασιλεὺς ἵσταται, ἅπτει κηροὺς ὁ βασιλεὺς καὶ προσκυνεῖ τὸν σταυρόν, καὶ αὖθις ἐπιδίδωσιν αὐτοὺς τῷ πραιποσίτῳ, καὶ αὐτὸς τῷ τῆς καταστάσεως, καὶ πήγνυσιν αὐτὰ ἐν τοῖς μανουαλίοις τῆς λιτῆς. ὁ δὲ σταυρὸς ἵσταται ἐν τῇ C *μέσῃ ὄπισθεν τοῦ βασιλέως πλησίον τῆς πύλης τοῦ ναοῦ, ὁ δὲ πατριάρχης ἀνέρχεται ἐν τῇ ἐκκλησίᾳ μετὰ τῶν κατὰ συνήθειαν συνερχομένων αὐτῷ· οἱ δὲ λοιποὶ κληρικοὶ ἵστανται κάτω εἰς τὸ κοινὸν τοῦ λαοῦ ἐξ ἀριστερᾶς τοῦ βασιλέως. καὶ τελουμένης τῆς ἐκτενοῦς, ἅπτει ὁ βασιλεὺς κηροὺς καὶ προσεύχεται, καὶ πάλιν ἐπιδίδωσιν αὐτὰ τῷ πραιποσίτῳ, κἀκεῖνος τῷ τῆς καταστάσεως, καὶ πήγνυσιν αὐτὰ ἐν τοῖς τῆς λιτῆς μανουαλίοις. ὁ δὲ βασιλεὺς κατέρχεται διὰ τῶν βάθρων, καὶ λαμβάνει παρὰ τοῦ πραιποσίτου κηρίον λιτανίκιον καὶ διέρχεται, δορυφορούμενος ὑπὸ τῶν προειρημένων ἁπάντων, διὰ τοῦ ἀντιφόρου, καὶ εἰσέρχεται ἐν τῷ ἐμβόλῳ πλησίον τοῦ* D *λαύσου, καὶ ἀπὸ τῶν ἐκεῖσε ἀπέρχεται εἰς τὸν ναὸν τῆς ὑπεραγίας Θεοτόκου τῶν χαλκοπρατείων, καὶ εἰσελθὼν ἐν τῷ νάρθηκι, καθέζεται προσμένων τὸν πατριάρχην. καταλαβόντος δὲ τοῦ πατριάρχου μετὰ τῆς λιτῆς, τὸ μὲν πολίτευμα καὶ τὸ κοινὸν τοῦ κλήρου εἰσέρχεται διὰ τῆς δεξιᾶς πύλης τῶν βασιλικῶν πυλῶν, τὰ δὲ ὀρφανὰ καὶ οἱ μητροπολῖται καὶ οἱ ἐπίσκοποι διέρχονται ἔμπροσθεν τοῦ βασιλέως, προσκυνοῦντες αὐτόν, καὶ εἰσέρχονται ἐν τῷ ναῷ διὰ τῶν βασιλικῶν πυλῶν.* Ms. 80. a

[R166] When the patriarch has arrived the emperor stands up, and after they have made obeisance before each other and kissed, they go away and stand in front of the imperial doors. The patriarch conducts the prayer for the Entrance while the emperor, taking candles from the *praipositos*, prays and hands them back again to the *praipositos*, and he to the master of ceremonies.

When the patriarch has completed the prayer, the emperor makes obeisance before the precious cross and the undefiled Gospels, and holding each other's hands, they go through the middle of the church and go into the solea and go away as far as the holy doors. The emperor lights candles there, too, and after praying hands them to the *praipositos* and goes into the sanctuary and makes obeisance before the holy altar, and taking a purse from the *praipositos* he places it on the holy altar. Having gone out through the left-hand part of the side[of the sanctuary],[1] he goes into the Chapel of the Holy Casket and, standing in front of the holy doors, he lights candles. After praying he goes into the sanctuary, and making obeisance before the holy altar, he places **[V1,155]** a purse on it, and having censed it from all sides, he goes out (from the sanctuary). Likewise, too, having prayed in the chapel which is to the left,[2] he places a purse on the holy altar[3] and goes out and goes up via the wooden staircase into the gallery (of the church) and there participates in the divine liturgy.

At the time for the divine communion two silentiaries go down and summon the patriarch, and going up he gives the

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[1] The same phrase occurs at R182.15 with reference to Hagia Sophia. For the location of the Chapel of the Holy Casket in relation to the church see R31.1-23.

[2] The reference here and at R31.11-12 to the chapel to the left, i.e. the Chapel of the Holy Casket to the left of the church, may be due to a once marginal note in an earlier version of the protocol than that used here for *Cer.*

[3] i.e. he places a second purse on the altar of the Chapel of the Holy Casket, as at R31.10-11 & 13.

Ed. I, 98 καταλαβόντος δὲ τοῦ πατριάρχου, ἀνίσταται ὁ βασιλεὺς, καὶ
προσκυνήσαντες ἀλλήλους καὶ ἀσπασάμενοι, ἀπέρχονται καὶ
ἵστανται ἔμπροσθεν τῶν βασιλικῶν πυλῶν. καὶ ὁ μὲν πα-
τριάρχης ἐπτελεῖ τὴν εὐχὴν τῆς εἰσόδου, ὁ δὲ βασιλεὺς, λα-
βὼν παρὰ τοῦ πραιποσίτου κηροὺς, εὔχεται καὶ πάλιν ἐπι-
δίδωσιν αὐτοὺς τῷ πραιποσίτῳ, κἀκεῖνος τῷ τῆς καταστά-
σεως. (Δ.) Τοῦ δὲ πατριάρχου τὴν εὐχὴν τελέσαντος, προσ-
κυνεῖ ὁ βασιλεὺς τὸν τίμιον σταυρὸν καὶ τὸ ἄχραντον εὐαγ-
γέλιον, καὶ κρατήσαντες ἀλλήλων τὰς χεῖρας, διέρχονται μέ-
σον τοῦ ναοῦ καὶ εἰσέρχονται ἐν τῇ σωλαίᾳ, καὶ ἀπέρχονται
μέχρι τῶν ἁγίων θυρῶν. ἅπτων δὲ κἀκεῖσε κηροὺς καὶ εὐ-
B ξάμενος, ἐπιδίδωσιν αὐτοὺς τῷ πραιποσίτῳ, καὶ εἰσέρχεται
εἰς τὸ θυσιαστήριον, καὶ προσκυνήσας τὴν ἁγίαν τράπεζαν
καὶ λαβὼν ἀποκόμβιον παρὰ τοῦ πραιποσίτου, τίθησιν αὐτὸ
ἐν τῇ ἁγίᾳ τραπέζῃ, καὶ διὰ τῆς πλαγίας τοῦ ἀριστεροῦ μέ-
ρους ἐξελθὼν, εἰσέρχεται εἰς τὴν ἁγίαν σορὸν, καὶ στὰς ἔμ-
προσθεν τῶν ἁγίων θυρῶν, ἅπτει κηροὺς, καὶ εὐξάμενος εἰσ-
έρχεται εἰς τὸ θυσιαστήριον, καὶ προσκυνήσας τὴν ἁγίαν
τράπεζαν, τίθησιν ἐπ' αὐτῇ ἀποκόμβιον, καὶ θυμιάσας αὐτὴν
κυκλόθεν, ἐξέρχεται. ὡσαύτως καὶ ἐν τῷ ἐξ ἀριστερᾶς ὄντι
εὐκτηρίῳ εὐξάμενος, τίθησιν ἀποκόμβιον ἐν τῇ ἁγίᾳ τραπέζῃ,
καὶ ἐξέρχεται καὶ ἀνέρχεται διὰ τῆς ξυλίνης σκάλας ἐν τοῖς
C κατηχουμενίοις, κἀκεῖσε τελεῖ τὴν θείαν λειτουργίαν. καὶ ἐν
τῷ καιρῷ τῆς θείας κοινωνίας κατέρχονται δύο σιλεντιάριοι,
καὶ προσκαλοῦνται τὸν πατριάρχην, καὶ ἀνελθὼν δίδωσι τῷ

[R167] emperor the holy body and the precious blood. After he has received communion the emperor goes into the robing-room, and when the master of ceremonies has received a sign from the *praipositos* he summons all the members of the senate and they receive communion from the hands of the patriarch. Then the emperor goes out from the robing-room and the emperor and the patriarch both make obeisance before each other, and the patriarch goes down to complete the divine liturgy, and the emperor changes into a *skaramangion* with gold *clavi* and a sword set with precious stones and decorated with pearls, and the patricians and the archons of the *koubouklelon* change into true-purple *sagia*. When the divine liturgy has been completed the patriarch goes up and both the emperor and the patriarch make obeisance before each other, and the patriarch hands the emperor oblations, and the emperor hands a purse to him, and the patriarch unguents to the emperor.

The emperor, having been crowned by the patriarch, goes down via the wooden stairs of the women's section on the left-hand side.[1] Going down the stairs of the conch into the Didaskaleion, he goes out towards the door which leads out into the colonnade and mounts his horse there, and likewise the *praipositoi* and the *ostiarioi* and all the rest. The master of ceremonies, wearing a true-purple *sagion*, escorts the emperor, going in front of him on foot, and in front of him are four silentiaries wearing true-purple *sagia* and carrying gold staffs **[V1,156]** set with precious stones. When the emperor arrives

[1] i.e. the left-hand side as one faces east.

βασιλεῖ τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος. καὶ κοινωνήσας ὁ βασιλεὺς εἰσέρχεται εἰς τὸ μητατώριον, καὶ λαβὼν νεῦμα ὁ τῆς καταστάσεως παρὰ τοῦ πραιποσίτου, προσκαλεῖται πάντας τοὺς τῆς συγκλήτου, καὶ κοινωνοῦσιν ἐκ τῶν τοῦ πατριάρχου χειρῶν. καὶ εἶθ' οὕτως ἐξέρχεται ὁ βασιλεὺς ἐκ τοῦ μητατωρίου, καὶ προσκυνήσαντες ἀμφότεροι ἀλλήλους, ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης, ὁ μὲν πατριάρχης κατέρχεται ἐκτελέσαι τὴν θείαν λειτουργίαν, ὁ δὲ βασιλεὺς Ms. 80. b ὑπαλλάσσει σκαραμάγγιον χρυσόκλαβον καὶ σπαθίον διάλι- D θον, ἠμφιεσμένον ἀπὸ μαργάρων, οἱ δὲ πατρίκιοι καὶ οἱ ἄρχοντες τοῦ κουβουκλείου σαγία ἀληθινά. καὶ τῆς θείας λειτουργίας τελεσθείσης, ἀνέρχεται ὁ πατριάρχης, καὶ προσκυνήσαντες ἀλλήλους ὅ,τε βασιλεὺς καὶ ὁ πατριάρχης, ἐπιδίδωσι τῷ βασιλεῖ εὐλογίας, ὁ δὲ βασιλεὺς ἐπιδίδωσιν αὐτῷ ἀποκόμβιον, ὁ δὲ πατριάρχης τῷ βασιλεῖ ἀλειπτά. (E.) Καὶ στεφθεὶς ὁ βασιλεὺς ὑπὸ τοῦ πατριάρχου, κατέρχεται διὰ τῆς ξυλίνης σκάλας τοῦ γυναικίτου τοῦ ἀριστεροῦ μέρους, καὶ κατελθὼν τὰ γραδήλια τῆς κόγχης ἐν τῷ διδασκαλείῳ, Ed. L. 99 καὶ πρὸς τὴν ἐξάγουσαν ἐπὶ τὸν ἔμβολον πύλην ἐξελθών, ἱππεύει ἐκεῖσε, ὡσαύτως καὶ οἱ πραιπόσιτοι καὶ οἱ ὀστιάριοι καὶ οἱ λοιποὶ πάντες. ὁ δὲ τῆς καταστάσεως, φορῶν σαγίον ἀληθινόν, δηριγεύει ἔμπροσθεν τοῦ βασιλέως πεζός, καὶ ἔμπροσθεν αὐτοῦ σιλεντιάριοι τέσσαρες, φοροῦντες σαγία ἀληθινά, βαστάζοντες βεργία χρυσᾶ διάλιθα. καὶ καταλαβόντος

[R168] at the Milion the members of the faction of the Blues receive him, reciting the acclamations which are customary for them. The demarch, conducted by the master of ceremonies, goes up to the emperor and, kissing his feet, hands a document to him. When the faction has completed what is customary, the emperor goes along a little way and the members of the Peratic deme of the Greens receive him and they do the same, and when the *demokrates* has handed a document to the emperor, the emperor goes along and the members of the faction of the Greens receive him at the Augoustaion.[1] When they have done the same, the emperor goes on from them and the *demokrates* of the Blues, that is, the *domestikos* of the *scholai* with his Peratic deme, receives him in the Chalke. When they, too, have done everything, and the organ sounds as in the other three receptions, he goes through the curtains.

It should be known that when the *domestikos* of the *scholai* is about to receive the emperor, everyone proceeds on foot and only the emperor remains on horseback and, escorted by all of them, he goes away from the Chalke as far as the Church of the Lord, and the senate waits there in front of the three doors of the Consistory praying for the emperor, "For many good years." The patricians and *strategoi* wait outside the door of the Church of the Lord, they, too, praying for the emperor. When the emperor goes in inside the door,

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1 The route described requires Augoustaion rather than the Augousteus of the ms. and Bonn.

τοῦ βασιλέως ἐν τῷ μιλίῳ, δέχονται αὐτὸν οἱ τοῦ μέρους τῶν
Βενέτων, λέγοντες τὰ κατὰ συνήθειαν αὐτοῖς ἄκτα, ὁ δὲ δή-
μαρχος, κρατούμενος ὑπὸ τοῦ τῆς καταστάσεως, ἀπέρχεται
πρὸς τὸν βασιλέα, καὶ ἀσπασάμενος τοὺς πόδας αὐτοῦ, ἐπι-
B δίδωσιν αὐτῷ λιβελλάριον. καὶ τελέσαντος τοῦ μέρους τὰ
κατὰ συνήθειαν, διέρχεται ὁ βασιλεὺς μικρὸν, καὶ δέχονται
αὐτὸν οἱ τοῦ περατικοῦ δήμου τῶν Πρασίνων, καὶ αὐτοὶ τὰ
ὅμοια τελέσαντες, ἐπιδιδόντος καὶ τοῦ δημοκράτου λιβελλάριον
τῷ βασιλεῖ, διέρχεται, καὶ δέχονται αὐτὸν εἰς τὸν αὐγουστέα
οἱ τοῦ μέρους τῶν Πρασίνων, καὶ αὐτῶν τὰ ὅμοια ποιησάν-
των, διέρχεται ἀπ' αὐτῶν ὁ βασιλεὺς, καὶ δέχεται αὐτὸν
ἐν τῇ χαλκῇ ὁ δημοκράτης τῶν Βενέτων, ἤγουν ὁ δομέστικος
τῶν σχολῶν, μετὰ τοῦ περατικοῦ αὐτοῦ δήμου. τελέσαντες
δὲ καὶ αὐτοὶ πάντα, αὐλοῦντος καὶ τοῦ ὀργάνου ὡς καὶ ἐπὶ
C τῶν λοιπῶν τριῶν δοχῶν, διέρχεται διὰ τῶν κορτίνων.
(ϛ.) Χρὴ δὲ εἰδέναι, ὅτι, ἡνίκα μέλλει δέξασθαι ὁ δομέ-
Ms. 81.a στικος τῶν σχολῶν τὸν βασιλέα, πεζεύουσιν ἅπαντες, καὶ μέ-
νει ἔφιππος μόνος ὁ βασιλεὺς, καὶ ἀπὸ τῆς χαλκῆς, δηρι-
γευόμενος ὑπὸ πάντων αὐτῶν, ἀπέρχεται μέχρι τοῦ Κυρίου,
καὶ μένει ἐκεῖσε ἡ σύγκλητος ἔμπροσθεν τῶν τριῶν πυλῶν
τοῦ κονσιστωρίου, ὑπερευχομένη τὸν βασιλέα „εἰς πολλοὺς
καὶ ἀγαθοὺς χρόνους," οἱ δὲ πατρίκιοι καὶ στρατηγοὶ μένου-
σιν ἔξω τῆς πύλης τοῦ Κυρίου, ὑπερευχόμενοι καὶ αὐτοὶ τὸν
βασιλέα. τοῦ δὲ βασιλέως εἰσελθόντος ἔνδον τῆς πύλης, ἀ-

[R169] the *koubikoularioi* close the door, they, too, praying, "For many good years." When the *praipositos* has taken the imperial crown from the emperor's head, the emperor goes into the Church of the Lord and, having taken candles and prayed, hands them to the *praipositos* and goes through the passageways of the **[V1,157]** Lord and goes into the Triconch. Then he goes through the passageways of the Holy Forty Martyrs and goes into the Chrysotriklinos, while the patricians and the rest go to the Lausiakos Hall through the single-leaved door which is to the Eidikon. When the time is near, the emperor goes out and sits at his precious table with the archons whom he has commanded to be invited on the said day.

Note that the patricians and all those who have been invited go in to the banquet having changed into ceremonial dress, without chlamyses, while the archons of the *kouboukleion*, wearing true-purple *sagia*, stand in a double formation [at the table] on the said day.

It should be known that if it happens to be windy on the said day, they pass along the colonnade and go up into the Senate House of the Forum of Constantine, and a portable altar stands in the middle of the Senate House, and all those things which we have duly described are done there. The emperor goes back down along the said colonnade and via the Palace of Lausos, and turning left, goes away to the Church of the Theotokos of Chalkoprateia.

Note that all these things are still done, except that now the emperor does not go up into the gallery,[1] but participates in the divine liturgy standing there in the arcade of the Chapel of the Holy Casket.

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1 See above, R166.22-23.

σφαλίζουσιν οἱ κουβικουλάριοι τὴν πύλην, ὑπερευχόμενοι καὶ αὐτοὶ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." καὶ λαβὼν ὁ D πραιπόσιτος τὸ στέμμα ἀπὸ τῆς κεφαλῆς τοῦ βασιλέως, εἰσέρχεται ὁ βασιλεὺς ἐν τῷ ναῷ τοῦ Κυρίου, καὶ λαβὼν κηροὺς καὶ εὐξάμενος, ἐπιδίδωσιν αὐτοὺς τῷ πραιποσίτῳ, διέρχεται διὰ τῶν διαβατικῶν τοῦ Κυρίου, καὶ εἰσέρχεται ἐν τῷ τρικόγχῳ. εἶθ' οὕτως διέρχεται τὰ διαβατικὰ τῶν ἁγίων μ', καὶ εἰσέρχεται εἰς τὸν χρυσοτρίκλινον, οἱ δὲ πατρίκιοι καὶ οἱ λοιποὶ εἰσέρχονται διὰ τοῦ ὄντος εἰς τὸ ἰδικὸν μονοθύρου ἐν τῷ λαυσιακῷ. καὶ τοῦ καιροῦ ἐγγίσαντος, ἐξέρχεται ὁ βασιλεὺς καὶ καθέζεται ἐπὶ τῆς τιμίας αὐτοῦ τραπέζης μετὰ τῶν ἀρχόντων, οὓς ἐκέλευσε τῇ αὐτῇ ἡμέρᾳ καλέσαι. ἰστέον δὲ, ὅτι οἱ μὲν πατρίκιοι καὶ οἱ κληθέντες ἅπαντες ἠλλαγμένοι εἰσέρ- Ed. L. 100 χονται εἰς τὸ κλητώριον ἄνευ χλανιδίων, οἱ δὲ τοῦ κουβουκλείου ἄρχοντες, φοροῦντες ἀληθινὰ σαγία, τῇ αὐτῇ ἡμέρᾳ τελοῦσι διπλοῦν παραστάσιμον. χρὴ δὲ εἰδέναι, ὅτι, εἰ μὲν τύχῃ τῇ αὐτῇ ἡμέρᾳ ἀὴρ, διοδεύουσι διὰ τοῦ ἐμβόλου, καὶ ἀνέρχονται ἐν τῷ τοῦ φόρου σινάτῳ, καὶ ἵσταται ἀντιμίσιον ἀνὰ μεταξὺ τοῦ σινάτου, καὶ τελεῖ τὰ ἅπαντα ἐκεῖσε, ὧν ἀκολούθως εἰρήκαμεν, καὶ πάλιν διὰ τοῦ αὐτοῦ ἐμβόλου κατέρχεται καὶ τοῦ λαύσου, καὶ ἀριστερὸν ἐκκλίνας, ἀπέρχεται εἰς τὰ χαλκοπράτεια. ἰστέον, ὅτι ταῦτα πάντα τελεῖται, πλὴν B ὁ βασιλεὺς οὐκ ἀνέρχεται νυνὶ ἐν τοῖς κατηχουμενείοις, ἀλλ' εἰς τὴν τροπικὴν ἱστὼς τῆς ἁγίας σοροῦ. ἐκεῖσε τελεῖ τὴν

[R170] Going back to the Palace he sits at the table without ceremonial dress, in a tunic. Moreover, neither does the *kouboukleion* stand in formation [at the table].

Book I, Chapter 31 [R170-71; V1.158-59; cod. & V: Ch. 40]

What it is necessary to observe on the eve of Palm Sunday[1]

On the Saturday of Lazarus, in the afternoon, the Palace is opened and all the senate, *magistroi*, proconsuls, and patricians, and the members of the *kouboukleion* go in in *skaramangia* only, and the emperor stands in the Church of St Demetrios[2] in front of the enamel icon of the Theotokos, towards the door which leads to the terrace. When the senators have gone out the silver doors to the east, the church sounds the signal and the members of the senate go in in a line, one by one, into the Church of St Demetrios, and they receive from the hand of the emperor one palm branch each which has palm-leaves, and marjoram and whatever other sweet-smelling flowers this season provides. The *magistroi* and *praipositoi* receive one large silver cross each, and the holders of high office and all the rest one small silver cross each, and the proconsuls and patricians one large silver cross each, and if there are small silver crosses in excess, they are given to the eunuch *protospatharioi*.

1 Palm Sunday: the Sunday preceding Easter Sunday.

2 This church in the Palace was built by Leo VI; Janin, *Églises* (1969), 91-92.

Ms. 81.b *θείαν λειτουργίαν, καὶ πάλιν εἰς τὸ παλάτιον εἰσελθὼν, χωρὶς τῶν ἀλλαξίμων ἀπὸ ἱματίου καθέζεται ἐπὶ τῆς τραπέζης· ἀλλ' οὔτε δὲ τὸ κουβούκλειον παραστάσιμον ποιεῖ.*

ΚΕΦ. λά.

Ὅσα δεῖ παραφυλάττειν τῇ παραμονῇ τῆς βαϊοφόρου.

C *Τῷ σαββάτῳ τοῦ Λαζάρου δείλης ἀνοιγομένου τοῦ παλατίου, εἰσέρχεται πᾶσα ἡ σύγκλητος, μάγιστροι, ἀνθύπατοι, πατρίκιοι καὶ οἱ τοῦ κουβουκλείου ἀπὸ σκαραμαγγίων καὶ μόνον, ὁ δὲ βασιλεὺς ἵσταται ἐν τῷ ναῷ τοῦ ἁγίου Δημητρίου πρὸ τῆς χειμευτῆς εἰκόνος τῆς Θεοτόκου πρὸς τὴν ἐξάγουσαν θύραν εἰς τὸ ἡλιακόν. καὶ τῶν συγκλητικῶν ἐξιόντων τὰς ἀργυρᾶς ἀνατολικὰς πύλας, σημαίνει ἡ ἐκκλησία, καὶ εἰσέρχονται οἱ τῆς συγκλήτου στιχηδὸν, εἷς καθ' εἷς, εἰς τὸν ναὸν τοῦ ἁγίου Δημητρίου καὶ λαμβάνουσιν ἐκ χειρὸς τοῦ βασιλέως*
D *ἀνὰ βαΐου ἑνὸς, ἔχοντος φοινικόφυλλα καὶ σάμψυχα καὶ ἕτερα εὐώδη ἄνθη, οἷα ὁ τότε παρέχει καιρός. καὶ οἱ μὲν μάγιστροι καὶ πραιπόσιτοι ἀνὰ ἑνὸς ἀργυροῦ σταυροῦ μεγάλου, οἱ δὲ ὀφφικιάλιοι καὶ οἱ λοιποὶ πάντες ἀνὰ ἑνὸς ἀργυροῦ σταυροῦ μικροῦ, οἱ δὲ ἀνθύπατοι καὶ πατρίκιοι ἀνὰ ἑνὸς ἀργυροῦ σταυροῦ μεγάλου· εἰ δέ εἰσι κατὰ περίσσειαν σταυρία ἀργυρᾶ μικρὰ, δίδοται καὶ τοῖς πρωτοσπαθαρίοις εὐνούχοις.*

[R171] They go through the other door of the Church of St Demetrios to the Church of the Most Holy Theotokos of the Pharos and immediately vespers begin, and at the close of vespers they sing **[V1,159]** antiphonally,[1] "Entombed with you", the *kouboukleion* singing one part and the imperial clergy one. The *praipositoi* take large palm branches and distribute them to the *kouboukleion* with their own hand,s and when the church has completed vespers, they all go out through the ivory door.

Book I, Chapter 32 [R171-77; V1,160-64; cod. & V: Chapter 41]

What it is necessary to observe for the feast and procession of Palm Sunday[2]

Everyone goes along to the Palace through the [Covered] Hippodrome, and when the *papias* has opened up, the *praipositoi*, who have changed into white chlamyses, go in and likewise the patricians and the *kouboukleion*. When they have gone in, the procession takes place in the Hall of Justinian. The head of the orphanage, going in in the procession, hands the symbols to those who usually receive them and goes out. Then the demarchs go in and hand all those previously mentioned, *magistroi*, *praipositoi* and patricians and the rest, the precious crosses which the ceremonial for the feast demands. When the time comes, the emperor changes into a *divetesion* and chlamys and sits on the throne in the Chrysotriklinos

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1 Emending ὑπὸ ἔρην to ὑπὸ ἔριν following Vogt (fn. to text), and reading it with ψάλλουσιν rather than as words in the hymn; cf. Ἀντιφώνως at R115.3-4.

2 Palm Sunday: the Sunday preceding Easter Sunday.

καὶ διὰ τῆς ἑτέρας πύλης τοῦ ἁγίου Δημητρίου εἰσέρχονται εἰς τὸν ναὸν τῆς ὑπεραγίας Θεοτόκου τοῦ φάρου, καὶ εὐθέως ἄρχεται τὸ λυχνικὸν, καὶ εἰς τὴν ἀπόλυσιν τοῦ λυχνικοῦ ψάλλουσιν· „ὑπὸ ἔρην συνταφέντες σοί", μίαν τὸ κουβούκλει- Ed. L. 101 *ον καὶ μίαν οἱ βασιλικοὶ κληρικοί. οἱ δὲ πραιπόσιτοι λαμβάνουσι φοίνικας μεγάλας, καὶ ἐξ ἰδίων χειρῶν διανέμουσι τὸ κουβούκλειον, καὶ τῆς ἐκκλησίας τὸ λυχνικὸν τελεσάσης, ἐξέρχονται ἅπαντες διὰ τῆς ἐλεφαντίνης.*

ΚΕΦ. λβ΄.

Ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ καὶ προελεύσει τῶν βαΐων.

Προέρχονται πάντες ἐν τῷ παλατίῳ διὰ τοῦ ἱπποδρόμου, καὶ ἀνοίξαντος τοῦ παπίου, εἰσέρχονται οἱ πραιπόσιτοι, ἠλ- B *λαγμένοι ἀπὸ λευκῶν χλανιδίων, ὁμοίως καὶ οἱ πατρίκιοι καὶ τὸ κουβούκλειον. καὶ εἰσελθόντων αὐτῶν γίνεται ἡ προ-* Ms. 82. a *έλευσις ἐν τῷ Ἰουστινιανοῦ τρικλίνῳ, καὶ εἰσελθὼν ὁ ὀρφανοτρόφος ἐν τῇ προελεύσει, ἐπιδίδωσι τὰ σύμβολα τοῖς ἐξ ἔθους λαμβάνουσι καὶ ἐξέρχεται. εἶθ' οὕτως εἰσέρχονται οἱ δήμαρχοι καὶ ἐπιδιδοῦσι τοὺς προῤῥηθέντας πάντας, μαγίστρους, πραιποσίτους καὶ πατρικίους καὶ λοιποὺς τοὺς τιμίους σταυροὺς, ὁποίους ἡ τῆς ἑορτῆς τάξις ἀπαιτεῖ. καταλαβούσης δὲ τῆς ὥρας, ὑπαλλάσσει ὁ βασιλεὺς διβητήσιον καὶ χλανίδα, καὶ καθέζεται ἐπὶ τοῦ σένζου εἰς τὸ χρυσοτρίκλι-*

[R172] and all the members of the *koubouklelon* stand to either side as is usual for them. At a command, the *ostiarios*, having received a sign from the *praipositos*, goes out holding a gold staff set with precious stones and leads in group 1: the head of the orphanage bringing the emperor the symbol of the faith. He goes in and makes obeisance before the emperor but does not fall down completely because he is carrying the symbols. When the loose-hanging curtain is drawn back and the head of the orphanage **[V1,161]** is revealed to the emperor, the emperor stands up from the throne and waits to receive the symbol of the faith, and when he has received this and kissed it, he hands it to the *praipositos*. The head of the orphanage, having performed the customary three obeisances, hands the symbols to the emperor,[1] kisses his hand, and goes away backwards and stands in the middle [of the Chrysotriklinos]. Having made obeisance before the emperor, [for which] he falls right down,[2] and having prayed for him, he goes out.

Then the *ostiarios* receives a sign and leads in group 2: the *sakellarios* of Hagia Sophia bringing the emperor crosses resting on his left shoulder and holding one cross in his right hand. Going in he, too, makes obeisance three times as the ceremonial requires and, kissing his hand, first of all hands the emperor the cross which he holds in his right hand. The emperor, having received the cross, kisses it and hands it to the *praipositos*, and then the *sakellarios* hands the rest of the crosses, too, to the emperor, and having received them he kisses them and hands them, too, to the

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1 i.e. he gives the emperor the rest of the crosses which he had brought.

2 This remark has been added as an aside.

C τον, οἱ δὲ τοῦ κουβουκλείου ἅπαντες ἵστανται ἔνθεν κἀκεῖσε, ὡς εἴθισται αὐτοῖς. καὶ λαβὼν νεῦμα ὀστιάριος ἀπὸ κελεύσεως παρὰ τοῦ πραιποσίτου, ἐξέρχεται, κρατῶν βεργίον χρυσοῦν διάλιθον, καὶ εἰσάγει βῆλον ά, τὸν ὀρφανοτρόφον, κομίζοντα τῷ βασιλεῖ τὸ τῆς πίστεως σύμβολον, καὶ εἰσελθὼν προσκυνεῖ τὸν βασιλέα, μὴ τελέως πίπτων κάτω, ἀνθ' ὧν βαστάζει τὰ σύμβολα. τοῦ δὲ συρτοῦ βήλου συρομένου καὶ τοῦ ὀρφανοτρόφου ἐμφανιζομένου τῷ βασιλεῖ, ἀνίσταται ὁ βασιλεὺς ἀπὸ τοῦ θρόνου, ἐκδεχόμενος δέξασθαι τὸ τῆς πίστεως σύμβολον, καὶ τοῦτο δεξάμενος καὶ ἀσπασάμενος, ἐπι- D δίδωσι τῷ πραιποσίτῳ, καὶ τελέσας τὰς ἐξ ἔθους τρεῖς προσκυνήσεις, ἐπιδίδωσι τῷ βασιλεῖ τὰ σύμβολα, ἀσπαζόμενος τὴν χεῖρα αὐτοῦ, καὶ ἀπελθὼν ὀπισθοφανῶς, ἵσταται ἐν τῷ μέσῳ, καὶ προσκυνήσας τὸν βασιλέα, πίπτει κάτω, καὶ ὑπερευξάμενος αὐτὸν, ἐξέρχεται. (*B.*) Εἶθ' οὕτως λαμβάνει νεῦμα ὁ ὀστιάριος καὶ εἰσάγει βῆλον β', τὸν σακελλάριον τῆς ἁγίας Σοφίας, προσφέροντα τῷ βασιλεῖ σταυροὺς, ἐπικειμένους τῷ ἀριστερῷ αὐτοῦ ὤμῳ, ἐν δὲ τῇ δεξιᾷ χειρὶ κρατοῦντα Ed. L. 103 σταυρὸν ἕνα, καὶ εἰσελθὼν προσκυνεῖ καὶ αὐτὸς τρίτον, ὡς ἡ τάξις ἔχει, καὶ ἐπιδίδωσιν ἐν πρώτοις τῷ βασιλεῖ τὸν σταυρὸν, ὃν κατέχει ἐν τῇ δεξιᾷ χειρὶ, ἀσπαζόμενος τὴν χεῖρα αὐτοῦ. ὁ δὲ βασιλεὺς δεξάμενος τὸν σταυρὸν, ἀσπάζεται αὐτὸν, καὶ ἐπιδίδωσιν αὐτὸν τῷ πραιποσίτῳ, καὶ εἶθ' Ms. 82.b οὕτως ἐπιδίδωσι τῷ βασιλεῖ καὶ τοὺς λοιποὺς σταυροὺς, καὶ δεξάμενος αὐτοὺς ἀσπάζεται, καὶ ἐπιδίδωσι καὶ αὐτοὺς τῷ

[R173] *praipositos*. Going away, the said *sakellarios* stands in the middle [of the Chrysotriklinos] and, falling down, makes obeisance before the emperor and, havng prayed for him, goes out. All the rest do this, going in with a cross, one group at a time. The *ostiarios* goes out again, at a command, and leads in group 3: the sacristan of the Church of the Most Holy Theotokos of Blachernai with the chartulary of the Chapel of the Holy Casket; group 4: the head of the hospice of the House of Theophilos; group 5: the *demokratai* of the Peratic demes; group 6: the head of the hospice of the House of Sampson; group 7: the head of the hospice of the House of Euboulos; group 8: the head of the hospice of the House of Eirene; group 9: the head of the hospice of the House of Narses; group 10: the head of the hospice **[V1,162]** of the House of St Eirene; group 11: the demarchs of the City body. All these go in carrying crosses and perform everything as described above.

Then the emperor gives the command to the *praipositos*, and he to the master of ceremonies, to arrange in order those who usually go in and receive crosses from the hands of the emperor, so that each of them should go in according to his honour and order. The patricians, and if they happen to be present also *strategoi*, and the archons of the *kouboukleion*, *domestikoi* and those holding the highest offices and *topoteretai*, those who customarily go in, all go in in one group, in a line. When they have fallen down and made obeisance before the emperor, the emperor hands to each individual one cross each, and after praying for the emperor

πραιποσίτῳ. καὶ ἀπελθὼν ὁ αὐτὸς σακελλάριος ἵσταται ἐν τῷ μέσῳ, καὶ πεσὼν κάτω προσκυνεῖ τὸν βασιλέα, καὶ ὑπερευξάμενος αὐτὸν, ἐξέρχεται· τοῦτο δὲ ποιοῦσι καὶ οἱ λοιποὶ ἅπαντες, εἰσερχόμενοι μετὰ σταυροῦ καθ' ἕνα ἕκαστον βῆλον. καὶ ἐξελθὼν πάλιν ὁ ὀστιάριος, εἰσάγει ἀπὸ κελεύσεως βῆλον γ', τὸν σκευοφύλακα τῆς ὑπεραγίας Θεοτόκου τῶν βλαχερνῶν B *μετὰ τοῦ χαρτουλαρίου τῆς ἁγίας σοροῦ· βῆλον δ', τὸν ξενοδόχον τῶν Θεοφίλου· βῆλον ε', τοὺς δημοκράτας τῶν περατικῶν δήμων· βῆλον ς', τὸν ξενοδόχον τῶν σαμψῶν· βῆλον ζ', τὸν ξενοδόχον τῶν Εὐβούλου· βῆλον η', τὸν ξενοδόχον τῶν Εἰρήνης· βῆλον θ', τὸν ξενοδόχον τῶν Ναρσοῦ· βῆλον ι', τὸν ξενοδόχον τῶν τῆς ἁγίας Εἰρήνης· βῆλον ια', τοὺς δημάρχους τῆς πολιτικῆς. ἅπαντες δὲ οὗτοι εἰσερχόμενοι, βαστάζοντες σταυροὺς, τελοῦσιν ἅπαντα, ὡς ἀνωτέρω εἴρηται. (Γ.) Εἶθ' οὕτως κελεύει ὁ βασιλεὺς τῷ πραιποσίτῳ, κἀκεῖνος τῷ τῆς καταστάσεως, ὅπως τοὺς ἐξ ἔθους εἰσερχομένους καὶ λαμβά-* C *νοντας σταυροὺς ἐκ τῶν χειρῶν τοῦ βασιλέως διευθετήσῃ, ὅπως ἕκαστος αὐτῶν κατὰ τὴν αὐτοῦ τάξιν καὶ τιμὴν εἰσέλθωσι. καὶ εἰσέρχονται πατρίκιοι, εἰ τύχωσι, καὶ στρατηγοὶ καὶ οἱ ἄρχοντες τοῦ κουβουκλείου, δομέστικοί τε καὶ οἱ τὰ πρῶτα ὀφφίκια κατέχοντες καὶ τοποτηρηταὶ, οἱ συνήθως εἰσερχόμενοι πάντες ἐν ἑνὶ βήλῳ στιχηδόν. πεσόντων δὲ καὶ προσκυνησάντων τὸν βασιλέα, ἐπιδίδωσιν ἑνὶ ἑκάστῳ ὁ βασιλεὺς ἀνὰ σταυρὸν ἕνα, καὶ ὑπερευξάμενοι τὸν βασιλέα, ἐξ-*

[R174] they go out. Then, at a command, a move away is ordered in the Lausiakos Hall.

They all go away through the single-leaved door which is to the Eidikon, to the private fountain-court of the Triconch, all carrying their processional candles. The emperor goes out into the Chrysotriklinos and the priests from the Church of the Theotokos of the Pharos go out carrying the church's cross, and at the same time they begin the *troparion* for the procession, "The general resurrection." The emperor, escorted by all the members of the *kouboukleion*, goes through behind the religious procession and goes out to the Hemicycle of the fountain-court of the Triconch, and the patricians and senate and the whole procession receive him there. From there he goes away in procession to the Palace of Daphne and goes into the Church of the Theotokos and, having lit candles and prayed, he participates in the prayer of supplication there and goes away to the crosses. After praying, he goes through the Hall of the Augousteus and goes into the Church of St Stephen the Protomartyr, and having prayed there he participates in the prayer of supplication there. **[V1,163]** Escorted by them, he goes through the Hall of the Augousteus and the Apse of the Triconch, and the emperor's men wait in the said Apse of the Triconch praying for the emperor.

Then, escorted by the archons of the *kouboukleion*, patricians and *protospatharioi*, and the senate, *spatharokandidatoi* and heads[1] of the *manglabion* and the rest of the household, the emperor goes through

[1] The plural τῶν is understood, i.e. [τῶν] ἐπὶ τοῦ μαγλαβίου; cf. R77.18 & R152.18.

ἔρχονται, καὶ εἶθ' οὕτως δίδοται ἀπὸ κελεύσεως μεταστάσι-
μον ἐν τῷ λαυσιακῷ. καὶ ἀπέρχονται ἅπαντες διὰ τοῦ μο-
D *νοθύρου τοῦ ὄντος ἐπὶ τὸν εἰδικὸν ἐν τῇ μυστικῇ φιάλῃ τοῦ*
τρικόγχου, βαστάζοντες ἅπαντες αὐτῶν κηρία τῆς λιτῆς, ὁ
δὲ βασιλεὺς ἐξέρχεται ἐν τῷ χρυσοτρικλίνῳ, ἐξέρχονται δὲ
καὶ οἱ ἱερεῖς ἀπὸ τῆς ἐκκλησίας τοῦ φάρου, βαστάζοντες τὸν
Ms. 83.a *σταυρὸν τῆς ἐκκλησίας, καὶ παρ' αὐτὰ ἄρχονται τὸ τροπά-*
ριον τῆς λιτῆς „τὴν κοινὴν ἀνάστασιν." καὶ δῃριγευόμενος ὁ
βασιλεὺς ὑπὸ τῶν τοῦ κουβουκλείου ἁπάντων, διέρχεται ὄπι-
σθεν τῆς λιτῆς καὶ ἐξέρχεται ἐν τῷ ἡμικυκλίῳ φιάλης τοῦ
τρικόγχου, καὶ δέχονται αὐτὸν ἐκεῖσε πατρίκιοι καὶ σύγ-
κλητος καὶ πᾶσα ἡ προέλευσις, κἀκεῖθεν ἀπέρχεται λιτα-
νεύων ἐν τῇ δάφνῃ, καὶ εἰσέρχεται εἰς τὸν ναὸν τῆς ὑπερα-
Ed. L. 103 *γίας Θεοτόκου, καὶ ἅψας κηροὺς καὶ εὐξάμενος, τελεῖ ἐκεῖσε*
τὴν ἐκτενῆ, καὶ ἀπέρχεται εἰς τοὺς σταυρούς, καὶ εὐξάμενος
διέρχεται διὰ τοῦ τρικλίνου τοῦ αὐγουστέως, καὶ εἰσέρχεται
εἰς τὸν ναὸν τοῦ ἁγίου πρωτομάρτυρος Στεφάνου, κἀκεῖ εὐξά-
μενος τελεῖ ἐκεῖσε τὴν ἐκτενῆ, καὶ δῃριγευόμενος δι' αὐτῶν,
διέρχεται διὰ τοῦ αὐγουστέως καὶ τῆς ἀψῖδος τοῦ τρικόγχου,
καὶ μένουσιν οἱ βασιλικοὶ ἐν τῇ αὐτῇ ἀψῖδι τοῦ τρικόγχου,
ὑπερευχόμενοι τὸν βασιλέα. (*Δ.*) *Ὁ δὲ βασιλεὺς δῃριγευό-*
μενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, πατρικίων τε καὶ
πρωτοσπαθαρίων καὶ τῆς συγκλήτου, σπαθαροκανδιδάτων τε
B *καὶ ἐπὶ τοῦ μαγλαβίου καὶ λοιπῶν οἰκειακῶν, διέρχεται διὰ*

[R175] the single-leaved door which is to the Eidikon and goes down the little steps of the Lausiakos Hall. The members of the senate, the *spatharokandidatoi* and the members of the *manglabion* and the rest of the household wait in the Lausiakos Hall to either side, praying for the emperor. The emperor, escorted from there, goes into the Tripeton, and the *protospatharioi* wait there praying for the emperor. Then the emperor goes into the Chrysotriklinos with the *kouboukleion* and patricians, and the emperor goes away and stands on the right-hand side of the Chrysotriklinos, nearby, in the direction of the vault which leads into the bedchamber. The patricians stand on the left-hand side of the said Chrysotriklinos and they stand in front of the throne, carrying their processional candles and crosses, and the priests go up through the middle of the Chrysotriklinos and stand near the throne. The deacon places the Gospels on the imperial throne and the customary prayer of supplication takes place.

The emperor goes away with the *kouboukleion* and the priests into the Church of the Most Holy Theotokos at the Pharos, and the patricians, after praying for the emperor, go out. Then, if the emperor wishes, the patricians are summoned and they participate in the liturgy with the emperor in the Church of the Most Holy Theotokos, but if not, they participate in the liturgy outside[1] in the Church of St Stephen of the **[V1,164]** [Covered] Hippodrome. When the banquet list has been determined, dismissals take place, and after the conclusion of the divine liturgy the emperor goes out and sits in a *skaramangion* at his precious

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1 i.e. within the Palace but outside the Sacred Palace.

τοῦ μονοθύρου τοῦ ἐπὶ τὸν εἰδικόν, καὶ κατέρχεται τὰ βαθμίδια τοῦ λαυσιακοῦ. οἱ δὲ τῆς συγκλήτου, σπαθαροκανδιδάτοι καὶ οἱ τοῦ μαγλαβίου καὶ λοιποὶ οἰκειακοὶ μένουσιν ἐν τῷ λαυσιακῷ ἔνθεν κἀκεῖσε, ὑπερευχόμενοι τὸν βασιλέα· καὶ δηριγευόμενος ὁ βασιλεὺς ἀπὸ τῶν ἐκεῖσε, εἰσέρχεται ἐν τῷ τριπέτωνι, καὶ μένουσιν ἐκεῖσε οἱ πρωτοσπαθάριοι ὑπερευχόμενοι τὸν βασιλέα. ὁ δὲ βασιλεὺς εἰσέρχεται μετὰ τοῦ κουβουκλείου καὶ πατρικίων ἐν τῷ χρυσοτρικλίνῳ, καὶ ἀπελθὼν ὁ βασιλεὺς ἵσταται ἐν τῷ δεξιῷ μέρει τοῦ χρυσοτρικλίνου πλησίον ὡς πρὸς τὴν καμάραν τὴν εἰσάγουσαν πρὸς τὸν κοιτῶνα, C *οἱ δὲ πατρίκιοι ἵστανται ἐν τῷ ἀριστερῷ μέρει τοῦ αὐτοῦ χρυσοτρικλίνου, καὶ ἵστανται ἔμπροσθεν τοῦ σένζου, βαστάζοντες τά τε λιτανίκια αὐτῶν κηρία καὶ τοὺς σταυρούς, οἱ δὲ ἱερεῖς ἀνέρχονται μέσον διὰ τοῦ χρυσοτρικλίνου, καὶ ἵστανται πλησίον τοῦ σένζου. ὁ δὲ διάκονος τίθησι τὸ εὐαγγέλιον* Ms. 83. b *ἐν τῷ βασιλικῷ θρόνῳ, καὶ γίνεται ἡ συνήθης ἐκτενή, καὶ ἀπέρχεται ὁ βασιλεὺς μετὰ τοῦ κουβουκλείου καὶ τῶν ἱερέων εἰς τὸν ναὸν τῆς ὑπεραγίας Θεοτόκου ἐν τῷ φάρῳ, οἱ δὲ πατρίκιοι ὑπερευξάμενοι τὸν βασιλέα ἐξέρχονται. καὶ εἶθ' οὕτως, εἰ κελεύει ὁ βασιλεύς, προσκαλοῦνται τοὺς πατρικίους, καὶ συλλειτουργοῦσι τῷ βασιλεῖ ἐν τῷ ναῷ τῆς ὑπεραγίας* D *Θεοτόκου, ἢ καὶ οὐχί, λειτουργοῦσιν ἔξω εἰς τὸν ἅγιον Στέφανον τοῦ ἱπποδρόμου. στοιχηθέντος δὲ τοῦ κλητωρίου, γίνονται μίνσαι, καὶ μετὰ τὴν ἀπόλυσιν τῆς θείας λειτουργίας ἐξέρχεται ὁ βασιλεὺς καὶ καθέζεται ἐπὶ τῆς τιμίας αὐτοῦ*

[R176] table in the Hall of Justinian, and likewise those who have been invited. Everyone changes out of ceremonial dress after the religious procession.

It should be known that if the feast of the Annunciation of the most holy Theotokos[1] falls on this feast-day it is conducted as follows. The emperor goes in a religious procession as described above, duly performing everything in the chapels of the Palace of Daphne. When he has done everything that is usual for him on Palm Sunday, the priests, after the due performance of everything in the Church of St Stephen,[2] go away in the Palace in a religious procession, they alone, while the emperor goes into his bedchamber and waits for the appointed time. When the time comes, the master of ceremonies advises the *praipositos*, and the *praipositos* informs the emperor. The emperor goes out to the Octagon, puts on his chlamys with the help of the *vestetores* as is usual and, escorted by the archons of the *koubouklein*, goes out through the Hall of the Augousteus. Going through the Vestibule, that is, the Gold Hand, he goes up to the Onopodion and stands at the bronze door of the Onopodion, and the patricians and *strategoi* receive him there. When they have fallen down and made obeisance, the *praipositos*, at a command, signals to the master of ceremonies and he says, "If you please." From there he goes along and duly performs everything in the manner which we have described in detail above for the procession for the Annunciation.

Note that on the said Palm Sunday the *augousta* also receives the groups in the same way as

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1 i.e. March 25th.

2 Specified as the Church of St Stephen of the [Covered] Hippodrome at R175.22-23 & R183.17-18; see, too, R176.9.

τραπέζης ἐν τῷ Ἰουστινιανῷ τρικλίνῳ ἀπὸ σκαραμαγγίου, ὡσ-
αύτως καὶ οἱ κληθέντες· ἀπὸ γὰρ τῆς λιτῆς πάντες ἀλλάσ-
σουσι. (E.) Χρὴ δὲ εἰδέναι, ὅτι, εἰ μὲν τύχῃ ἐν ταύτῃ τῇ
ἑορτῇ ὁ εὐαγγελισμὸς τῆς ὑπεραγίας Θεοτόκου, τελεῖται οὕ-
Ed. L. 104 *τως. λιτανεύει ὁ βασιλεύς, ὡς ἀνωτέρω εἴρηται, ἐκτελῶν*
ἅπαντα ἀκολούθως ἐν τοῖς εὐκτηρίοις τῆς δάφνης, τελέσας
δὲ ἅπαντα, ὡς εἴθισται αὐτῷ τῇ τῶν βαΐων ἡμέρᾳ τελεῖν.
οἱ μὲν ἱερεῖς μετὰ τὸ ἐκτελέσαι πάντα ἀκολούθως ἐν τῷ ἁ-
γίῳ Στεφάνῳ ἀπέρχονται αὐτοὶ μόνον ἐν τῷ παλατίῳ λιτα-
νεύοντες, ὁ δὲ βασιλεὺς εἰσέρχεται ἐν τῷ κοιτῶνι αὐτοῦ, ἐκ-
δεχόμενος τὸν καιρόν. καταλαβόντος δὲ τοῦ καιροῦ, μηνύει
ὁ τῆς καταστάσεως τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος δηλοῖ
τῷ βασιλεῖ, καὶ ἐξελθὼν ὁ βασιλεὺς ἐν τῷ ὀκταγώνῳ, περι-
βάλλεται τὴν χλανίδα αὐτοῦ διὰ τῶν βεστητόρων, καθὼς εἴ-
θισται, καὶ δηριγευόμενος ὑπὸ τῶν τοῦ κουβουκλείου ἀρχόν-
B *των, ἐξέρχεται διὰ τοῦ αὐγουστέως, καὶ διελθὼν τὸ στενὸν,*
ἤγουν τὴν χρυσῆν χεῖρα, ἀνέρχεται εἰς τὸν ὀνόποδα, καὶ
στὰς ἐν τῇ χαλκῇ πύλῃ τοῦ ὀνόποδος, δέχονται αὐτὸν ἐκεῖσε
οἱ πατρίκιοι καὶ στρατηγοί· πεσόντων δὲ καὶ προσκυνησάν-
των, νεύει ὁ πραιπόσιτος τῷ τῆς καταστάσεως ἀπὸ κελεύσεως,
κἀκεῖνος λέγει „κελεύσατε." ἀπὸ δὲ τῶν ἐκεῖ διέρχεται,
τελῶν ἅπαν ἀκολούθως, ὃν τρόπον ἀνωτέρω ἐν τῇ προελεύσει
Ms. 84 a *τοῦ εὐαγγελισμοῦ ἐπὶ λεπτῷ ἐξεθέμεθα. ἰστέον, ὅτι τῇ αὐτῇ*
ἡμέρᾳ τῶν βαΐων καὶ ἡ αὐγοῦστα δέχεται τὰ βῆλα ὁμοίως

[R177] the emperor, and so in her case, too, she receives the crosses from those going in, as prescribed in the case of the emperor.

Book I, Chapter 33 [R177-78; V1,165-66; cod. & V: Chapter 42]

What it is necessary to observe on the holy Great Thursday [of Easter] and on the emperor's visit to the homes for the aged

The emperor goes out from the [Sacred] Palace to the [Covered] Hippodrome at the first or the second hour. Having mounted his horse there, and escorted by the customary retinue, he goes away to the homes for the aged, fulfilling the saying spoken by the prophet, or rather the Lord: "He distributed [alms], he gave to the poor, his righteousness remains for all eternity."[1] He enriches them all, giving comfort from the inexhaustible treasures given him by God.[2] Having performed all that is customary at each of the homes for the aged, he turns back to the Palace, and when the banquet list has been determined, dismissals take place and the invited guests remain while the rest go away to their own places.

When the time has come for the divine liturgy, the emperor goes into the Church of the Most Holy Theotokos of the Pharos for the performance of the divine liturgy and, if the emperor wishes, the patricians are summoned and participate in the liturgy with him, but if not

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[1] Cf. Psalm 112:9 (Septuagint: Psalm 111), which is quoted at II Cor. 9:9.

[2] He enriches them all...God. This is treated in Bonn as part of the quotation, but rather is an amplification of it, referring to the generosity of the emperor.

τῷ βασιλεῖ, καὶ τοὺς σταυροὺς λαμβάνει ἐκ τῶν κατὰ τύπον εἰσερχομένων ἐπὶ τοῦ βασιλέως οὕτως καὶ ἐπ' αὐτῆς. C

ΚΕΦ. λγʹ.

Ὅσα δεῖ παραφυλάττειν τῇ ἁγίᾳ καὶ μεγάλῃ εʹ καὶ ἐπὶ τῆς τοῦ βασιλέως περιόδου ἐν τοῖς γηροκομείοις.

Ἐξέρχεται ὁ βασιλεὺς ἀπὸ τοῦ παλατίου ὥρᾳ πρώτῃ ἢ καὶ δευτέρᾳ ἐν τῷ ἱπποδρομίῳ. ἱππεύσας δὲ ἐκεῖσε, δορυφορούμενος ὑπὸ τῶν κατὰ συνήθειαν, ἀπέρχεται ἐν τοῖς γηροκομείοις, ἐκπληρῶν τὴν παρὰ τοῦ προφήτου, μᾶλλον δὲ τοῦ Κυρίου, εἰρημένην φωνήν· „ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος· πλουτοποιῶν ἅπαντας καὶ παραμυθούμενος ἐκ τῶν παρὰ Θεῷ δε- D *δωρημένων αὐτῷ ἀνεξαντλήτων θησαυρῶν." ἐκτελέσας δὲ ἅπαντα τὰ κατὰ συνήθειαν ἐν ἑκάστῳ γηροκομείῳ, ὑποστρέφει ἐν τῷ παλατίῳ, καὶ στοιχηθέντος τοῦ κλητωρίου, γίνονται μίνσαι, καὶ οἱ μὲν κληθέντες φίλοι μένουσιν, οἱ δὲ λοιποὶ ἀπέρχονται ἐν τοῖς ἰδίοις αὐτῶν τόποις. καταλαβούσης δὲ τῆς ὥρας τῆς θείας λειτουργίας, εἰσέρχεται ὁ βασιλεὺς ἐν τῷ ναῷ τῆς ὑπεραγίας Θεοτόκου τοῦ φάρου πρὸς τὸ ἐκτελέσαι τὴν θείαν λειτουργίαν, καὶ εἰ κελεύει ὁ βασιλεύς, προσκαλοῦνται οἱ πατρίκιοι, καὶ συλλειτουργοῦντες αὐτῷ, εἰ δὲ μήγε,* Ed. L. 105

[R178] they go out to the Church of St Stephen the Protomartyr[1] and participate in the **[V1,166]** divine liturgy there [and if the emperor wishes, the patricians are summoned].[2] When the divine liturgy has been completed, he sits on the bench in the narthex of the said church and the *magistroi* and patricians, *praipositoi* and the rest, having gone in, receive from the emperor's hand two apples each and one cinnamon stick. If the emperor does not wish to sit there, he goes away to the imperial vault of the Chrysotriklinos and sits on the bench there and performs the whole distribution previously mentioned. They kiss the hands of the emperor and go out praying for him. After this the emperor goes out and sits at his precious table with whichever guests he commanded to be invited on the said day.

Note that on this day ceremonial dress is not worn.

Book I, Chapter 34 [R178-80; V1,167-68, Chapter 43]

What it is necessary to observe on the Great Friday [of Easter][3] and what is performed on this day

At about the second hour the emperor, going out to the [Covered] Hippodrome, mounts his horse there and goes away to Blachernai. He enters the church[4] and goes away as far as the holy doors and,

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1 Specified as the Church of St Stephen of the [Covered] Hippodrome at R175.22-23 & R183.17-18; see, too, R176.9.

2 This clause in the ms., retained in Bonn (R178.2-3), should be omitted as it is simply repeated in error from earlier in the same sentence.

3 Good Friday.

4 The Church of the Theotokos at Blachernai.

ἐξέρχονται ἐν τῷ ναῷ τοῦ ἁγίου πρωτομάρτυρος Στεφάνου, ἐκεῖσε τελοῦντες τὴν θείαν λειτουργίαν, καὶ εἰ κελεύει ὁ βασιλεὺς, προσκαλοῦνται οἱ πατρίκιοι. τῆς δὲ θείας λειτουργίας τελεσθείσης, καθέζεται ἐν τῷ νάρθηκι τοῦ αὐτοῦ ναοῦ ἐν τῷ σκάμνῳ, καὶ εἰσελθόντες οἵ τε μάγιστροι καὶ πατρίκιοι, πραιπόσιτοι καὶ λοιποὶ, λαμβάνουσι διὰ χειρὸς τοῦ βασιλέως ἀνὰ μήλων δύο καὶ ἑνὸς κινναμώμου. εἰ δὲ οὐ κελεύει ὁ βασιλεὺς καθεσθῆναι ἐν τοῖς ἐκεῖσε, ἀπέρχεται ἐν τῇ βασιλικῇ καμάρᾳ τοῦ χρυσοτρικλίνου, καὶ καθέζεται ἐν τῷ Ms. 84. b *ἐκεῖσε ὄντι σκάμνῳ, ἐπιτελῶν πᾶσαν τὴν προῤῥηθεῖσαν* B *διανομήν. αὐτοὶ δὲ ἀσπαζόμενοι τὰς τοῦ βασιλέως χεῖρας, ἐξέρχονται ὑπερευχόμενοι αὐτὸν, καὶ μετὰ ταῦτα ἐξέρχεται ὁ βασιλεὺς καὶ καθέζεται ἐπὶ τῆς τιμίας αὐτοῦ τραπέζης μετὰ φίλων, οὓς ἂν ἐκέλευσε τῇ αὐτῇ ἡμέρᾳ καλέσαι. ἰστέον δὲ, ὅτι ἐν ταύτῃ τῇ ἡμέρᾳ ἀλλάξιμα οὐκ εἰσιν.*

ΚΕΦ. λδ'.

Ὅσα δεῖ παραφυλάττειν τῇ μεγάλῃ παρασκευῇ, καὶ ὅσα ἐν αὐτῇ τελεῖται.

Περὶ ὥραν δευτέραν ἐξελθὼν ὁ βασιλεὺς ἐν τῷ ἱπποδρομίῳ, ἱππεύει ἐκεῖσε καὶ ἀπέρχεται ἐν βλαχέρναις, καὶ εἰσελθὼν ἐν τῷ ναῷ, ἀπέρχεται μέχρι τῶν ἁγίων θυρῶν, καὶ

[R179] having lit candles and prayed, he goes into the sanctuary. Taking a censer he censes from all sides, and after changing the holy altar-cloth he places a purse on it. He goes out through the side and goes into the Chapel of the Holy Casket and lights candles in the said chapel at his place of prayer as is usual for him, in front of the holy doors. Then he goes into the sanctuary, and taking a censer he censes the holy altar from all sides, and taking a purse he places it on the holy altar. Then he returns either on horseback or by sea and goes into the Palace.

At about the third or the fourth hour of the said day the patricians go away, at a command, to the Church of St Eirene in order to be there when the patriarch conducts the divine catechism in the said church.

Note that if the emperor returns from Blachernai before the office of terce-sext, he first goes into the Vestiarion and removes the gold table along with the rest of the gold vessels which will be in service in the Chrysotriklinos during Renewal Week, and then they participate in the **[V1,168]** office of terce-sext and he makes obeisance before the precious lance. Likewise, at a command, the patricians go in, too, with the *kouboukleion* and *protospatharioi* and the heads of the household, and they, too, make obeisance before the precious lance and after praying for the emperor go out. However, if he returns from Blachernai after the office of terce-sext, having participated in the office of terce-sext there first, he makes obeisance before the precious lance with those

ἅψας κηροὺς καὶ εὐξάμενος, εἰσέρχεται εἰς τὸ θυσιαστήριον, C *καὶ λαβὼν θυμιατὸν, θυμιᾷ κυκλόθεν, καὶ ὑπαλλάξας τὴν ἁγίαν τράπεζαν, τίθησιν ἐν αὐτῇ ἀποκόμβιον, καὶ ἐξελθὼν διὰ τῆς πλαγίας, εἰσέρχεται εἰς τὸν ναὸν τῆς ἁγίας σοροῦ, καὶ ἅψας κηροὺς εἰς τὸν αὐτὸν ναὸν ἐν τῇ προσευχῇ αὐτοῦ, ὡς εἴθισται αὐτῷ, ἔμπροσθεν τῶν ἁγίων θυρῶν, καὶ εἰσελθὼν εἰς τὸ θυσιαστήριον, λαβὼν θυμιατὸν, θυμιᾷ τὴν ἁγίαν τράπεζαν κυκλόθεν, καὶ λαβὼν ἀποκόμβιον, τίθησιν αὐτὸ ἐν τῇ ἁγίᾳ τραπέζῃ, καὶ εἶθ' οὕτως ὑποστρέψας εἰσέρχεται ἐν τῷ παλατίῳ, εἴτε ἔφιππος, εἴτε τοῦ πλοός. καὶ περὶ ὥραν τρίτην* D *ἢ καὶ τετάρτην τῆς αὐτῆς ἡμέρας ἀπέρχονται οἱ πατρίκιοι ἀπὸ κελεύσεως ἐν τῷ ναῷ τῆς ἁγίας Εἰρήνης, ὅπως, τελοῦντος τοῦ πατριάρχου τὰς θείας κατηχήσεις ἐν τῷ αὐτῷ ναῷ, τύχωσιν ἐκεῖσε. ἰστέον δὲ, ὅτι, εἰ μὲν πρὸ τῆς τριτοέκτης ὑποστρέψει ὁ βασιλεὺς ἀπὸ βλαχέρνας, εἰσέρχεται πρῶτον ἐν τῷ βεστιαρίῳ, καὶ ἐκβάλλει τήν τε χρυσῆν τράπεζαν μετὰ τῶν λοιπῶν χρυσῶν σκευῶν τῶν μελλόντων καθυπουργῆσαι τῇ διακαινησίμῳ ἐν τῷ χρυσοτρικλίνῳ, καὶ εἶθ' οὕτως τελοῦσι τὴν τριτοέκτην, καὶ προσκυνεῖ τὴν τιμίαν λόγχην. ὁμοίως εἰσέρχονται καὶ οἱ πατρίκιοι ἀπὸ κελεύσεως με-*Ed. L. 106 *τὰ τοῦ κουβουκλείου, πρωτοσπαθάριοί τε καὶ οἱ ἐπὶ τῶν οἰκειακῶν, προσκυνήσαντες καὶ αὐτοὶ τὴν τιμίαν λόγχην, καὶ ὑπερευξάμενοι τὸν βασιλέα, ἐξέρχονται. εἰ δὲ μετὰ τῆς τρι-*Ms. 85. a *τοέκτης ὑποστρέψει ἀπὸ βλαχέρνας, ὡς τελέσας ἐκεῖσε πρῶτον τὴν τριτοέκτην, προσκυνεῖ τὴν τιμίαν λόγχην μετὰ τῶν*

[R180] mentioned above in the Church of the Theotokos of the Pharos, and then he goes into the Vestiarion and removes the vessels as previously described.

Note this, too, that the emperor also goes away by sea to Blachernai, and then, too, he adorns the holy bema of the Chapel of the Holy Casket. Returning in a tunic, he goes into the homes for the aged of the House of Kyphe and distributes money to the old people and lepers and returns to the Palace.

Book I, Chapter 35 [R180-86; V1,169-73, Chapter 44][1]

What it is necessary to observe on the holy Great Saturday[2]

At about the third hour the *kouboukleion* changes into ceremonial dress and, at a command, a move away is ordered in the Lausiakos Hall by the master of ceremonies. The non-eunuch archons go through the single-leaved door which is to the Eidikon and go out to the Hemicycle of the private fountain-court of the Triconch. The emperor, escorted by the members of the *kouboukleion*, goes out from the Chrysotriklinos and goes through the passageways of the Holy Forty Martyrs wearing a *sagion*, and goes out to the Hemicycle of the private fountain-court of the Triconch. Then, escorted by everyone, he goes through the Apse and the Palace of Daphne lighting candles in the chapels which are there, and goes in to the bedchamber of the Hall of the Augousteus.

The patricians,

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[1] The note at R184.8 - R185.4 concerning when the feast of the Annunciation (March 25th) falls on Easter Saturday is well embedded in the text. This coincidence occurred in 859, 870, 943, 954 & 965, leading Vogt to suggest tentatively a date of 943 for the protocol in its present form: *Comm.*, vol. 2, 173.

[2] i.e. Easter Saturday.

ἀνωτέρω εἰρημένων ἐν τῷ φάρῳ, καὶ εἶθ' οὕτως εἰσέρχεται ἐν τῷ βεστιαρίῳ, καὶ ἐκβάλλει τὰ σκεύη, ὡς προείρηται. ἰστέον δὲ καὶ τοῦτο, ὅτι καὶ πλοὸς ἀπέρχεται ὁ βασιλεὺς ἐν βλαχέρναις, ἀλλ' οὖν καὶ φιλοκαλεῖ τὸ ἅγιον βῆμα τῆς B *ἁγίας σοροῦ, καὶ ὑποστρέψας ἀπὸ ἱματίου, εἰσέρχεται εἰς τὰ γηροκομεῖα τῶν κύφης, καὶ ῥογεύει τοὺς γέροντας καὶ λωβούς, καὶ ὑποστρέφει εἰς τὸ παλάτιον.*

ΚΕΦ. λε'.

Ὅσα δεῖ παραφυλάττειν τῷ ἁγίῳ καὶ μεγάλῳ σαββάτῳ.

Περὶ ὥραν τρίτην ἀλλάσσει τὸ κουβούκλειον, καὶ δίδοται ἀπὸ κελεύσεως μεταστάσιμον διὰ τοῦ τῆς καταστάσεως ἐν τῷ λαυσιακῷ, καὶ οἱ μὲν βαρβάτοι ἄρχοντες διέρχονται διὰ τοῦ μονοθύρου τοῦ ὄντος ἐπὶ τὸν εἰδικόν, καὶ ἐξέρχονται ἐν τῷ C *ἡμικυκλίῳ τῆς μυστικῆς φιάλης τοῦ τρικόγχου. ὁ δὲ βασιλεὺς δορυφορούμενος ὑπὸ τῶν τοῦ κουβουκλείου, ἐξέρχεται ἀπὸ τοῦ χρυσοτρικλίνου, καὶ διέρχεται διὰ τῶν διαβατικῶν τῶν ἁγίων μ', φορῶν σαγίον, καὶ ἐξέρχεται ἐν τῷ ἡμικυκλίῳ τῆς μυστικῆς φιάλης τοῦ τρικόγχου, εἶθ' οὕτως διέρχεται, δορυφορούμενος ὑπὸ πάντων, διά τε τῆς ἀψίδος καὶ τῆς δάφνης, ἅπτων ἐν τοῖς ἐκεῖσε οὖσιν εὐκτηρίοις κηρία, καὶ εἰσέρχεται ἐν τῷ κοιτῶνι τοῦ αὐγουστέως. καὶ ἀλλάσσουσιν οἵ τε πατρίκιοι, δο-*

[R181] *domestikoi*, and all the senate change into dark-russet chlamyses, and likewise the archons of the *kouboukleion* put on Tyrian purple chlamyses, and the *praipositoi* their "lions"[1] with gold *tablia*. When the time comes, the emperor puts on his ordinary *divetesion* and the "*opsimaron*"[2] chlamys and, escorted by the *praipositoi* and the rest of the archons of the *kouboukleion*, he goes through the Hall of the Augousteus and the **[V1,170]** Vestibule, that is, the Gold Hand, and goes away to the Onopodion. He stands at the bronze door of the Onopodion and patricians and *strategoi* receive him there. When they have fallen down in obeisance, at a command the *praipositos* signals to the master of ceremonies and he says, "If you please," and they pray for the emperor, "For many good years."

Escorted by all of them, the emperor goes out to the Consistory. He stands at the baldachin on the porphyry slab and the patricians and the senate again fall down, and when the *praipositos* has received a sign from the emperor he signals to the silentiary, and he says, "If you please," and they pray for the emperor, "For many good years." From there, escorted by all of them, he goes through both the Exkoubita and the Scholai and goes out through the small door of the Chytos of the Chalke and goes away as far as the Chapel of the Holy Well. The factions receive the emperor in their places, making the sign of the cross over the emperor, and only that, while the notaries and instructors recite the iambic verses as is usual for them.

The emperor, going

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1 Lions: probably chlamyses with a woven pattern of lions.

2 Ms.: τὸν ὀψίμαρον: a word here of unknown meaning, probably describing a pattern; perhaps read ὀψάριον, "fish". Ὀψίμαρος (elsewhere Ἀψίμαρος) is attested once, in Michael Glykas, of Apsimar, who became the emperor Tiberios II (698-705) (*TLG*); if this is the (unlikely) case here, then: the chlamys of Apsimar.

μέστικοί τε καὶ ἡ σύγκλητος ἅπασα ἀτραβατικὰ χλανίδια, ὁμοίως καὶ οἱ τοῦ κουβουκλείου ἄρχοντες περιβέβληνται χλανίδια τύρεα, οἱ δὲ πραιπόσιτοι λεοντάρια χρυσόταβλα. καὶ καταλαβόντος τοῦ καιροῦ, περιβαλλόμενος ὁ βασιλεὺς διβητήσιον D *τὸ παγανὸν καὶ χλανίδα τὸν ὀψίμαρον, καὶ δηριγευόμενος ὑπό τε τῶν πραιποσίτων καὶ λοιπῶν ἀρχόντων τοῦ κουβουκλείου, διέρχεται διά τε τοῦ αὐγουστέως καὶ τοῦ στενοῦ, ἤγουν τῆς χρυσῆς χειρὸς, καὶ ἀπέρχεται εἰς τὸν ὀνόποδα, καὶ στάντος αὐτοῦ ἐν τῇ χαλκῇ πύλῃ τοῦ ὀνόποδος, δέχονται* Ms. 85.b *αὐτὸν ἐκεῖσε πατρίκιοι καὶ στρατηγοί, καὶ πεσόντων νεύει ὁ πραιπόσιτος τῷ τῆς καταστάσεως ἀπὸ κελεύσεως, καὶ λέγει „κελεύσατε·" καὶ αὐτοὶ ὑπερεύχονται τὸν βασιλέα „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους."* (B.) *Καὶ δηριγευόμενος ὑπ' αὐτῶν πάντων, ἐξέρχεται ἐν τῷ κονσιστωρίῳ, καὶ στάντος ἐν τῷ καμελαυκίῳ ἐπὶ τοῦ πορφυροῦ λίθου, πίπτουσιν αὖθις* Ed. L. 107 *οἱ πατρίκιοι καὶ ἡ σύγκλητος, καὶ λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τῷ σιλεντιαρίῳ, κἀκεῖνος λέγει „κελεύσατε·" αὐτοὶ δὲ ὑπερεύχονται τὸν βασιλέα „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." κἀκεῖθεν δηριγευόμενος ὑπὸ πάντων αὐτῶν, διέρχεται διά τε τῶν ἐξκουβίτων καὶ τῶν σχολῶν, καὶ ἐξέρχεται διὰ τῆς μικρᾶς πύλης τῆς χαλκῆς τοῦ χυτοῦ, καὶ ἀπέρχεται μέχρι τοῦ ἁγίου φρέατος. τὰ δὲ μέρη δέχονται τὸν βασιλέα ἐν ταῖς στάσεσιν αὐτῶν, σφραγίζοντα τὸν βασιλέα καὶ μόνον, λέγουσι δὲ καὶ οἱ νοτάριοι καὶ οἱ μαΐστορες, ὡς εἴθισται αὐτοῖς, τοὺς ἰάμβους. ὁ δὲ βασιλεὺς εἰσελ-* B

[R182] into the Chapel of the Holy Well and lighting candles, is received by the patriarch in the Chapel of the Holy Well, and when both have made obeisance before each other and kissed, they go into the church[1] and go away as far as the holy doors. The patriarch goes into the sanctuary and the emperor, having stood in front of the holy doors and lit candles and prayed, goes into the sanctuary. After changing the cloths on the holy altar, he takes 100 lbs of gold from the *praipositos* and places it at the holy altar, on the little step on which the emperor stands. When he has changed the holy altar-cloths he takes another purse from the *praipositos*, it, too, containing a very large amount of money, and places it at the holy altar. Then he takes **[V1,171]** a censer from the patriarch and censes the sanctuary from all sides three times, and goes out through the left-hand part of the side [of the sanctuary][2] and goes away to the Sacristy.

He goes in and having lit candles he prays, and when he has prayed he censes all the vessels and sits for a little while with the patriarch. Then the members of the *kouboukleion*, and the rest of the archons who customarily enter, go in and receive nard from the sacristan. Then the emperor stands up and, having gone out from the Sacristy, goes through the women's section of the narthex where the deaconesses of the said Great Church have their customary place, and goes out through the left-hand door of the bema and the patriarch hands him oblations.[3]

They both go through

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1 i.e. Hagia Sophia.

2 The same phrase occurs at R166.15-16. The Sacristy (*skeuophylakion*) of Hagia Sophia was a separate structure; see note 2 at R34.7.

3 The narthex here may be the eastern end of the south aisle. Otherwise this route from the Sacristy through to the passageway of St Nicholas is difficult to follow and there may be a lacuna in the text.

*θὼν ἐν τῷ ἁγίῳ φρέατι καὶ ἅψας κηροὺς, δέχεται παρὰ τοῦ
πατριάρχου ἐν τῷ ἁγίῳ φρέατι, καὶ προσκυνήσαντες ἀμφότε-
ροι ἀλλήλους καὶ ἀσπασάμενοι, εἰσέρχονται εἰς τὸν ναὸν, καὶ
ἀπελθόντες μέχρι τῶν ἁγίων θυρῶν, ὁ μὲν πατριάρχης εἰσέρ-
χεται εἰς τὸ θυσιαστήριον, ὁ δὲ βασιλεὺς, στὰς ἔμπροσθεν
τῶν ἁγίων θυρῶν, καὶ ἅψας κηροὺς καὶ εὐξάμενος, εἰσέρχε-
ται εἰς τὸ θυσιαστήριον, καὶ μετὰ τὸ ὑπαλλάξαι τὴν ἁγίαν
τράπεζαν τὰς αὐτῆς ἐνδυτὰς, λαμβάνει παρὰ τοῦ πραιποσίτου
χρυσίου λίτρας ρ', καὶ τίθησιν αὐτὰς εἰς τὴν ἁγίαν τράπεζαν
ἐν τῷ βασμιδίῳ, ἐν ᾧ ὁ βασιλεὺς ἵσταται, καὶ ἡνίκα ὑπαλλά-
C ξῃ τὴν ἁγίαν τράπεζαν, λαβὼν ἀποκόμβιον ἕτερον, ἔχον καὶ
αὐτὸ χρήματα πάμπολλα παρὰ τοῦ πραιποσίτου, τίθησιν αὐτὸ
εἰς τὴν ἁγίαν τράπεζαν, εἶτα λαβὼν παρὰ τοῦ πατριάρχου
θυμιατὸν, θυμιᾷ ἐκ τρίτου τὸ θυσιαστήριον κυκλόθεν, καὶ ἐξέρ-
χεται διὰ τοῦ ἀριστεροῦ μέρους τῆς πλαγίας, καὶ ἀπέρχεται εἰς
Ms 86 a τὸ σκευοφυλάκιον. εἰσελθὼν δὲ καὶ ἅψας κηροὺς εὔχεται, καὶ
εὐξάμενος θυμιᾷ τὰ σκεύη ἅπαντα, καὶ καθέζεται μικρὸν μετὰ
τοῦ πατριάρχου. εἶθ' οὕτως εἰσέρχονται οἱ τοῦ κουβουκλείου
καὶ οἱ λοιποὶ ἄρχοντες οἱ κατὰ συνήθειαν εἰσιόντες, λαμβάνουσι
παρὰ τοῦ σκευοφύλακος νάρδον, καὶ εἶθ' οὕτως ἀνίσταται ὁ βα-
σιλεὺς, καὶ ἐξελθὼν ἀπὸ τοῦ σκευοφυλακίου, διέρχεται διὰ τοῦ
D γυναικίτου νάρθηκος, ἐν ᾧ καὶ τὴν συνήθη στάσιν κέκτηνται αἱ
τῆς αὐτῆς μεγάλης ἐκκλησίας διακόνισσαι, καὶ ἐξέρχεται διὰ τῆς
ἀριστερᾶς πύλης τοῦ βήματος καὶ ἐπιδίδωσιν αὐτῷ ὁ πατριάρ-
χης εὐλογίας. (Γ.) Καὶ διελθόντες ἀμφότεροι διὰ τοῦ ὄπισθεν*

[R183] the narrow passageway of St Nicholas behind the bema and go away as far as the Chapel of the Holy Well. The patriarch again hands the emperor oblations, and they both kiss each other, and the emperor goes out escorted by all those previously mentioned. He goes in through the small door of the Chalke and goes as far as the Consistory. The members of the senate are waiting there praying for the emperor. When he arrives at the Vestibule [of the Gold Hand] the patricians are waiting there, they, too, praying. From there the emperor goes into the [Sacred] Palace, and when the banquet list has been determined, dismissals take place and everyone changes out of ceremonial dress, and the guests who have been invited remain, while the others go away each of them to his own house.

At about the ninth hour[1] the *koubookleion* changes into ceremonial dress, and when the time has come for the divine liturgy, the emperor goes in to participate in the divine mysteries in the Church of the Most Holy Theotokos of the Pharos. If he wishes the patricians, too, go in and participate in the liturgy with him, but if not they go out to the [Covered] Hippodrome and participate in the liturgy there in the Church of St Stephen the Protomartyr. When the chanter is about to begin the **[V1,172]** "Rise up, God," the *koubikoularioi* stand holding the curtains which hang outside the gold curtains, and when the "Rise up, God" begins, they immediately pull together and raise the outer curtains, and the gold curtains remain, and they alone. When the divine liturgy has been completed and those present have cried out,

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1 i.e. the 9th of the 12 Byzantine hours between sunrise and sunset.

τοῦ βήματος στενοῦ διαβατικοῦ τοῦ ἁγίου Νικολάου, ἀπέρχονται μέχρι τοῦ ἁγίου φρέατος, καὶ αὖθις ἐπιδοὺς ὁ πατριάρχης τῷ βασιλεῖ εὐλογίας, καὶ ἀμφότεροι ἀλλήλους ἀσπασάμενοι, ἐξέρχεται μὲν ὁ βασιλεὺς, δηριγευόμενος ὑπὸ τῶν προειρημένων πάντων, καὶ εἰσέρχεται διὰ τῆς μικρᾶς πύλης τῆς χαλκῆς, καὶ μέχρι τοῦ κονσιστωρίου ἐλθὼν, μένουσιν ἐκεῖσε οἱ τῆς συγκλή- Ed. L. 108 *του, ὑπερευχόμενοι τὸν βασιλέα. καὶ καταλαβόντος αὐτοῦ τὸ στενὸν, μένουσιν ἐκεῖσε οἱ πατρίκιοι, ὑπερευχόμενοι καὶ αὐτοὶ, καὶ ἀπὸ τῶν ἐκεῖσε εἰσέρχεται ὁ βασιλεὺς εἰς τὸ παλάτιον, καὶ στοιχηθέντος τοῦ κλητωρίου, γίνονται μίνσαι, καὶ ἀπαλλάσσουσιν ἅπαντες, καὶ οἱ μὲν κληθέντες φίλοι μένουσιν, οἱ δὲ ἀπέρχονται ἕκαστος αὐτῶν εἰς τὸν οἶκον αὐτοῦ. καὶ περὶ ὥραν θ' ἀλλάσσει τὸ κουβούκλειον, καὶ καταλαβούσης τῆς ὥρας τῆς θείας λειτουργίας, εἰσέρχεται ὁ βασιλεὺς πρὸς τὸ ἐκτελέσαι τὴν θείαν μυσταγωγίαν ἐν τῷ φάρῳ, καὶ εἰ μὲν κελεύσει, εἰσέρχονται καὶ πατρίκιοι καὶ συλλειτουργοῦνται αὐτῷ, εἰ δὲ* B *μήγε, ἐξέρχονται εἰς τὸν ἱππόδρομον, καὶ λειτουργοῦσιν ἐκεῖσε ἐν τῷ ναῷ τοῦ ἁγίου πρωτομάρτυρος Στεφάνου. καὶ μέλλοντος τοῦ ψάλτου ἄρξασθαι τὸ „ἀνάστα ὁ Θεὸς," ἵστανται κουβικουλάριοι, κρατοῦντες τὰ ἔξωθεν τῶν χρυσῶν βήλων κρεμάμενα βῆλα, καὶ ἡνίκα ἄρξηται τὸ „ἀνάστα ὁ Θεὸς," πα-* Ms. 86 b *ρευθὺ τυννύσαντες ἐξ ἴσου, αἴρουσι τὰ ἔξωθεν βῆλα, καὶ μένουσι τὰ χρυσᾶ βῆλα καὶ μόνον. καὶ τῆς θείας λειτουργίας τελεσθείσης, καὶ ἀνακράξαντες οἱ ἐν τοῖς ἐκεῖσε „στερεώσει*

[R184] "May God make our emperor strong," the organ which stands in the Tripeton immediately sounds. The emperor goes out and sits at his precious table wearing a white damask[1] *skaramangion* with gold *clavi*, and the invited guests sit, some in white *skaramangia*, others in coloured ones, and immediately the archons of the *kouboukleion*, having changed out of ceremonial dress, retire, while the *spatharokoubikoularioi* and *koubikoularioi*, having changed out of ceremonial dress, stand in attendance in *skaramangia*.

It should be known that if the feast of the Annunciation falls on the same day as Holy Saturday, the emperor goes away to Hagia Sophia and performs everything for the Great Saturday as described above, namely, the changing of the holy altar-cloths and the censing of the sanctuary and the carrying in of the gold. Also as is usual for him, going out, he goes away to the Sacristy. When he has completed everything there as previously described, he goes out through the door mentioned above and, having received oblations there from the patriarch, he goes away through the narrow passageway of St Nicholas to the Chapel of the Holy Well.[2] After receiving oblations from the patriarch, he does not go out into the Mese to go away to the Palace for the feast of the Annunciation, but turns back[3] and goes in the small door which is at the Chapel of the Holy Well, where he stands in the great processions when the emperor gives his rich gifts to the church-singers and the rest at the cry from the cashier. From there

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1 See the Introduction, s.v. Terms for silks.

2 See above, R182.7 - R183.3.

3 i.e. the emperor turns back into Hagia Sophia.

ὁ Θεὸς τὸν βασιλέα ἡμῶν," εὐθὺς αὐλεῖ τὸ ὄργανον, ὃ ἵσταται ἐν τῷ τριπέτωνι, καὶ ἐξελθὼν ὁ βασιλεὺς καθέζεται ἐπὶ τῆς τιμίας αὐτοῦ τραπέζης, φορῶν σκαραμάγγιον δίασπρον C *χρυσόκλαβον, καθέζονται καὶ οἱ κληθέντες φίλοι, οἱ μὲν ἀπὸ σκαραμαγγίων λευκῶν, οἱ δὲ χροακῶν, εὐθέως δὲ οἱ μὲν ἄρχοντες τοῦ κουβουκλείου ἀπαλλάξαντες ἀναχωροῦσι, οἱ δὲ σπαθαροκουβικουλάριοι καὶ κουβικουλάριοι ἀπαλλάξαντες, παρίστανται ἀπὸ σκαραμαγγίων. (Δ.) Χρὴ δὲ εἰδέναι, ὅτι, εἰ μὲν τύχῃ ἡ ἑορτὴ τοῦ εὐαγγελισμοῦ τῇ αὐτῇ ἡμέρᾳ τοῦ ἁγίου σαββάτου, ἀπέρχεται ὁ βασιλεὺς εἰς τὴν ἁγίαν Σοφίαν, καὶ ἐκτελεῖ ἅπαντα τὰ τοῦ μεγάλου σαββάτου, ὡς ἀνωτέρω εἴρηται· καὶ ἐν τῇ ὑπαλλαγῇ τῆς ἁγίας τραπέζης καὶ ἐν τῇ* D *θυμιάσει τοῦ θυσιαστηρίου καὶ ἐν τῇ εἰσκομιδῇ τοῦ χρυσίου, καὶ ἐξελθών, ὡς εἴθισται αὐτῷ, ἀπέρχεται ἐν τῷ σκευοφυλακίῳ. καὶ τελέσας ἐκεῖσε ἅπαντα, ὡς προείρηται, ἐξέρχεται διὰ τῆς ἀνωτέρω εἰρημένης πύλης· καὶ λαβὼν ἐκεῖσε παρὰ τοῦ πατριάρχου εὐλογίας, διὰ τοῦ στενοῦ τοῦ ἁγίου Νικολάου διαβατικοῦ ἀπέρχεται ἐν τῷ ἁγίῳ φρέατι, καὶ λαβὼν παρὰ τοῦ πατριάρχου εὐλογίας, οὐκ ἐξέρχεται ἐν τῇ μέσῃ πρὸς τὸ ἀπελθεῖν αὐτὸν ἐν τῷ παλατίῳ διὰ τὴν ἑορτὴν τοῦ εὐαγγελισμοῦ, ἀλλ' ὑποστρέψας εἰσέρχεται ἐν τῇ μικρᾷ πύλῃ* Ed. L. 109 *τῇ οὔσῃ ἐν τῷ φρέατι, ἐν ᾗ ἵσταται ἐν ταῖς μεγάλαις προελεύσεσιν, ἐπιδοὺς τοῖς ψάλταις καὶ λοιποῖς τὰς πλουσίας αὐτοῦ δωρεὰς ὁ βασιλεὺς ἐν τῷ κράζειν τὸν ἄργυρον. καὶ ἐκεῖ-*

[R185] he goes through the hall where **[V1,173]** the emperor breakfasts in the great processions and goes into the robing-room, and having changed out of the attire which he wears for Holy Saturday, he changes into the attire for the feast of the Annunciation.

Going out from there, having changed, the emperor goes away in front of the doors of the sanctuary and having prayed, and holding candles, he goes into the sanctuary. Having made obeisance before the holy altar, he goes out and goes through the solea. When he is about to go through the solea he takes a processional candle from the *praipositos*, and at the same time they begin the *troparion* for the feast, the "Today the crowning act of our salvation." Escorted by the archons of the *kouboukleion* and patricians and *strategoi* and the senate, he goes through the church and goes out through the narthex and the atrium. Going down the stairs of the Athyra, he goes out to the Milion and, passing along the Mese, goes up to the Forum of Constantine. Having duly performed everything there in the manner explained above, and going down to the Church of the Most Holy Theotokos in Chalkoprateia, he participates in the divine liturgy there as far as the Gospel reading.[1] After the Gospel he goes down via the wooden staircase and goes out[2] after the prayer of supplication has been completed - for on this day the divine liturgy is not performed in its entirety, but only as far as the Gospel and the prayer of supplication. The emperor goes out into the colonnade as

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1 For the procession to the Chapel of St Constantine in the Forum and to the Church of the Theotokos in Chalkoprateia and back to the Palace see especially R28.21 - R33.2.

2 The verb ἐξέρχεται is supplied in Bonn to provide a main verb which is lacking in the ms.

θεν διέρχεται διὰ τοῦ τρικλίνου, ἐν ᾧ χραματίζει ὁ βασιλεὺς ἐν ταῖς μεγάλαις προελεύσεσι, καὶ εἰσέρχεται ἐν τῷ μητατωρίῳ, καὶ ἀπαλλάξας τὴν στολήν, ἣν φορεῖ τοῦ ἁγίου σαββάτου, ὑπαλλάσσει τὴν τοῦ εὐαγγελισμοῦ στολήν. ἐξελ- Ms. 87.a *θὼν δὲ ἀπὸ τῶν ἐκεῖσε ἠλλαγμένος, ἀπέρχεται ἔμπροσθεν τῶν θυρῶν τοῦ θυσιαστηρίου, καὶ εὐξάμενος, κρατῶν καὶ κηρούς, εἰσέρχεται εἰς τὸ θυσιαστήριον, καὶ προσκυνήσας τὴν ἁγίαν τράπεζαν, ἐξέρχεται καὶ διέρχεται διὰ τῆς σωλαίας, καὶ μέλλοντος αὐτοῦ διέρχεσθαι διὰ τῆς σωλαίας, λαμβάνει ἀπὸ τοῦ πραιποσίτου κηρίον λιτανίκιον, καὶ παρ' αὐτὰ ἄρ-* B *χονται τὸ τροπάριον τῆς ἑορτῆς τὸ „σήμερον τῆς σωτηρίας ἡμῶν τὸ κεφάλαιον." καὶ δηριγευόμενος ὑπό τε τῶν ἀρχόντων τοῦ κουβουκλείου, πατρικίων τε καὶ στρατηγῶν καὶ τῆς συγκλήτου, διέρχεται διὰ τοῦ ναοῦ, καὶ ἐξέρχεται διά τε τοῦ νάρθηκος καὶ τοῦ λουτῆρος. κατελθὼν δὲ τὰ γραδήλια τοῦ ἀθύρα, ἐξέρχεται ἐπὶ τὸ μίλιον, καὶ διοδεύων τὴν μέσην, ἀνέρχεται ἐν τῷ φόρῳ καὶ τελεῖ ἐκεῖσε ἅπαντα ἀκολούθως, ὃν τρόπον ἀνωτέρω ἐδηλώθη. καὶ κατελθὼν εἰς τὸν ναὸν τῆς ὑπεραγίας Θεοτόκου ἐν τοῖς χαλκοπρατείοις, τελεῖ ἐκεῖσε τὴν θείαν λειτουργίαν μέχρι τοῦ εὐαγγελίου. καὶ ἀπὸ τοῦ εὐαγγελίου κατέρχεται διὰ τῆς ξυλίνης σκάλας, καὶ ἐξέρχεται,* C *τελεσθείσης τῆς ἐκτενοῦς· ἐν ταύτῃ γὰρ τῇ ἡμέρᾳ ἡ θεία λειτουργία οὐ τελεῖται ἅπασα, ἀλλ' ἕως τοῦ εὐαγγελίου καὶ τῆς ἐκτενοῦς. καὶ ἐξελθὼν ὁ βασιλεὺς ἐν τῷ ἐμβόλῳ, ὡς*

[R186] described, mounts his horse there with the customary retinue and, escorted from there, he goes away to the Palace, performing everything on the way at [each] place and reception in the manner we have explained in detail above for the procession of the Annunciation in general. And going into the Palace, he completes the whole ritual for Holy Saturday.

Book I, Chapter 36 [R186-87; V1,174; cod. & V: Chapter 45]

What it is necessary to observe for the procession for the Union of the Church[1]

Note that the procession for the Union of the Church is also conducted like the rest of the processions. The emperor goes away in state and the receptions take place as prescribed, that is to say, with the demes as usual reciting their acclamations at their positions. The emperor goes away up to the Chapel of the Holy Well and his crown is removed there. Then when the patriarch has received him they both go away to the Church of St Eirene. When all the ecclesiastical ceremonial has been completed, they set off in a religious procession from the said church of St Eirene and turn back to the Church of Hagia Sophia in a procession and go in through the women's section of the said church and the narthex. Ending the ritual of the religious procession there, the Entrance takes place and the emperor

[1] A celebration, held between July 9th and 12th, of the resolution in July 920 of the controversy and division within the Church over Leo VI's uncanonical fourth marriage probably in June of 906.

εἴρηται, ἱππεύει ἐκεῖσε μετὰ τῶν κατὰ συνήθειαν, καὶ ἀπὸ τῶν ἐκεῖσε δηριγευόμενος ἀπέρχεται ἐν τῷ παλατίῳ, ἐκτελῶν ἅπαντα ἐν τῇ διόδῳ, στάσει τε καὶ δοχῇ, ὃν τρόπον ἀνωτέρω ἐν τῇ καθόλου προελεύσει τοῦ εὐαγγελισμοῦ ἐπὶ λεπτῷ ἐξεθέμεθα. καὶ εἰσελθὼν εἰς τὸ παλάτιον, τελεῖ τὰ τοῦ ἁγίου σαββάτου ἅπαντα.

ΚΕΦ. λϛ΄.

D *Ὅσα δεῖ παραφυλάττειν ἐπὶ προελεύσει ἑνώσεως ἐκκλησίας.*

Ἰστέον, ὅτι καὶ ἡ προέλευσις τῆς ἑνώσεως τῆς ἐκκλησίας ὡς καὶ αἱ λοιπαὶ προελεύσεις ἐπιτελεῖται· καὶ γὰρ ἐμπρέπτως ὁ βασιλεὺς ἄπεισι, καὶ αἱ δοχαὶ κατὰ τύπον γίνονται, δηλονότι καὶ τῶν δήμων κατὰ τὸ εἰωθὸς ἀκτολογούντων ἐν τοῖς τόποις αὐτῶν. ὁ δὲ βασιλεὺς ἀπερχόμενος ἕως τοῦ
Ms. 87. b *ἁγίου φρέατος, ἀποστέφεται ἐκεῖσε, εἶτα δεξαμένου αὐτὸν*
Ed. L. 110 *τοῦ πατριάρχου, ἀπέρχονται ἀμφότεροι εἰς τὸν ναὸν τῆς ἁγίας Εἰρήνης. καὶ δὴ τῆς ἐκκλησιαστικῆς πάσης τάξεως τελουμένης, ἐπαίρουσιν ἀπ' αὐτοῦ τοῦ ναοῦ τῆς ἁγίας Εἰρήνης τὴν λιτὴν, καὶ ὑποστρέφουσιν εἰς τὸν ναὸν τῆς ἁγίας Σοφίας λιτανεύοντες, καὶ εἰσέρχονται διὰ τοῦ γυναικίου μέρους τῆς αὐτῆς ἐκκλησίας καὶ τοῦ νάρθηκος, καὶ ἀποδόντες ἐκεῖσε τὴν τῆς λιτῆς ἀκολουθίαν, γίνεται ἡ εἴσοδος, καὶ εἰσοδεύει ὁ βα-*

[R187] and the patriarch, along with all the priests, pass inside. For the return, things are conducted just as in the rest of the processions.

Book I, Chapter 37 [R187-91; V1,175-79; cod. & V: Chapter 46]

One should know how the rulers dress for the feasts and processions

On the holy Great Sunday of Easter the rulers go out from the [Sacred] Palace in reddish-purple *skaramangia* and gold-bordered *sagia*. In the bedchamber of the Palace of Daphne they change into pectorals and put on *tzitzakia*, and the kiss takes place in the great Hall of the Nineteen Couches. After the kiss they take off their *tzitzakia* and put on *loroi* and imperial crowns, either white or red, as they wish, and in their left hand they hold gold sceptres decorated with precious stones and pearls, and in their right hand the *anexikakia*. And for the procession things are conducted as we have described.

Note that when the rulers have passed inside as usual[1] and have gone into the robing-room, they take off their *loroi* and when they come out for the holy gifts and for the kiss and for the communion, they do not put on *loroi*, but chlamyses, and for their return to the Palace they put on *loroi* and imperial crowns. If in the morning they put on white imperial crowns, then for the return they put on red, and if

[1] i.e. when they have passed inside Hagia Sophia.

σιλεὺς καὶ ὁ πατριάρχης μετὰ καὶ πάντων τῶν ἱερέων. τὰ δὲ τῆς ὑποστροφῆς ἐπιτελεῖται καθὼς καὶ ἐν ταῖς λοιπαῖς προελεύσεσι.

ΚΕΦ. λζ'. B

Χρὴ εἰδέναι, πῶς ἀλλάσσουσιν οἱ δεσπόται ἐν ταῖς ἑορταῖς καὶ προελεύσεσι.

Τῇ ἁγίᾳ καὶ μεγάλῃ κυριακῇ τοῦ πάσχα ἐξέρχονται οἱ δεσπόται ἀπὸ τοῦ παλατίου μετὰ ὀξέων σκαραμαγγίων καὶ χρυσοπεριклειστων σαγίων, καὶ ἐν τῷ κοιτῶνι τῆς δάφνης ἀλλάσσουσι τὰ θωράκια, περιβάλλονται δὲ καὶ τὰ τζιτζάκια, καὶ γίνεται ὁ ἀσπασμὸς ἐν τῷ μεγάλῳ τρικλίνῳ τῶν ιθ' ἀκκουβίτων, καὶ μετὰ τὸν ἀσπασμὸν ἐκβάλλουσι τὰ τζιτζάκια καὶ περιβάλλονται τοὺς λώρους καὶ στέμματα, εἰ κελεύουσι, C *λευκὰ εἴτε ῥούσια, καὶ ἐν μὲν τῇ εὐωνύμῳ χειρὶ κρατοῦσι σκηπτρα χρυσοῦς ἐκ λίθων καὶ μαργάρων ἠμφιεσμένους, ἐν δὲ τῇ δεξιᾷ χειρὶ τὴν ἀνεξικακίαν· τὰ δὲ τῆς προελεύσεως ἐπιτελεῖται, καθὼς εἰρήκαμεν. ἰστέον, ὅτι, τῶν δεσποτῶν εἰσοδευσάντων κατὰ τὸ εἰωθὸς καὶ εἰσελθόντων ἐν τῷ μητατωρίῳ, ἐκβάλλουσι τοὺς λώρους, καὶ δὴ ἐκβαίνοντες εἰς τὰ ἅγια καὶ εἰς τὴν ἀγάπην καὶ εἰς τὴν κοινωνίαν, οὐ περιβάλλονται τοὺς λώρους, ἀλλὰ χλαμύδας· ἐν δὲ τῷ ὑποστρέφειν αὐτοὺς ἐν τῷ παλατίῳ, περιβάλλονται τοὺς λώρους καὶ στέμματα, εἰ μὲν ἐν τῷ πρωῒ λευκά, ἐν τῇ ὑποστροφῇ ῥούσια, εἰ*

[R188] in the morning, red, on the return, white.

Note that when the rulers go out from the Palace on the Monday of Renewal Week, they put on white and gold *skaramangia* and their swords set with precious stones. **[V1,176]** In the Church of the Lord they put on green imperial crowns and go away to the Church of the Holy Apostles and put on their white *divetesia* and chlamyses and pass inside. In the afternoon, however, for the return, they put on *kolobia*, that is, "the rams,"[1] and belted swords set with precious stones, and white imperial crowns, and if they wish to wear tiaras, that is, the *toufai*, they put these on.

Note that during this Renewal Week the rulers wear white *divetesia*, and if they wish to make a procession to a church, or a religious procession or reception in the Palace, they put on *tzitzakia*.

Note that on Renewal Sunday, that is, when the doors have been closed, things are conducted likewise. However, often for this feast, if the rulers wish, instead of white and gold *skaramangia*, they put on purple and gold *skaramangia*.

Note that for the feast of Mid-Pentecost[2] the rulers dress likewise.

Note that for the feast of the Ascension[3] the rulers go out from the Palace in *skaramangia* of silk of three hues,[4] and they go onto the dromon and go away as far as the Golden Gate. There they put on their gold swords set with precious stones and, mounting caparisoned horses,

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1 "The rams", or, alternatively "the volutes": i.e. *kolobia*, probably of silk, with a woven pattern of rams, or volutes curling like rams' horns.

2 Wednesday of the fourth week after Easter.

3 Thursday 40 days after Easter, for the Ascension of Jesus.

4 See the Introduction, s.v. Terms for silks.

D δὲ τῷ πρωῒ ῥούσια, ἐν τῇ ὑποστροφῇ λευκά. ἰστέον, ὅτι,
Ms. 83. a τῶν δεσποτῶν τῇ δευτέρᾳ τῆς διακαινησίμου ἀπὸ τοῦ παλα-
τίου ἐξερχομένων, περιβάλλονται τὰ λευκὰ χρυσᾶ σκαραμάγ-
για καὶ τὰ διάλιθα τούτων σπαθία. ἐν δὲ τῇ τοῦ Κυρίου ἐκ-
κλησίᾳ περιβάλλονται στέμματα Πράσινα, καὶ ἀπέρχονται ἐν
τῇ ἐκκλησίᾳ τῶν ἁγίων ἀποστόλων, καὶ περιβάλλονται τὰ ἑαυ-
τῶν λευκὰ διβητήσια καὶ τὰ χλανίδια καὶ εἰσοδεύουσι, δεί-
λης δὲ ἐν τῇ ὑποστροφῇ περιβάλλονται τὰ κολόβια, ἤγουν
τοὺς κριοὺς, καὶ τὰ διάλιθα ζωστίκια σπαθία καὶ στέμματα
λευκὰ, εἰ δὲ βουληθῶσι βάλλειν τὰς τιάρας, ἤγουν τὰς τού-
Ed. L. 111 φας, περιβάλλονται αὐτάς. ἰστέον, ὅτι ταύτῃ τῇ ἑβδομάδι
τῆς διακαινησίμου φοροῦσιν οἱ δεσπόται τὰ ἄσπρα διβητήσια,
εἰ δὲ βουληθῶσι ποιῆσαι ἢ πρόκενσον ἐν ἐκκλησίᾳ, εἴτε λιτὴν
εἴτε δοχὴν ἐν τῷ παλατίῳ, περιβάλλονται τὰ τζιτζάκια. ἰστέ-
ον, ὅτι τῇ καινῇ κυριακῇ, ἤγουν τῶν θυρῶν κεκλεισμένων,
ὁμοίως ἐπιτελεῖται· πολλάκις δὲ, εἰ κελεύουσιν οἱ δεσπό-
ται, ταύτῃ τῇ ἑορτῇ ἀντὶ τῶν λευκῶν χρυσῶν σκαραμαγγί-
ων περιβάλλονται τὰ πορφυρᾶ χρυσᾶ σκαραμάγγια. ἰστέον,
ὅτι τῇ ἑορτῇ τῆς μεσοπεντηκοστῆς ὁμοίως ἀλλάσσουσιν οἱ
δεσπόται. ἰστέον, ὅτι τῇ ἑορτῇ τῆς ἀναλήψεως ἀπὸ μὲν
τοῦ παλατίου ἐξέρχονται οἱ δεσπόται μετὰ τριβλατίων
σκαραμαγγίων, καὶ εἰσέρχονται εἰς τὸν δρόμωνα καὶ ἀπέρ-
B χονται μέχρι τῆς χρυσῆς πόρτης, ἐκεῖσε δὲ βάλλοντες τὰ αὐ-
τῶν χρυσᾶ διάλιθα σπαθία καὶ καβαλικεύοντες τὰ χιώματα,

[R189] they go away to the Church of the Most Holy Theotokos of the Spring. There they change into their white *divetesia* and pass inside. The return is conducted as on the Monday of Renewal Week.

Note that for the feast of the New Great Church[1] the rulers change into purple *divetesia* and their chlamyses.

Note that for the feast of Pentecost the rulers change in the bedchamber of the Palace of Daphne into white *divetesia* and their chlamyses and red imperial crowns, but on the return, white imperial crowns.

[V1,177] Note that for the feast of All Saints the rulers put on whichever gold *skaramangia* they wish, and likewise imperial crowns.

Note that the feast of the Holy Apostles is conducted likewise.

Note that for the feast of St Elijah the rulers change into purple *divetesia* and their chlamyses.

Note that for the feast of the Transfiguration the rulers change in the bedchamber of the Palace of Daphne into white *divetesia* and their chlamyses and green imperial crowns, but on the return, white imperial crowns.

Note that for the feast of the Dormition of the most holy Theotokos the rulers change in the Palace into their reddish-purple *skaramangia* and they go onto the dromon and go away to the Church of the Most Holy Theotokos at Blachernai. In the bedchamber there the rulers change into purple *divetesia* and their chlamyses.

Note that for the feast of the Birth of the most holy Theotokos the rulers change in the bedchamber of the Palace of Daphne into purple *divetesia* and

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1 The dates for the following feast days are: New Church: May 1st; Pentecost: the Sunday 7 weeks after Easter; All Saints: the Sunday after Pentecost; the Holy Apostles (Sts Peter and Paul): June 29th; St Elijah: July 20th; the Transfiguration: Aug. 6th; the Dormition of the Theotokos: Aug. 15th; the Birth of the Theotokos: Sept. 8th.

ἀπέρχονται ἐν τῇ ἐκκλησίᾳ τῆς ὑπεραγίας Θεοτόκου τῆς πηγῆς, κἀκεῖσε ἀλλάσσουσι τὰ ἑαυτῶν λευκὰ διβητήσια, καὶ εἰσοδεύουσιν· ἡ δὲ ὑποστροφὴ τελεῖται καθὼς καὶ τῇ δευτέρᾳ τῆς διακαινησίμου. ἰστέον, ὅτι τῇ ἑορτῇ τῆς νέας μεγάλης ἐκκλησίας ἀλλάσσουσιν οἱ δεσπόται διβητήσια πορφυρᾶ καὶ τὰς τούτων χλαμύδας. ἰστέον, ὅτι τῇ ἑορτῇ τῆς πεντηκοστῆς ἀλλάσσουσιν οἱ δεσπόται ἐν τῷ κοιτῶνι τῆς δάφνης λευκὰ διβητήσια καὶ τὰς τούτων χλαμύδας καὶ στέμματα ῥούσια, ἐν Ms. 88.b *δὲ τῇ ὑποστροφῇ στέμματα λευκά. (Β.) Ἰστέον, ὅτι τῇ* C *ἑορτῇ τῶν ἁγίων πάντων περιβάλλονται οἱ δεσπόται χρυσᾶ σκαραμάγγια, οἷα κελεύουσι, καὶ στέμματα ὁμοίως. ἰστέον, ὅτι καὶ ἡ ἑορτὴ τῶν ἁγίων ἀποστόλων ὁμοίως τελεῖται. ἰστέον, ὅτι τῇ ἑορτῇ τοῦ ἁγίου Ἡλίου ἀλλάσσουσιν οἱ δεσπόται διβητήσια πορφυρᾶ καὶ τὰς τούτων χλαμύδας. ἰστέον, ὅτι τῇ ἑορτῇ τῆς μεταμορφώσεως ἐν τῷ κοιτῶνι τῆς δάφνης ἀλλάσσουσιν οἱ δεσπόται λευκὰ διβητήσια καὶ τὰς τούτων χλαμύδας καὶ στέμματα Πράσινα, ἐν δὲ τῇ ὑποστροφῇ στέμματα λευκά. ἰστέον, ὅτι τῇ ἑορτῇ τῆς κοιμήσεως τῆς ὑπεραγίας Θεοτόκου ἀλλάσσουσιν οἱ δεσπόται ἀπὸ τοῦ παλατίου τὰ ὀξέα τούτων σκαραμάγγια, καὶ εἰσερχόμενοι εἰς τὸν δρόμωνα, ἀπέρχονται ἐν τῷ ναῷ τῆς ὑπεραγίας Θεοτόκου ἐν βλαχέρναις,* D *ἐν δὲ τῷ ἐκεῖσε κοιτῶνι ἀλλάσσουσιν οἱ δεσπόται τὰ πορφυρᾶ διβητήσια καὶ τὰς τούτων χλαμύδας. ἰστέον, ὅτι τῇ ἑορτῇ τοῦ γενεσίου τῆς ὑπεραγίας Θεοτόκου ἐν τῷ κοιτῶνι τῆς δάφνης ἀλλάσσουσιν οἱ δεσπόται διβητήσια πορφυρᾶ καὶ τὰς*

[R190] their chlamyses, and go up with the religious procession to the Forum of Constantine, and after the prayer of supplication they go down with the religious procession to the Church of the Most Holy Theotokos of Chalkoprateia. There they change into purple and gold *skaramangia* and put on their swords and whichever imperial crowns they wish, and after the Gospel they return mounted on caparisoned horses.

Note that for the feast of the Exaltation of the Cross[1] the rulers change into purple *divetesia* and their chlamyses.

Note that for the feast of St Demetrios the rulers change into purple *divetesia* and their chlamyses.

Note that for the feast of the Archangel Michael the rulers **[V1,178]** change into purple *divetesia* and their chlamyses.

Note that for the feast of the Nativity of Christ the rulers change in the bedchamber of the Palace of Daphne into purple *divetesia* and their chlamyses and green imperial crowns, but on the return, white imperial crowns.

Note that on the day of the festival of the Vow in the Hippodrome the rulers change into their ordinary dress and the archons into dark-russet chlamyses.

Note that for all the hippodrome festivals with chariot-racing the rulers change into purple *divetesia* and their chlamyses and whichever imperial crowns they wish.

Note that for the feast of holy Epiphany the rulers change in the bedchamber of the Palace of Daphne into purple *divetesia* and their chlamyses and blue imperial crowns, but on the return, white imperial crowns.

Note that for the feast of the Hypapante, before leaving the Palace the rulers change

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1 The dates are: the Exaltation of the Cross: Sept. 14th; St Demetrios: Oct. 26th; the Archangel Michael: Nov. 8th; the Nativity of Christ: Dec. 25th; the festival of the Vow: Jan. 1st; Epiphany: Jan. 6th; the Hypapante: Feb. 2nd.

τούτων χλαμύδας, καὶ ἀνέρχονται μετὰ τῆς λιτῆς ἕως τοῦ
φόρου, καὶ ἀπὸ τῆς ἐκτενοῦς κατέρχονται μετὰ τῆς λιτῆς ἕως
τοῦ ναοῦ τῆς ὑπεραγίας Θεοτόκου τῶν χαλκοπρατείων, κἀ-
κεῖσε ἀλλάσσουσι τὰ πορφυρᾶ χρυσᾶ σκαραμάγγια, περιβαλ-
λόμενοι καὶ τὰ τούτων σπαθία καὶ στέμματα, οἷα κελεύουσι,
Ed.L. 113 *καὶ ἀπὸ τοῦ εὐαγγελίου ὑποστρέφουσιν ἔφιπποι μετὰ τῶν*
χιωμάτων. ἰστέον, ὅτι τῇ ἑορτῇ τῆς ὑψώσεως ἀλλάσσουσιν
οἱ δεσπόται τὰ πορφυρᾶ διβητήσια καὶ τὰς τούτων χλαμύ-
δας. ἰστέον, ὅτι τῇ ἑορτῇ τοῦ ἁγίου Δημητρίου ἀλλάσσου-
σιν οἱ δεσπόται τὰ πορφυρᾶ διβητήσια καὶ τὰς τούτων χλα-
μύδας. ἰστέον, ὅτι τῇ ἑορτῇ τοῦ ἀρχιστρατηγοῦ ἀλλάσσουσιν
οἱ δεσπόται τὰ πορφυρᾶ διβητήσια καὶ τὰς τούτων χλαμύ-
δας. ἰστέον, ὅτι τῇ ἑορτῇ τῶν χριστουγέννων ἐν τῷ κοιτῶνι
τῆς δάφνης ἀλλάσσουσιν οἱ δεσπόται τὰ πορφυρᾶ διβητήσια
καὶ τὰς τούτων χλαμύδας καὶ στέμματα Πράσινα, ἐν δὲ τῇ
Ms. 89 a *ὑποστροφῇ στέμματα λευκά. ἰστέον, ὅτι τῇ ἡμέρᾳ τοῦ βό-*
B *του ἐν τῷ ἱπποδρομίῳ ἀλλάσσουσιν οἱ δεσπόται τὰ παγανά,*
καὶ οἱ ἄρχοντες τὰ ἀτραβατικὰ χλανίδια. ἰστέον, ὅτι ἐν τοῖς
ἱππικοῖς πᾶσιν ἱπποδρομίοις ἀλλάσσουσιν οἱ δεσπόται τὰ πορ-
φυρᾶ διβητήσια καὶ τὰς τούτων χλαμύδας καὶ στέμματα, οἷα
κελεύουσιν. ἰστέον, ὅτι τῇ ἑορτῇ τῶν ἁγίων φώτων ἐν τῷ
κοιτῶνι τῆς δάφνης ἀλλάσσουσιν οἱ δεσπόται τὰ πορφυρᾶ
διβητήσια καὶ τὰς τούτων χλαμύδας καὶ στέμματα Βένετα,
ἐν δὲ τῇ ὑποστροφῇ στέμματα λευκά. ἰστέον, ὅτι τῇ ἑορτῇ
τῆς ὑπαπάντης ἀλλάσσουσιν οἱ δεσπόται ἀπὸ τοῦ παλατίου

[R191] into their reddish-purple *skaramangia* and go onto the dromon and go away to the Church of the Most Holy Theotokos at Blachernai, and in the bedchamber there they change into purple *divetesia* and their chlamyses.

Note that for the Sunday of Orthodoxy,[1] before leaving the Palace the rulers change into their reddish-purple *skaramangia* and gold-bordered *sagia*, and they go up into the gallery of Hagia Sophia. There they change into purple *divetesia* and their chlamyses and pass inside in a religious procession. Then, going up into the gallery, they listen to the holy Gospel and go away into the patriarchal palace.

Note that for the feast of the Annunciation to the most holy Theotokos[2] the rulers change in the bedchamber of the Palace of Daphne into purple *divetesia* and their chlamyses and go up with the religious procession to the Forum of Constantine. After the prayer of supplication they go down with the religious procession to the Church **[V1,179]** of the Most Holy Theotokos of Chalkoprateia, and there the rulers change into purple and gold *skaramangia* and put on both their swords and whichever imperial crowns they wish, and after the Gospel they return mounted on caparisoned horses.

Book I, Chapter 38 [R191-96; V2,1-5; cod. & V: Chapter 47]

What it is necessary to observe at the coronation of an emperor

Everyone goes along in ceremonial dress - all of the senate and the titled ranks of the *scholai* and of the rest of the

1 The first Sunday of Lent.

2 March 25th.

τὰ ὀξέα αὐτῶν σκαραμάγγια, καὶ εἰσερχόμενοι εἰς τὸν δρόμωνα, ἀπέρχονται ἐν τῷ ναῷ τῆς ὑπεραγίας Θεοτόκου ἐν βλαχέρναις, ἐν δὲ τῷ ἐκεῖσε κοιτῶνι ἀλλάσσουσι τὰ πορφυρᾶ C διβητήσια καὶ τὰς τούτων χλαμύδας. ἰστέον, ὅτι τῇ κυριακῇ τῆς ὀρθοδοξίας ἀλλάσσουσιν οἱ δεσπόται ἀπὸ τοῦ παλατίου τὰ ὀξέα τούτων σκαραμάγγια καὶ τὰ χρυσοπερίκλειστα σαγία, καὶ ἀνέρχονται ἐν τοῖς κατηχουμενείοις τῆς ἁγίας Σοφίας, κἀκεῖσε ἀλλάσσουσι τὰ πορφυρᾶ διβητήσια καὶ τὰς τούτων χλαμύδας, καὶ λιτανεύοντες εἰσοδεύουσιν. εἶθ' οὕτως ἀνερχόμενοι ἐν τοῖς κατηχουμενείοις, ἀκούουσι τοῦ ἁγίου εὐαγγελίου καὶ ἀπέρχονται ἐν τῷ πατριαρχίῳ. ἰστέον, ὅτι τῇ ἑορτῇ τοῦ εὐαγγελισμοῦ τῆς ὑπεραγίας Θεοτόκου ἐν τῷ κοιτῶνι τῆς δάφνης ἀλλάσσουσιν οἱ δεσπόται διβητήσια πορφυρᾶ καὶ τὰς τούτων χλαμύδας, καὶ ἀνέρχονται μετὰ τῆς λιτῆς ἕως τοῦ φόρου, καὶ ἀπὸ τῆς ἐκτενοῦς κατέρχονται μετὰ D τῆς λιτῆς ἕως τοῦ ναοῦ τῆς ὑπεραγίας Θεοτόκου τῶν χαλκοπρατείων, κἀκεῖσε ἀλλάσσουσι τὰ πορφυρᾶ χρυσᾶ σκαραμάγγια, περιβαλλόμενοι καὶ τὰ τούτων σπαθία καὶ στέμματα, οἷα κελεύουσι, καὶ ἀπὸ τοῦ εὐαγγελίου ὑποστρέφουσιν ἔφιπποι μετὰ τῶν χιωμάτων.

ΚΕΦ. λη'. Ed. L. 113

Ὅσα δεῖ παραφυλάττειν ἐπὶ στεψίμῳ βασιλέως.

Προέρχονται πάντες μετὰ ἀλλαξίμων, καὶ ἀλλάσσει πᾶσα ἡ σύγκλητος καὶ τὰ ἀξιώματα τῶν σχολῶν καὶ τῶν λοι-

[R192] regiments change - and they receive in advance their insignia for escorting the rulers. When everything has been got ready, the emperor goes out from the Hall of the Augousteus wearing his *skaramangion* and purple *sagion*, escorted by the *kouboukleion*. He goes out as far as the Onopodion and the first reception by the patricians takes place in the Onopodion, and the master of ceremonies says, "If you please," and they pray, "For many good years." They go down as far as the Large Consistory where the consuls and the rest of the senators stand assembled, and the rulers stand at the baldachin, and all the senators, together with the patricians, fall down in obeisance. When they have stood up, the rulers signal to the *praipositos* and the silentiary says, "If you please," and they pray, "For many good years." Then they move away to the church[1] through the Scholai, and the factions stand in their places, having changed into ceremonial dress, and make the sign of the cross, and only that.

When the emperor has gone into the Horologion, the curtain is raised and he goes into the robing-room and changes into the *divetesion* and *tzitzakion* and puts on top the **[V2,2]** *sagion*. He passes inside with the patriarch and lights candles at the silver doors, and he passes into the nave and goes into the solea and prays at the holy doors, having lit candles, and he goes up into the ambo together with the patriarch. The patriarch says the prayer over the chlamys, and when he has completed the prayer the members of the *kouboukleion* lift it up and put it on the ruler.

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1 i.e. Hagia Sophia.

πῶν ταγμάτων, καὶ προλαμβάνουσι τὰ σκεύη πρὸς τὸ ὑψι-
Ms. 89b *κεῦσαι τοὺς δεσπότας. καὶ ὅτε πάντα ἑτοιμασθῶσιν, ἐξέρχε-*
ται ὁ βασιλεὺς ἐκ τοῦ αὐγουστέως, φορῶν τὸ σκαραμάγγιον
αὐτοῦ καὶ σαγίον πορφυροῦν, ὀψικευόμενος ὑπὸ τοῦ κουβου-
κλείου, καὶ ἐξέρχεται μέχρι τοῦ ὀνόποδος, καὶ γίνεται ἡ
B *πρώτη δοχὴ τῶν πατρικίων ἐν τῷ ὀνοποδίῳ, καὶ λέγει ὁ τῆς*
καταστάσεως „κελεύσατε·" καὶ ἐπεύχονται „εἰς πολλοὺς καὶ
ἀγαθοὺς χρόνους." καὶ κατέρχονται μέχρι τοῦ μεγάλου κον-
σιστωρίου, ἔνθα ἵστανται οἱ ὕπατοι κονσιστώριον καὶ οἱ λοι-
ποὶ συγκλητικοί, καὶ ἵστανται οἱ δεσπόται εἰς τὸ κιβώριον,
καὶ πίπτουσιν οἱ συγκλητικοὶ πάντες ἅμα τοῖς πατρικίοις.
καὶ ἀναστάντων αὐτῶν, νεύουσιν οἱ δεσπόται τῷ πραιποσί-
τῳ, καὶ λέγει ὁ σιλεντιάριος „κελεύσατε·" καὶ ἐπεύχονται
„εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." καὶ ἀποκινοῦσιν εἰς τὴν
ἐκκλησίαν διὰ τῶν σχολῶν, τὰ δὲ μέρη ἵστανται ἐν τοῖς τό-
C *ποις αὐτῶν ἠλλαγμένα, σφραγίζοντες καὶ μόνον. (B.) Καὶ*
ὅτε εἰσέλθῃ ὁ βασιλεὺς εἰς τὸ ὡρολόγιον, σηκοῦται τὸ βῆλον,
καὶ εἰσέρχεται ἐν τῷ μητατωρίῳ καὶ ἀλλάσσει τὸ διβητήσιον
καὶ τὸ τζιτζάκιον, καὶ βάλλει ἐπάνω τὸ σαγίον καὶ εἰσοδεύει
μετὰ τοῦ πατριάρχου, καὶ ἅπτει κηροὺς εἰς τὰς ἀργυρᾶς πύ-
λας καὶ εἰσοδεύει ἐν τῷ ναῷ, καὶ εἰσέρχεται εἰς τὴν σωλαίαν
καὶ εὔχεται εἰς τὰ ἅγια θυρία, ἅψας κηρούς, καὶ ἀνέρχεται
εἰς τὸν ἄμβωνα ἅμα τοῦ πατριάρχου. καὶ ποιεῖ τὴν εὐχὴν ὁ
πατριάρχης ἐπὶ τῆς χλαμύδος, καὶ ὅταν πληρώσῃ τὴν εὐχήν,
ἐπαίρουσιν αὐτὴν οἱ τοῦ κουβουκλείου καὶ ἐνδύουσι τῷ δεσπό-

[R193] In turn, he says a prayer over the ruler's imperial crown, and having completed it, the patriarch himself takes the crown and places it on the ruler's head. Immediately the people cry out, "Holy, holy, holy! Glory to God in the highest and peace on earth," three times. Then: "Many years to so-and-so, great emperor and sovereign!" and what follows. Wearing the crown he goes down and goes away to the robing-room and sits on the chair, and the ranks go in and fall down in obeisance and kiss both his knees. Group 1: the *magistroi*; group 2: the patricians and *strategoi*; the third group: *protospatharioi*; fourth: the head of the *stratiotikon*, that of the *exkoubitoi*, of the *hikanatoi* and of the *noumera*, senatorial *spatharioi*[1] and consuls; fifth: *spatharioi*; sixth: grooms; seventh: *kometes* of the *scholai*; 8: *kandidatoi* of the cavalry; 9: *skribones* and *domestikoi*; 10: imperial secretaries, *vestetores* and silentiaries; 11: imperial *mandatores* and infantry *kandidatoi*; 12: *kometes* of the *arithmos* and of the *hikanatoi*, tribunes, and *kometes* of the fleet.

The *praipositos* says, "If you please," and they pray the "For many good years" and go out. For the kiss and the communion, [things are conducted] as custom requires for the feasts, and all the rest is completed as is customary.

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1 Following Vogt's text with no comma between σπαθάριοι and συγκλητικοί. The ordinary *spatharioi* are in the fifth group.

τη. καὶ πάλιν ποιεῖ εὐχὴν ἐπὶ τοῦ στέμματος αὐτοῦ, καὶ D *πληρώσας λαμβάνει αὐτὸς ὁ πατριάρχης τὸ στέμμα, καὶ τίθησιν αὐτὸ εἰς τὴν κεφαλὴν τοῦ δεσπότου, καὶ εὐθέως ἀνακράζει ὁ λαός· „ἅγιος, ἅγιος, ἅγιος, δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη," τρίτον· εἶτα· „ὁ δεῖνα μεγάλου βασιλέως καὶ αὐτοκράτορος πολλὰ τὰ ἔτη" καὶ τὰ ἑξῆς. καὶ φορῶν τὸ στέμμα, κατέρχεται καὶ ἀπέρχεται ἐν τῷ μητατωρίῳ,* Ms. 90 a *καὶ καθέζεται εἰς τὸ σελλίον καὶ εἰσέρχονται τὰ ἀξιώματα, πίπτοντες καὶ φιλοῦντες τὰ δύο γόνατα αὐτοῦ. βῆλον α', οἱ μάγιστροι· βῆλον β', οἱ πατρίκιοι καὶ στρατηγοί· τρίτον* Ed. L. 114 *βῆλον, πρωτοσπαθάριοι· τέταρτον, ὁ τοῦ στρατιωτικοῦ, ὁ τῶν ἐξκουβίτων τῶν ἱκανάτων καὶ τῶν νουμέρων, σπαθάριοι, συγκλητικοὶ καὶ ὕπατοι· πέμπτον, σπαθάριοι· ἕκτον, στράτορες· ἕβδομον, κόμητες τῶν σχολῶν· η', κανδιδάτοι καβαλλαρικοῦ· θ', σκρίβωνες καὶ δομέστικοι· ι', ἀσηκρῆται, βεστήτορες καὶ σιλεντιάριοι· ια', μανδάτορες βασιλικοὶ καὶ κανδιδάτοι πεζοί· ιβ', κόμητες τοῦ ἀριθμοῦ τῶν ἱκανάτων, τριβοῦνοι κόμητες τοῦ πλοΐμου. καὶ λέγει ὁ πραιπόσιτος „κελεύσατε·" καὶ ἐπεύχονται τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους," καὶ ἐξέρχονται. εἰς δὲ τὴν ἀγάπην καὶ τὴν κοινωνίαν, ὡς ἔχει ἡ συνήθεια τῶν ἑορτῶν, καὶ τὰ λοιπὰ πάντα πληροῦνται, καθὼς ἐστιν ἡ συνήθεια.* B

[R194; V2,3] Acclamation by the demes at a coronation of an emperor[1]

When the customary feast is held and the rulers make a procession to the holy church, after completing everything that is customary for the processions, the rulers go up with the patriarch into the ambo, for a portable altar stands there on which lie both the chlamys and the imperial crown. Then the patriarch says a prayer over the chlamys, and after the prayer the patriarch hands the chlamys to the senior emperor. The emperor, with the *praipositoi*, puts the chlamys on the newly-appointed emperor and again the patriarch says a prayer over the imperial crowns, and firstly, with his own hands, the patriarch crowns the senior emperor, and then he hands the [other] crown to the senior emperor, and the emperor crowns the newly-appointed emperor. Immediately the two factions cry out and recite, "Worthy," and they make obeisance[2] before the sceptres and the rest of the insignia with the military banners which stand to either side to right and left. All the members of the senate and the factions stand to the right-hand side of the said ambo as one faces east.

The cheerleaders recite, "Glory to God in the highest and peace on earth." The people likewise, three times. The cheerleaders: "Goodwill to Christian people..." The people likewise, three times. The

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[1] This second protocol is for the appointment of a co-emperor and is slightly different from the first in this chapter..

[2] Cf. Dagron, *Emperor and Priest* (2003), 55, translates "and the insignia or flags are dipped."

Ἀκτολογία τῶν δήμων ἐπὶ στεψίμῳ βασιλέως.

Συνήθους ἑορτῆς τελουμένης, καὶ τῶν δεσποτῶν ἐν τῇ ἁγίᾳ ἐκκλησίᾳ προέλευσιν ποιουμένων καὶ πάντα τὰ συνήθη ταῖς προελεύσεσιν ἐπιτελουμένων, τῶν δεσποτῶν δὲ ἀνιόντων μετὰ τοῦ πατριάρχου εἰς τὸν ἄμβωνα, (ἐκεῖσε γὰρ ἵσταται ἀντιμίσιον, ἐν ᾧ ἀπόκειται ἥ τε χλαμὺς καὶ τὰ στέμματα,) C εἶτα ποιεῖ εὐχὴν ὁ πατριάρχης ἐπὶ τῆς χλαμύδος, καὶ μετὰ τὴν εὐχὴν ἐπιδίδωσι ὁ πατριάρχης τὴν χλαμύδα τῷ μεγάλῳ βασιλεῖ. καὶ ὁ βασιλεὺς μετὰ τῶν πραιποσίτων ἐνδύουσι τὴν χλανίδα τὸν νεοχειροτόνητον βασιλέα, καὶ πάλιν ποιεῖ εὐχὴν ἐπὶ τῶν στεμμάτων, καὶ πρῶτον μὲν ἰδίαις χερσὶ στέφει ὁ πατριάρχης τὸν μέγαν βασιλέα, εἶτα ἐπιδίδωσι τῷ μεγάλῳ βασιλεῖ τὸ στέμμα, καὶ στέφει ὁ βασιλεὺς τὸν νεοχειροτόνητον βασιλέα, καὶ εὐθέως ἀνακράζουσι τὰ δύο μέρη καὶ λέγουσιν „ἄξιος." καὶ προσκυνοῦσι τὰ σκῆπτρα καὶ τὰ λοιπὰ σκεύη μετὰ τῶν βάνδων, ἑστῶτα δεξιᾷ καὶ ἀριστερᾷ ἔνθεν κἀκεῖθεν, οἱ δὲ τῆς συγκλήτου πάντες καὶ τὰ μέρη ἵστανται D ἐν τῷ πρὸς ἀνατολὴν δεξιῷ μέρει τοῦ αὐτοῦ ἄμβωνος. (B.)

Ms. 90. b Καὶ λέγουσιν οἱ κράκται· „δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „ἐν ἀνθρώποις Χριστιανῶν εὐδοκία·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κρά-

[R195] cheerleaders: "For God has shown mercy on his people." The people likewise, three times. The cheerleaders: "This is the great day of the Lord." The people likewise, three times. The cheerleaders: "This is the day of salvation for the Romans." The people likewise, three times. The cheerleaders: "This day is the joy and glory of the world..." The people likewise. The cheerleaders: "On which the crown of the imperial power..." The people likewise. The cheerleaders: "Has rightly been placed on your head." **[V2,4]** The people likewise three times. The cheerleaders: "Glory to God, the ruler of all." The people likewise. The cheerleaders: "Glory to God who has crowned your head." The people likewise. The cheerleaders: "Glory to God who has proclaimed you emperor." The people likewise. The cheerleaders: "Glory to God who has glorified you thus." The people likewise. The cheerleaders: "Glory to God who has thus determined." The people likewise. The cheerleaders: "Now, having crowned you emperor, so-and-so, with his own hand..." The people likewise. The cheerleaders: "May he guard you for a great number of years in the purple..." The people likewise. The cheerleaders: "With the *augoustai* and those born in the purple..." The people likewise. The cheerleaders: "To the glory and exaltation of the Romans." The people likewise. The cheerleaders: "May God listen to your people!" The people likewise.

The cheerleaders, "Many, many, many." The people: "Many upon many years." The cheerleaders: "Many years to you, so-and-so and so-and-so, sovereigns of the Romans!" The people: "Many years to you!" The cheerleaders: "Many years to you, the servants of the Lord!" The people: "Many years to you!"

κται· „ὅτι ἠλέησεν ὁ Θεὸς τὸν λαὸν αὐτοῦ·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „αὕτη ἡ ἡμέρα Κυρίου ἡ μεγάλη·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „αὕτη ἡ ἡμέρα τῆς ζωῆς τῶν Ῥωμαίων·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „αὕτη ἡ χαρὰ καὶ ἡ δόξα τοῦ κόσμου·" ὁ λαὸς ὁμοίως. οἱ κράκται· „ἐν ᾗ τὸ στέφος τῆς βασιλείας·" ὁ λαὸς ὁμοίως. οἱ κράκται· Ed.L. 115 *„τῆς κορυφῆς σου ἀξίως περιετέθη·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „δόξα Θεῷ τῷ δεσπότῃ πάντων·" ὁ λαὸς ὁμοίως. οἱ κράκται· „δόξα Θεῷ τῷ στέψαντι τὴν κορυφήν σου·" ὁ λαὸς ὁμοίως. οἱ κράκται· „δόξα Θεῷ τῷ ἀναδείξαντί σε βασιλέα·" ὁ λαὸς ὁμοίως. οἱ κράκται· „δόξα Θεῷ τῷ δοξάσαντί σε οὕτως·" ὁ λαὸς ὁμοίως. οἱ κράκται· „δόξα Θεῷ τῷ εὐδοκήσαντι οὕτως·" ὁ λαὸς ὁμοίως. οἱ κράκται· „ἀλλ' ὁ στέψας σε, ὁ δεῖνα βασιλέα, αὐτοχείρως·" ὁ λαὸς ὁμοίως. οἱ κράκται· „φυλάξει σε εἰς πλήθη χρόνων ἐν τῇ πορφύρᾳ·" ὁ λαὸς ὁμοίως. οἱ κράκται· „σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·"* ‖ *ὁ λαὸς ὁμοίως. οἱ κράκται· „εἰς δόξαν καὶ ἀνέγερσιν τῶν Ῥωμαίων·" ὁ λαὸς ὁμοίως. οἱ κράκται· „εἰσακούσῃ ὁ Θεὸς τοῦ λαοῦ ὑμῶν·" ὁ λαὸς ὁμοίως. (Γ.) Οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτορες Ῥωμαίων·" ὁ λαὸς „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, οἱ θεράποντες τοῦ Κυρίου·" ὁ λαὸς „πολλοὶ ὑμῖν*

[R196] The cheer-leaders: "Many years to you, so-and-so and so-and-so, *augoustai* of the Romans!" The people: "Many years to you!" The cheerleaders: "Many years to you, the good fortune of the sceptres!" The people: "Many years to you!" The cheerleaders: "Many years for you, so-and-so, emperor of the Romans!" The people: "Many years for you!" The cheerleaders: "Many years for you, divinely crowned so-and-so!" The people: "Many years for you!" The cheerleaders: "Many years to you, rulers, with the *augoustai* and those born in the purple!" The people: "Many years to you!" The cheerleaders: "Now may the creator and ruler of all..." The people likewise. The cheerleaders: "He who has crowned you with his hand..." The people likewise. The cheerleaders: "Multiply your years, with the *augoustai* and those born in the purple..." **[V2,5]** The people likewise. The cheerleaders: "For perfect concord for the Romans."

After this the two factions cheer and recite, "Many years for the emperors!" and the cheering which follows, and they pray and depart.

Book I, Chapter 39 [R196-202; V2,6-10; cod. & V: Chapter 48]

What it is necessary to observe at the nuptial crowning of an emperor[1]

When the customary ecclesiastical ceremonial is completed in the Church of St Stephen the Protomartyr in the Palace

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1 See, too, Book I, Chapter 82 [V91] (R380) which consists of acclamations for a nuptial crowning.

C χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐγοῦσται τῶν Ῥωμαίων·" ὁ λαὸς „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, τῶν σκήπτρων ἡ εὐτυχία·" ὁ λαὸς „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοί σου χρόνοι, ὁ δεῖνα βασιλεῦ τῶν Ῥωμαίων·" ὁ λαὸς „πολλοί σου χρόνοι." οἱ κράκται· „πολλοί σου χρόνοι, θεόστεπτε ὁ δεῖνα·" ὁ λαὸς „πολλοί σου χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, δεσπόται, σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαὸς „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „ἀλλ' ὁ πάντων ποιητὴς καὶ δεσπότης·" ὁ λαὸς ὁμοίως. οἱ κράκται·
D „ὁ στέψας ὑμᾶς τῇ αὐτοῦ παλάμῃ·" ὁ λαὸς ὁμοίως. οἱ κράκται· „τοὺς χρόνους ὑμῶν πληθύνει σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαὸς ὁμοίως. οἱ κράκται· „εἰς τελείαν σύστασιν τῶν Ῥωμαίων." καὶ ἀπὸ τούτων εὐφημοῦσι τὰ β' μέρη καὶ λέγουσι „πολλὰ τὰ ἔτη τῶν βασιλέων" καὶ τὰ ἑξῆς τῆς εὐφημίας, καὶ ἐπεύχονται καὶ ἐξίασιν.

Ed. L. 116

ΚΕΦ. λθ'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ στεφανώματι βασιλέως.

Ms. 91. a Τῆς συνήθους ἐκκλησιαστικῆς τάξεως τελουμένης ἐν τῷ ναῷ τοῦ ἁγίου πρωτομάρτυρος Στεφάνου τοῦ ἐν τῷ παλατίῳ

[R197] of Daphne and the newly-weds are wearing their nuptial crowns,[1] they go out through the Octagon and the Hall of the Augousteus and the Vestibule of the Gold Hand, and the *magistroi* and patricians receive them in the Onopodion, and while the newly-weds stand, the customary ritual takes place. From there, escorted by both *magistroi* and patricians and all the rest of the retinue, the newly-weds go as far as the Bureau of the Consuls, and all the senators, together with the *magistroi* and patricians, receive them there, and while the newly-weds stand, the customary ritual takes place.

The factions stand at the Hall of the Kandidatoi to either side near the stairs of the Magnaura, and when the newly-weds go out the doors of the Consistory the organs of the two factions sound. That is to say, the organs stand on the left-hand side as one goes up the said stairs.

Immediately the cheerleaders of the two factions together join in reciting, "Many, many, many." The people: "Many upon many years." **[V2,7]** The cheerleaders: "Our Saviour, guard the rulers! All-holy Spirit, protect the *augoustai*! Lord, [we guard] their life with our life. Newly-wed emperor, may God guard you. You who are honoured and virtuous, may the Trinity adorn you, and may heavenly God grant you joy, blessing your marriage.[2] As he alone is supremely good, who once was present at the wedding at Cana and, out of his love for mankind, blessed the water there and turned it into wine for people for enjoyment, so may he

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[1] SCHOLION: It should be known that the emperor, who has been crowned with the imperial crown, is crowned with the nuptial crown.

[2] Ending the sentence here rather than after "supremely good"; cf. a very similar passage at R380.16-21.

τῆς δάφνης, καὶ τῶν νεονύμφων στεφανουμένων, ἐξέρχονται διὰ τοῦ ὀκταγώνου καὶ τοῦ αὐγουστέως καὶ τῆς χρυσῆς χειρὸς, καὶ δέχονται αὐτὸν οἵ τε μάγιστροι καὶ πατρίκιοι ἐν τῷ ὀνοποδίῳ, καὶ τὸ στῆναι τοὺς νεονύμφους, γίνεται ἡ συνήθης ἀκολουθία. καὶ ἀπὸ τῶν ἐκεῖσε ὀψικευομένων τῶν νεονύμφων ὑπό τε μαγίστρων καὶ πατρικίων καὶ τῆς λοιπῆς πάσης B *τάξεως, ἔρχονται μέχρι τοῦ σεκρέτου τῶν ὑπάτων, καὶ δέχονται ἐκεῖσε πάντες οἱ συγκλητικοὶ ἅμα μαγίστρων καὶ πατρικίων, καὶ τὸ στῆναι τοὺς νεονύμφους, γίνεται ἡ συνήθης ἀκολουθία. τὰ δὲ μέρη ἵστανται ἐν τῷ τρικλίνῳ τῶν κανδιδάτων ἔνθεν κἀκεῖθεν πλησίον τῶν γραδηλίων τῆς μαγναύρας, καὶ δὴ τῶν νεονύμφων ἐξιόντων τὰς πύλας τοῦ κονσιστωρίου, αὐλοῦσι τῶν δύο μερῶν τὰ ὄργανα, δηλονότι ἱσταμένων ἐν τῷ ἀριστερῷ μέρει τῆς ἀναβάσεως τῶν αὐτῶν γραδηλίων. (B.) Καὶ εὐθέως λέγουσιν οἱ κράκται τῶν δύο μερῶν ἡνωμένοι ἄμφω „πολλὰ, πολλὰ, πολλά·" ὁ λαὸς „πολλὰ* C *ἔτη εἰς πολλά." οἱ κράκται· „ὁ σωτὴρ ἡμῶν, τοὺς δεσπότας φύλαξον· πνεῦμα τὸ πανάγιον, τὰς αὐγούστας σκέπασον· Κύριε, ζωὴν αὐτῶν διὰ τὴν ζωὴν ἡμῶν· βασιλεῦ νεόνυμφε, Θεὸς διαφυλάξει σε. ἔντιμε, ἐνάρετε, τριὰς κατακοσμήσει σε, καὶ χαρὰν παρέξει σοι Θεὸς ὁ ἐπουράνιος, εὐλογῶν τὸν γάμον σου, ὡς μόνος ὑπεραγαθός· ὃς ἐν Κανᾷ τὸ πρότερον τῷ γάμῳ παρεγένετο καὶ ἐν αὐτῷ εὐλόγησε τὸ ὕδωρ ὡς φιλάνθρωπος, καὶ οἶνον ἀπετέλεσεν ἀνθρώποις εἰς ἀπόλαυσιν, οὗτος*

[R198] bless you, with your wife, and may God grant you children born in the purple. This is a day of joy for the Romans, on which you, lord so-and-so, have been married to so-and-so the most fortunate *augousta*."

When the newly-weds move away the factions go into the bridal chamber, and while the newly-weds stand in the bridal chamber wearing their nuptial crowns, the cheerleaders of the two factions join together in reciting the acclamations, "Many, many, many." The people: "Many upon many years." The cheerleaders: "Welcome, ruler of the Romans!" The people: "Welcome!" The cheerleaders: "Welcome, ruler, with the *augousta*!" The people: "Welcome!" The cheerleaders: "Welcome, divinely chosen *augousta*!" The people: "Welcome!" The cheerleaders: "Welcome, divinely protected *augousta*!" The people: "Welcome!" The cheerleaders: "Welcome, so-and-so, joy of the Romans!" The people: "Welcome!" The cheerleaders: "Welcome, the nobility of the purple!" The people: "Welcome!" The cheerleaders: "Welcome, the one desired by all!" The people: "Welcome!" The cheerleaders: "You who have been chosen by divine election, to the concord and exaltation of the world; you who have been married into the purple by God; God, the ruler over all, has blessed you, having given you your nuptial crown with his own hand; now may he who has summoned you for this honour and joined you, so-and-so, to the ruler, multiply your years in the purple. May God listen to your people."

[V2,8] It should be recognized that

εὐλογήσει σε μετὰ τῆς συζύγου σου, καὶ τέκνα σοι δωρήσεται Θεὸς πορφυρογέννητα. αὕτη ἡ ἡμέρα τῆς χαρᾶς τῶν D Ῥωμαίων, ἐν ᾗ ἐνυμφεύθης ὁ δεῖνα ἄναξ ὁ δεῖνα τῇ εὐτυχεστάτῃ αὐγούστῃ." (Γ.) Καὶ ἀποκινούντων τῶν νεονύμφων, εἰσέρχονται τὰ μέρη εἰς τὸν παστὸν, καὶ ἱσταμένων τῶν νεονύμφων ἐν τῷ παστῷ ἐστεφανωμένων, ἀκτολογοῦσι τῶν δύο μερῶν οἱ κράκται, ἡνωμένοι ἄμφω, „πολλὰ, πολλὰ, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „καλῶς ἦλθες, ὁ δεσπότης τῶν Ῥωμαίων·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, ὁ δεσπότης, σὺν τῇ αὐγούστῃ·" ὁ λαὸς Ed. L. 117 „καλῶς ἦλθες." οἱ κράκται „καλῶς ἦλθες, θεοεπίλεκτε αὐγοῦ- Ms. 91.b στα·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, θεοσκέπαστε αὐγούστα·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, ὁ δεῖνα χαρὰ Ῥωμαίων·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται „καλῶς ἦλθες, ἡ εὐγένεια τῆς πορφύρας·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, ἡ ποθουμένη παρὰ πάντας·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „σὺ ἐκ θείας ψήφου προεχειρίσθης εἰς σύστασιν καὶ ἀνέγερσιν τοῦ κόσμου, σὺ ἐνυμφεύθης ἐκ Θεοῦ τῇ πορφύρᾳ, σὲ εὐλόγησεν ὁ Θεὸς ὁ παντοκράτωρ, στεφανώσας σε τῇ αὐτοῦ παλάμῃ· ἀλλ' ὁ εἰς P ταύτην καλέσας σε τὴν ἀξίαν καὶ συζεύξας σε ὁ δεῖνα τῷ δεσπότῃ τοὺς χρόνους σου πληθύνει ἐν τῇ πορφύρᾳ· εἰσακούσει ὁ Θεὸς τοῦ λαοῦ ὑμῶν." (Δ.) Χρὴ γινώσκειν, ὅτι

[R199] after the acclamation by the deme, when the rulers go up to the conch of the bridal chamber to put aside their imperial crowns and nuptial crowns, the cheerleaders of the two factions join together in reciting: "For ever,[1] all-holy Spirit, bless the marriage." The people, three times, the same. The cheerleaders: "Christ who blessed the wedding at Cana..." The people, three times, likewise. The cheerleaders: "May he bless your nuptial crowning, so-and-so, sovereign." The people three times: "For ever, all-holy Spirit, bless the marriage." The cheerleaders: "With your wife, so-and-so..." The people three times: "For ever, all-holy Spirit." The cheerleaders: "For all the days and seasons and years..." The people three times: "For ever, all-holy Spirit." The cheerleaders: "In life until your extreme old age..." The people three times: "For ever, all-holy Spirit." The cheerleaders: "To his glory and the concord of the Romans." The people: "For ever, all-holy Spirit." The cheerleaders: "May God listen to your people." The people: "For ever, all-holy Spirit." The cheerleaders: "Many, many, many." The people: "Many upon many years." The cheerleaders: "For ever, Lord, having united them, may you preserve them." The people: "For ever, all-holy Spirit." The cheerleaders: "For ever, holy God, give them unanimity." The people: "For ever, all-holy Spirit." The cheerleaders: "For ever, Lord, make this realm strong!" The people: "For ever, all-holy Spirit." The cheerleaders: "For ever, all-holy Spirit, bless the marriage!" The people: "[May God make your holy reign] long-lasting!" And they go out.

After this the

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1 Here, and several more times in R199 and at R47. 17 & 18, & R254.3-4, ἐς is an exclamation (*LBG*). It is perhaps an abbreviation for ἐσαεὶ or ἐς ἀεί, translated as "For ever". It should be included within the acclamation rather than preceding it as in the Bonn text. The same explanation and translation may apply to εἴσε at R250.10 and R253.3-4. Sophocles, *Greek Lexicon*, s.v. ἐές, like Reiske, *Comm.* 147, suggests that ἐς is the Latin interjection *heus*, used to draw attention to what follows. See, too, note 4 at R294.19 & 20 for further examples.

μετὰ τὴν ἀκτολογίαν τοῦ δήμου, τῶν δεσποτῶν ἀνιόντων πρὸς τὴν κόγχην τοῦ παστοῦ πρὸς τὸ ἀποθέσθαι τὰ στέμματα καὶ τοὺς στεφάνους, λέγουσιν οἱ κράκται τῶν δύο μερῶν, ἡνωμένοι ἄμφω ἔσ· „πνεῦμα τὸ πανάγιον τὸν γάμον ἐπευλόγησον·" ὁ λαὸς ἐκ τρίτου τὸ αὐτό. οἱ κράκται· „ὁ ἐν Κανᾷ Χριστὸς εὐλογήσας τὸν γάμον·" ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται· C „εὐλογήσει τὸ στεφάνωμά σου, ὁ δεῖνα αὐτοκράτωρ·" ὁ λαὸς ἐκ τρίτου ἔσ· „πνεῦμα τὸ πανάγιον τὸν γάμον ἐπευλόγησον." οἱ κράκται „μετὰ συζύγου σου τῆς ὁ δεῖνα·" ὁ λαὸς ἐκ τρίτου ἔσ „πνεῦμα τὸ πανάγιον." οἱ κράκται „εἰς ἡμέρας καὶ καιροὺς καὶ χρόνους·" ὁ λαὸς ἐκ τρίτου ἔσ· „πνεῦμα τὸ πανάγιον." οἱ κράκται „ἕως ἄκρου γήρως ὑμῶν ἐν βίῳ·" ὁ λαὸς ἐκ τρίτου ἔσ „πνεῦμα τὸ πανάγιον." οἱ κράκται „εἰς δόξαν αὐτοῦ καὶ εἰς σύστασιν τῶν Ῥωμαίων·" ὁ λαὸς ἔσ „πνεῦμα τὸ πανάγιον." οἱ κράκται· „εἰσακούσει ὁ Θεὸς τοῦ λαοῦ ὑμῶν·" ὁ λαὸς ἔσ „πνεῦμα τὸ πανάγιον." οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ D κράκται ἔσ· „Κύριε ὁ τούτους συζεύξας, σὺ αὐτοὺς περίσωζε·" ὁ λαὸς ἔσ „πνεῦμα τὸ πανάγιον." οἱ κράκται ἔσ· „ὁ Ms. 92, a Θεὸς ἅγιος, δὸς αὐτοῖς ὁμόνοιαν·" ὁ λαὸς ἔσ „πνεῦμα τὸ πανάγιον." οἱ κράκται ἔσ· „τοῦτο τὸ βασίλειον Κύριε στερέωσον·" ὁ λαὸς ἔσ „πνεῦμα τὸ πανάγιον." οἱ κράκται ἔσ· „πνεῦμα τὸ πανάγιον τὸν γάμον ἐπευλόγησον·" ὁ λαὸς „πολυχρόνιον," καὶ ἐξέρχονται. καὶ μετὰ ταῦτα ἀπέρχονται οἱ

[R200] newly-weds, wearing their nuptial crowns, go away to the conch of the bridal chamber where the imperial gold bed stands, and they put their imperial crowns aside on the said bed, while some of the order of the *koubouklei͏on* hang the nuptial crowns on the *pentapyrgion* where **[V2,9]** the imperial bed stands. Immediately the rulers go away through the passageways in the direction of the Hall of Eros, to the Hall of the Nineteen Couches and recline at the table.

Acclamation for the *augousta*

"Let us dutifully cheer the *augousta*, our joy." The cheerleaders: "Many years for you, God-appointed *augousta*!" The people three times: "Many years for you!" The cheerleaders: "Many years for you, most fortunate *augousta*!" The people three times: "Many years for you!" The cheerleaders: "Many years for you, the wife of the ruler!" The people three times: "Many years for you!" The cheerleaders: "You have been chosen by divine election." The people three times likewise. The cheerleaders: "God, the ruler over all, has blessed you." The people three times likewise. The cheerleaders: "You have been married in the purple by God..." The people likewise three times. The cheerleaders: "Having given you the nuptial crown with his own hand." The people three times likewise. The cheerleaders: "Now having called you to this title..." The people likewise three times. The cheerleaders: "And having married you to so-and-so, the ruler..." The people likewise three times. The cheerleaders: "May he multiply your years with the ruler!"

νεόνυμφοι ἐστεφανωμένοι εἰς τὴν κόγχην τοῦ παστοῦ, ἔνθα Ed. L. 118 *ἵσταται ὁ βασιλικὸς χρυσοῦς κράβαττος, καὶ ἀποτιθοῦσι τὰ μὲν στέμματα ἐν τῷ αὐτῷ κραβάττῳ, τὰ δὲ στεφάνια κρεμῶσιν οἱ τῆς τάξεως τοῦ κουβουκλείου ἐν τῷ πενταπυργίῳ, ἐν ᾧ ἵσταται ὁ βασιλικὸς κράβαττος· καὶ εὐθέως ἀπέρχονται οἱ δεσπόται διὰ τῶν διαβατικῶν ὡς ἐπὶ τὸν ἔρωτα, εἰς τὰ ιθʹ ἀκούβιτα, καὶ ἀκουμβίζουσιν ἐπὶ τῆς τραπέζης.*

Ἀκτολογία εἰς τὴν αὐγοῦσταν.

(Ε.) „Εὐφημήσωμεν κατὰ χρέως τὴν χαρὰν ἡμῶν τὴν αὐγοῦσταν.“ οἱ κράκται· „πολλοί σου χρόνοι, θεοπρόβλητε αὐγοῦστα·“ ὁ λαὸς ἐκ τρίτου „πολλοί σου χρόνοι.“ οἱ κράκται· „πολλοί σου χρόνοι, εὐτυχεστάτη αὐγοῦστα·“ ὁ λαὸς B *ἐκ τρίτου „πολλοί σου χρόνοι.“ οἱ κράκται· „πολλοί σου χρόνοι, ἡ σύζυγος τοῦ δεσπότου·“ ὁ λαὸς ἐκ τρίτου „πολλοί σου χρόνοι.“ οἱ κράκται· „σὺ ἐκ θείας ψήφου προεχειρίσθης·“ ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται· „εὐλόγησεν ὁ Θεὸς ὁ παντοκράτωρ·“ ὁ λαὸς ἐκ γʹ ὁμοίως. οἱ κράκται· „σὺ ἐνυμφεύθης ἐκ Θεοῦ τῇ πορφύρᾳ·“ ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται· „στεφανώσας σε τῇ ἰδίᾳ παλάμῃ·“ ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται· „ἀλλ' ὁ εἰς ταύτην καλέσας σε τὴν ἀξίαν·“ ὁ λαὸς ὁμοίως ἐκ τρίτου. οἱ κράκται· „καὶ συζεύξας σε ὁ δεῖνα τῷ δεσπότῃ·“ ὁ λαὸς ὁμοίως ἐκ γʹ. οἱ κράκται· „τοὺς χρόνους σου πληθύνει σὺν τῷ δεσπότῃ·“*

[R201] The people three times likewise. The cheerleaders: "May God listen to your people!" The people three times likewise. The cheerleaders: "Many years for so-and-so, the most pious *augousta*!" The people: "[May God make your holy reign] long-lasting!"

It is necessary to know that it is said that at one time the following happened. After the completion of the previously mentioned acclamation by the factions in front of the stairs leading up to the Magnaura, the two factions go on up and the Blues go up to the benches which stand to either side in the pergola of the Magnaura and, without receiving a cue, the cheerleaders recite [V2,10] the chant, "Many years for the emperors!" The people respond with the appropriate words of the chant. After the newly-weds stand, reception 1 takes place and the cheerleaders and the people recite the acclamations mentioned previously. Again, a little while after this reception, reception 2 takes place and the Greens receive them a short distance away in the said pergola, and while the newly-weds stand, the cheerleaders and the people recite the acclamations mentioned previously, and after this the ceremonial continues as previously described.

It should be recognized that in recent times there has been an innovation, with the nuptial crowning of the emperor taking place in the Church of the Most Holy Theotokos of the Pharos in the Palace. When the newly-weds go out through the Chrysotriklinos, that is to say, escorted by the *kouboukleion* and the *magistroi* and patricians,

ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται· „εἰσακούσει ὁ Θεὸς C
τοῦ λαοῦ ὑμῶν·" ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται·
„ὁ δεῖνα τῆς εὐσεβεστάτης αὐγούστης πολλὰ τὰ ἔτη·" ὁ λα-
ὸς „πολυχρόνιον." (ς.) Εἰδέναι δὲ δεῖ, ὅτι λέγεται καὶ
τοῦτο γεγονέναι ποτὲ, ὅτι μετὰ τὸ πληρῶσαι τὰ μέρη τὴν
προῤῥηθεῖσαν ἀκτολογίαν πρὸ τῶν γραδηλίων τῆς ἀναβάσεως
τῆς μαναύρας προανέρχονται τὰ δύο μέρη, καὶ οἱ μὲν Βένε-
τοι ἀνέρχονται εἰς τὰ σκάμνα τὰ ἱστάμενα ἐν τῷ τῆς μαναύ-
ρας ἀναδενδραδίῳ ἔνθεν κἀκεῖθεν, καὶ ἀπόκρισιν μὴ δεχόμε- Ms. 92 L
νοι, λέγουσιν οἱ κράκται κατάλεγμα „πολλὰ τὰ ἔτη τῶν βα- D
σιλέων·" καὶ ὁ λαὸς ἀποκρίνεται τὰ ὀφειλόμενα τοῦ καταλέ-
γματος. καὶ μετὰ τὸ στῆναι τοὺς νεονύμφους γίνεται δοχὴ
α', καὶ λέγουσιν οἱ κράκται καὶ ὁ λαὸς τὰς προῤῥηθείσας ἀ-
κτολογίας. καὶ πάλιν μετὰ μικρὸν τῆς τοιαύτης δοχῆς, γί-
νεται δοχὴ β', καὶ δέχονται οἱ Πράσινοι ἀπὸ μικροῦ διαστήμα-
τος ἐν τῷ αὐτῷ ἀναδενδραδίῳ, καὶ τῶν νεονύμφων ἱσταμένων,
λέγουσιν οἱ κράκται καὶ ὁ λαὸς τὰς προῤῥηθείσας ἀκτολογίας,
καὶ μετὰ ταῦτα ἐπακολουθεῖ ἡ τάξις, καθὼς προείρηται. χρὴ
δὲ γινώσκειν, ὅτι ἐν τοῖς ἐσχάτοις καιροῖς ἐκαινουργήθη τοῦ γί- Ed. L. 119
νεσθαι τὸ στεφάνωμα τοῦ βασιλέως ἐν τῷ ναῷ τοῦ παλατίου
τῆς ὑπεραγίας Θεοτόκου τοῦ Φάρου· καὶ δὴ τῶν νεονύμφων
ἐξιόντων διὰ τοῦ χρυσοτρικλίνου, δηλονότι ὀψικευομένων ὑπό
τε τοῦ κουβουκλείου καὶ τῶν μαγίστρων καὶ πατρικίων, μελ-

[R202] when they are about to go out the silver doors of the Chrysotriklinos, the gold organ sounds and the factions recite their acclamations as previously described.

Book I, Chapter 40 [R202-207; V2,11-1; cod. & V: Chapter 49]

What it is necesary to observe at the coronation of an *augousta*
The emperor goes out to the Hall of the Augousteus crowned and wearing the chlamys and makes appointments. At about the third hour he sits in the middle of the hall. The master of ceremonies prepares the groups as custom requires, and the rulers signal to the *praipositos*, and he goes out with *ostiariai* and their rods and summons group 1, the *magistroi*; 2, the patricians; thirdly, the senators, consuls, *kometes*, *kandidatoi*, ex-eparchs and *stratelatai*, group by group.

The patriarch goes through the Palace of Daphne and goes into the Church of St Stephen and waits for the rulers. When all the groups have gone in and are complete, the rulers signal to the *praipositos* and he goes away and summons the patriarch, and he goes into the Hall of the Augousteus. The one who is to be crowned goes out escorted by the *kouboukleion*. The rulers rise and go away together with the patriarch to where the portable altar stands. The *augousta* wears

λόντων αὐτῶν ἐξιέναι τὰς ἀργυρᾶς τοῦ χρυσοτρικλίνου πύλας, αὐλεῖ τὸ χρυσοῦν ὄργανον, καὶ τὰ μέρη ἀκτολογοῦσι, καθὼς προείρηται.

ΚΕΦ. μ'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ στεψίμῳ αὐγούστης.

B *Ἐξέρχεται ὁ βασιλεὺς εἰς τὸν αὐγουστέα, φορῶν τὴν χλαμύδα ἐστεμμένος, καὶ ποιεῖ προαγωγὰς, καὶ περὶ ὥραν τρίτην καθέζεται μέσον τοῦ τρικλίνου. ὁ δὲ τῆς καταστάσεως εὐτρεπίζει τὰ βῆλα, ὡς ἔχει ἡ συνήθεια, καὶ νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ ἐξέρχεται μετὰ ὀστιαρίων καὶ βεργίων, καὶ προσκαλεῖται βῆλον ά, τοὺς μαγίστρους· β', πατρικίους· τρίτον, τοὺς συγκλητικοὺς, ὑπάτους, κόμητας, κανδιδάτους, ἀπὸ ἐπάρχων καὶ στρατηλάτας, βῆλα βῆλα. ὁ δὲ πατριάρχης ἔρχεται διὰ τῆς δάφνης, καὶ εἰσέρχεται εἰς τὸν ἅγιον Στέφανον καὶ ἐκδέχεται τοὺς δεσπότας, καὶ ὅτε εἰσέλ-* C *θωσι τὰ βῆλα πάντα καὶ πληρωθῶσι, νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ ἀπέρχεται καὶ προσκαλεῖται τὸν πατριάρχην, καὶ εἰσέρχεται εἰς τὸν αὐγουστέα. καὶ ἐξέρχεται ἡ βουλομένη στεφθῆναι, ὀψικευομένη ὑπὸ τοῦ κουβουκλείου, καὶ ἐγείρονται οἱ δεσπόται καὶ ἀπέρχονται ἔνθα ἵσταται τὸ* Ms. 93. a *ἀντιμίσιον ἅμα τοῦ πατριάρχου, καὶ τῆς αὐγούστης φορού-*

[R203] a veil, and the patriarch says the customary prayers. When he has completed the prayer, the rulers take the veil off the *augousta* and put the chlamys on her, and in turn the patriarch says a prayer over the imperial crown. After the completion of the prayer, the patriarch takes the crown and hands it to the emperor and he places it **[V2,12]** on the head of the *augousta*. The patriarch takes leave of the rulers and goes out through the bedchamber of the Octagon, and the rulers and the *augousta* sit on chairs on the right-hand side[1] of the Church of St Stephen.

The patricians and all the rest go in, conducted by silentiaries, and they fall down in obeisance and kiss both knees [of the rulers] and give thanks. When the giving of thanks is completed, the rulers signal to the *praipositos* and he says, "If you please," and they all pray, "For many good years," and go out. Immediately the court of the women goes in, group 1, the girdled [patrician] women; group 2, the patrician women; group 3, the *protospathariai* <and *spatharokandidatissai*>[2] and *spathariai*; group 4, consular women; group 5, *stratorissai*; group 6, *kometissai* and *kandidatissai*; group 7, *skribonissai* and *domestikissai*; group 8, *vestetorissai*[3] and women of silentiary rank; group 9, imperial *mandatorissai* and *kometissai* of the *arithmos* and of the *hikanatoi*; group 10, women of tribune rank <and>[4] *kometissai* of the fleet; group 11, *protiktorissai* and women of centurion rank. They go in in

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1 Following Vogt, with *Comm.*, vol. 2, 27, in omitting the repetition here in the ms.: "and the *augousta* on the side;" cf. Bonn's alternative, with εὐώνυμον added: "and the *augousta* on the <left-hand> side," implying the presence also of a senior *augousta*.

2 Supplied from the palimpsest Cod. Chalc. S. Trinitatis 133 (125) now in Istanbul: Featherstone, Grusková & Kresten, "Studien zu den Palimpsestfragmenten," *BZ*, 98 (2005), 423-30.

3 Present in the Leipzig and Chalcensis mss; omission in Bonn rectified in the *apparatus criticus*.

4 Supplied from the Chalcensis ms.; see note 2 above.

σης μαφόριον, ποιεῖ ὁ πατριάρχης τὰς συνήθεις εὐχάς. καὶ ὅτε πληρώσῃ τὴν εὐχὴν, ἐκδύουσι τὴν αὐγοῦσταν τὸ μαφόριον, καὶ ἐνδύουσιν αὐτὴν οἱ δεσπόται τὴν χλαμύδα, καὶ αὖθις ποιεῖ εὐχὴν ὁ πατριάρχης ἐπὶ τοῦ στέμματος, καὶ μετὰ τὴν πλήρωσιν τῆς εὐχῆς λαμβάνει ὁ πατριάρχης τὸ στέμμα καὶ ἐπιδίδωσι τῷ βασιλεῖ, κἀκεῖνος τίθησιν αὐτὸ εἰς τὴν κεφαλὴν τῆς αὐγούστης, καὶ συντάσσεται ὁ πατριάρχης D *τοῖς δεσπόταις, καὶ ἐξέρχεται διὰ τοῦ ὀκταγώνου κοιτῶνος, καὶ καθέζονται οἱ δεσπόται καὶ ἡ αὐγοῦστα ἐπὶ σελλίων εἰς τὸ δεξιὸν μέρος, ἡ δὲ αὐγοῦστα ἐπὶ τὸ εὐώνυμον μέρος τοῦ ἁγίου Στεφάνου. (Β.) Καὶ εἰσέρχονται οἱ πατρίκιοι καὶ οἱ λοιποὶ πάντες, κρατούμενοι ὑπὸ σιλεντιαρίων, πίπτοντες καὶ φιλοῦντες τὰ δύο γόνατα αὐτῶν, καὶ ἀπευχαριστοῦντες, καὶ ὅτε πληρωθῇ ἡ εὐχαριστία, νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, κἀκεῖνος λέγει „κελεύσατε·" καὶ ἐπεύχονται πάντες „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους," καὶ ἐξέρχονται. καὶ εὐθέως εἰσέρχεται τὸ σέκρετον τῶν γυναικῶν, βῆλον α', αἱ ζωσταί· βῆλον β', αἱ πατρίκιαι· βῆλον γ', αἱ πρωτοσπαθάριαι* Ed. L. 120 *καὶ σπαθάριαι· βῆλον δ', ὑπάτισσαι· βῆλον ε', στρατώρισσαι· βῆλον ϛ', κομήτισσαι, κανδιδάτισσαι· βῆλον ζ, σκριβώνισσαι, δομεστίκισσαι· βῆλον η', σιλεντιάρισσαι· βῆλον θ', μανδατόρισσαι βασιλικαὶ, κομήτισσαι τοῦ ἀριθμοῦ τῶν ἱκανάτων· βῆλον ι', τριβούνισσαι κομήτισσαι πλοΐμων· βῆλον ια', πρωτικτόρισσαι, κεντάρχισσαι. εἰσέρχονται κατὰ τά-*

[R204] order and, making obeisance before both knees of the rulers and likewise of the *augousta*, they stand assembled. The rulers signal to the *praipositos*, and he says, "If you please," and they go out.

The rest of the City people[1] and of the regiments and of the *noumera* and all the insignia are got ready at the Tribunal of the Hall of the Nineteen Couches. The patricians stand in the Onopodion and the senators in the portico of the Hall of the Nineteen Couches. The *augousta* goes out escorted by the *kouboukleion*, and the rulers go out with her as far as the Vestibule of the Gold Hand and turn back. As she goes out to the Onopodion the patricians, with the rest of the senators, fall down in obeisance. **[V2,13]** When they have stood up [the rulers][2] signal to the master of ceremonies, and he says, "If you please," and they pray, "For many good years," and escort her as far as the terrace of the Tribunal. The consuls and the rest of the senators go down, and the patricians stand to either side of the steps, and when she reveals her face the factions cry out, "Holy, holy, holy! Glory to God in the highest and peace on earth." The factions recite acclamations appropriate to the coronation, and the *augousta* takes candles and lights them before the precious cross, and the people cheer the rulers and also cheer the *augousta*. When the cheering has been completed, the *augousta* makes obeisance to either side and, escorted, she turns back through

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1 i.e. those from the City demes and City administration who had not made obeisance at R203.11-13; also at R210.25 - R211.1.

2 The subject is not specified but must be the rulers, as above at R204.3.

ξιν, προσκυνοῦσαι τὰ δύο γόνατα τῶν δεσποτῶν ὁμοίως καὶ τῆς αὐγούστης, καὶ ἵστανται κονσιστώριον, καὶ νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ λέγει „κελεύσατε,“ καὶ ἐξέρχονται. τὸ δὲ λοιπὸν τοῦ λαοῦ τῆς πόλεως καὶ τῶν ταγμάτων B *καὶ τῶν νουμέρων καὶ τὰ σκεύη πάντα ἑτοιμάζονται εἰς τὸ τριβουνάλιον τῶν ιθʹ ἀκουβίτων. καὶ ἵστανται οἱ πατρίκιοι ἐν τῷ ὀνοποδίῳ, οἱ δὲ συγκλητικοὶ εἰς τὸν πόρτικα τῶν ιθʹ ἀκουβίτων. καὶ ἐξέρχεται ἡ αὐγοῦστα, ὀψικευομένη ὑπὸ τοῦ κουβουκλείου, καὶ συνεξέρχονται δὲ αὐτῇ καὶ οἱ δεσπόται μέ-* Ms. 93.b *χρι τῆς χρυσῆς χειρὸς, καὶ ὑποστρέφουσι. καὶ ἐξελθούσης αὐτῆς εἰς τὸ ὀνοπόδιον, πίπτουσιν οἱ πατρίκιοι μετὰ τῶν λοιπῶν συγκλητικῶν, καὶ ἀναστάντων αὐτῶν, νεύουσι τῷ τῆς καταστάσεως, καὶ λέγει „κελεύσατε,“ καὶ ἐπεύχονται „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους,“ καὶ ὀψικεύουσιν αὐτὴν μέχρι τοῦ ἡλιακοῦ τοῦ τριβουναλίου. καὶ κατέρχονται οἱ ὕπατοι καὶ* C *οἱ λοιποὶ συγκλητικοὶ, οἱ δὲ πατρίκιοι ἵστανται εἰς τὰ βάθρα ἔνθεν κἀκεῖθεν, καὶ δεικνυούσης αὐτῆς τὴν ὄψιν, ἀνακράζουσι τὰ μέρη· „ἅγιος, ἅγιος, ἅγιος· δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη.“ καὶ ἀκτολογοῦσι τὰ μέρη τὰ τῷ στεψίμῳ ἁρμόζοντα, καὶ λαμβάνει ἡ αὐγοῦστα κηροὺς, καὶ ἅπτει πρὸς τὸν τίμιον σταυρὸν, καὶ εὐφημεῖ ὁ λαὸς τοὺς δεσπότας, εὐφημεῖ καὶ τὴν αὐγοῦσταν, καὶ ὅτε πληρωθῇ ἡ εὐφημία, προσκυνεῖ ἡ αὐγοῦστα ἔνθεν κἀκεῖθεν, καὶ ὑποστρέφει διὰ*

[R205] the Hall of the Augousteus. The consuls stand in the portico and the patricians [escort her][1] as far as the Vestibule of the Gold Hand, and dismissals are given.

Acclamation of the demes at the coronation of an *augousta*

All the customary ceremonial for the coronation is completed in the Hall of the Augousteus, and the *augousta* is escorted from there by the entire senate in accordance with the usual format. The members of the senate go out through the great door of the Tribunal, and the archons of the regiments stand in the said Tribunal where the cross is standing and also the sceptres and the rest of the insignia together with the labara, and the two factions stand together in front of the sceptres and insignia and military banners. When the *augousta* has been escorted by both the *praipositos* and the rest of the order of the *kouboukleion* and **[V2,14]** goes out and stands on the terrace, the two factions cry out, "Holy, holy, holy!" and immediately they make obeisance before both the sceptres and insignia [along] with the military banners. The cheerleaders recite, "Glory to God in the highest and peace on earth." The people three times likewise. The cheerleaders: "Goodwill to Christian people..." The people likewise, three times. The cheerleaders: "For God has had mercy on his people." The people likewise, three times. The cheerleaders: "This is the great day of the Lord." The people three times likewise. The cheerleaders: "This is the day

1 The verb is supplied from a similar passage at R212.4-5.

τοῦ αὐγουστέως ὀψικευομένη· οἱ δὲ ὕπατοι ἵστανται εἰς τὸν
πόρτικα, οἱ δὲ πατρίκιοι μέχρι τῆς χρυσῆς χειρὸς, καὶ δίδον-
ται μίνσαι. D

Ἀκτολογία τῶν δήμων ἐπὶ στεψίμῳ αὐγούστης.

Τῆς συνήθους πάσης τάξεως τελουμένης τοῦ στεψίμου
ἐν τῷ τρικλίνῳ τοῦ αὐγουστέως, καὶ ἀπὸ τῶν ἐκεῖσε κατὰ
τὸν εἰωθότα τύπον ὀψικευομένης τῆς αὐγούστης ὑπὸ πάσης
τῆς συγκλήτου, οἱ μὲν τῆς συγκλήτου ἐξέρχονται διὰ τοῦ με-
γάλου πυλῶνος τοῦ τριβουναλίου, οἱ δὲ τῶν ταγμάτων ἄρ-
χοντες ἵστανται ἐν τῷ αὐτῷ τριβουναλίῳ, ἔνθα ἵσταται ὁ
σταυρὸς, τά τε σκῆπτρα καὶ τὰ λοιπὰ σκεύη μετὰ καὶ τῶν Ed. L. 121
λαβούρων, τὰ δὲ δύο μέρη ἅμα ἵστανται ἔμπροσθεν τῶν
σκήπτρων καὶ σκευῶν καὶ βάνδων. καὶ δὴ τῆς αὐγούστης
ὀψικευομένης ὑπό τε τοῦ πραιποσίτου καὶ τῆς λοιπῆς τάξεως
τοῦ κουβουκλείου, καὶ τὸ ἐξελθεῖν αὐτὴν καὶ στῆναι ἐπὶ τοῦ
ἡλιακοῦ, κράζουσι τὰ δύο μέρη „ἅγιος, ἅγιος, ἅγιος·" καὶ
εὐθέως προσκυνοῦσι τά τε σκῆπτρα καὶ σκεύη μετὰ τῶν
βάνδων. καὶ λέγουσιν οἱ κράκται· „δόξα ἐν ὑψίστοις Θεῷ,
καὶ ἐπὶ γῆς εἰρήνη·" ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται·
„ἐν ἀνθρώποις Χριστιανῶν εὐδοκία·" ὁ λαὸς ὁμοίως ἐκ τρί-
του. οἱ κράκται· „ὅτι ἠλέησεν ὁ Θεὸς τὸν λαὸν αὐτοῦ·" Ms. 94 a
ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „αὕτη ἡ ἡμέρα Κυρίο
ἡ μεγάλη·" ὁ λαὸς ἐκ γ' ὁμοίως. οἱ κράκται· „αὕτη ἡ ἡ- B

[R206] of salvation for the Romans." The people three times likewise. The cheerleaders: "This day is the joy and glory of the world..." The people three times likewise. The cheerleaders: "On which the crown of the imperial power has rightly been placed on your head." The people three times likewise. The cheerleaders: "Glory to God, the ruler of all." The people likewise, three times. The cheerleaders: "Glory to God who has proclaimed you empress." The people likewise, three times. The cheerleaders: "Glory to God who has crowned your head." The people likewise, three times. The cheerleaders: "Glory to God who has thus determined..." The people likewise, three times. The cheerleaders: "Having crowned you, so-and-so, with his own hand." The people three times likewise. The cheerleaders: "May he guard you for a great number of years in the purple..." The people three times likewise. The cheerleaders: "To the glory and exaltation of the Romans." The people likewise, three times. The cheerleaders, "May God listen to your people." The people likewise, three times.

Acclamation for the emperors

The cheerleaders: "Many, many, many." The people: "Many upon many years." The cheerleaders: "Many years to you, so-and-so and so-and-so, sovereigns of the Romans!" The people: "Many years to you!" The cheerleaders: "Many years to you, the servants of **[V2,15]** the Lord!" The people: "Many years to you!" The cheerleaders: "Many years to you, the good fortune of the sceptres!" The people: "Many

μέρα τῆς ζωῆς τῶν Ῥωμαίων·" ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται· „αὕτη ἡ χαρὰ καὶ ἡ δόξα τοῦ κόσμου"· ὁ λαὸς ἐκ γ' ὁμοίως. οἱ κράκται· „ἐν ᾗ τὸ στέφος τῆς βασιλείας τῇ κορυφῇ σου ἀξίως περιετέθη·" ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται· „δόξα Θεῷ τῷ δεσπότῃ πάντων·" ὁ λαὸς ὁμοίως ἐκ τρίτου. οἱ κράκται· „δόξα Θεῷ τῷ ἀναδείξαντί σε βασίλισσαν·" ὁ λαὸς ὁμοίως ἐκ τρίτου. οἱ κράκται· „δόξα Θεῷ τῷ στέψαντι τὴν κορυφήν σου·" ὁ λαὸς ὁμοίως ἐκ τρίτου. οἱ κράκται· „δόξα Θεῷ τῷ εὐδοκήσαντι οὕτως·" ὁ λαὸς ὁμοίως ἐκ τρίτου. οἱ κράκται· „ἀλλ' ὁ στέψας σε ὁ δεῖνα αὐτοχείρως·" ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται· C *„φυλάξει σε εἰς πλήθη χρόνων ἐν τῇ πορφύρᾳ·" ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται· „εἰς δόξαν καὶ ἀνέγερσιν τῶν Ῥωμαίων·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „εἰσακούσει ὁ Θεὸς τοῦ λαοῦ ὑμῶν·" ὁ λαὸς ὁμοίως ἐκ τρίτου.*

Ἀκτολογία εἰς τοὺς βασιλέας.

Οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτορες Ῥωμαίων·" ὁ λαὸς „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, οἱ θεράποντες τοῦ Κυρίου·" ὁ λαὸς „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· πολ- D *λοὶ ὑμῖν χρόνοι, τῶν σκήπτρων ἡ εὐτυχία·" ὁ λαὸς „πολλοὶ*

[R207] years to you!" The cheerleaders: "Many years for you, so-and-so emperor of the Romans!" The people: "Many years for you!" The cheerleaders: "Many years to you, rulers, with the *augoustai* and those born in the purple!" The people: "Many years to you!" The cheerleaders: "Now may the creator and ruler of all..." The people likewise three times. The cheerleaders: "He who has crowned you with his hand..." The people likewise. The cheerleaders: "Multiply your years, with the *augoustai* and those born in the purple..." The people likewise. The cheerleaders: "For perfect concord for the Romans." After this the two factions cheer and recite, "Many years for the emperors," and what follows in the recitation. After this they pray and depart.

Book I, Chapter 41 [R207-14; V2,16-23; cod. & V: Chapter 50] [1]

What it is necessary to observe at the coronation and nuptial crowning of an *augousta*
One day before, a directive is given for the ceremonial dress, and on the following day all the senators go along rather early and change into ceremonial dress in the Consistory. When the rulers give the command, the patricians and the rest of the court go up to the Vestibule of the Gold Hand. They place chairs in the Hall of the Augousteus, and the rulers sit wearing crowns and receive the court group by group as custom requires. Once the

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1 Bury, "The ceremonial book," *EHR*, 86 (1907), 429-30, dates this protocol to 768 and the coronation and marriage of Irene to Leo IV during the reign of Constantine V, but modified for the marriage of Romanos II to Bertha in 944.

ὑμῖν χρόνοι." οἱ κράκται· „πολλοί σου χρόνοι, ὁ δεῖνα βασιλεὺς τῶν Ῥωμαίων·" ὁ λαὸς „πολλοί σου χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, δεσπόται, σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαὸς „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „ἀλλ' ὁ πάντων ποιητὴς καὶ δεσπότης·" ὁ λαὸς ἐκ τρίτου. οἱ κράκται· „ὁ στέψας ὑμᾶς τῇ αὐτοῦ παλάμῃ·" ὁ λαὸς ὁμοίως. οἱ κράκται· „τοὺς χρόνους ὑμῶν πληθύνει σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαὸς ὁμοίως. οἱ κράκται· „εἰς τελείαν σύστασιν τῶν Ῥωμαίων." Ed. L. 122
καὶ ἀπὸ τούτων εὐφημοῦσι τὰ δύο μέρη, καὶ λέγουσι· „πολλὰ τὰ ἔτη τῶν βασιλέων" καὶ τὰ ἑξῆς τοῦ καταλέγματος. καὶ μετὰ ταῦτα ἐπεύχονται καὶ ἔξιοῦσιν.

ΚΕΦ. μα'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ στεψίμῳ αὐγούστης καὶ στεφανώματος.

Πρὸ μιᾶς δίδοται ἀπόκρισις ἀλλαξίμων, καὶ τῇ ἑξῆς τάχιον προέρχονται πάντες οἱ συγκλητικοί, καὶ ἀλλάσσουσιν ἐν B
τῷ κονσιστωρίῳ, καὶ ὅτε κελεύουσιν οἱ δεσπόται, ἀνέρχονται οἱ πατρίκιοι καὶ οἱ λοιποὶ τοῦ σεκρέτου εἰς τὴν χρυσῆν Ms. 94. b
χεῖρα, καὶ τιθέασι σελλία εἰς τὸν αὐγουστέα, καὶ καθέζονται οἱ δεσπόται ἐστεμμένοι, καὶ δέχονται τὸ σέκρετον βῆλα, βῆλα, καθὼς ἔχει ἡ συνήθεια. καὶ μετὰ τὸ στῆναι τὸ σέ-

[R208] whole court is standing, the master of ceremonies along with five other silentiaries goes in to either side behind the court, and the emperor signals to the *praipositos*, and the silentiaries go into the Church of St Stephen.[1] The *praipositos* summons the patriarch and he goes out to the Hall of the Augousteus, and after the patriarch goes out the rulers rise and receive him. Behind the imperial chairs stands a portable altar where the imperial chlamys lies. When the patriarch is standing at the portable altar the emperor signals to the *praipositos*, and the bishops and the clergy of the bureau of the patriarch go in and stand behind the imperial court at the side of the apse. Immediately the emperor signals to the *praipositos* and he leads in the *augousta*, in a veil and wearing an imperial *sticharion*, through **[V2,17]** the passageway of St Stephen to the rulers in the Hall of the Augousteus - she is in the bedchamber within the Octagon. Immediately the patriarch begins the prayer over the chlamys.

While the prayer is being conducted by the patriarch, the *augousta* takes candles, and when the prayer has been completed she hands the candles to the *primikerios* or the *ostiarios*. The rulers remove the veil from the *augousta* and the *koubikoularioi* take it and spread it out around her. The patriarch takes the chlamys and hands it to the rulers, and the rulers immediately place the chlamys around the *augousta* and fasten

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1 The patriarch and his entourage would have been waiting in the Church of St Stephen.

κρετον ὅλον, συνεισέρχεται ὁ τῆς καταστάσεως μετὰ καὶ ἄλλων πέντε σιλεντιαρίων ὄπισθεν τοῦ σεκρέτου ἔνθεν κἀκεῖθεν, καὶ νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ, καὶ εἰσέρχονται εἰς τὸν ἅγιον Στέφανον, καὶ προσκαλεῖται τὸν πατριάρχην, καὶ ἐξέρχεται εἰς τὸν αὐγουστέα, καὶ μετὰ τὸ ἐξελθεῖν τὸν πατριάρχην ἐγείρονται οἱ δεσπόται καὶ δέχονται αὐτόν. καὶ ὄπισθεν C τῶν βασιλικῶν σελλίων ἵσταται ἀντιμίσιον, ἔνθα κεῖται ἡ βασιλικὴ χλαμὺς, καὶ στάντος τοῦ πατριάρχου εἰς τὸ ἀντιμίσιον, νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ, καὶ εἰσέρχονται οἱ ἐπίσκοποι καὶ ὁ κλῆρος τοῦ σεκρέτου τοῦ πατριάρχου, καὶ ἵστανται ὄπισθεν τοῦ βασιλικοῦ σεκρέτου ἐπὶ τὸ τῆς ἀψίδος μέρος. καὶ εὐθέως νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ, καὶ εἰσάγει τὴν αὐγούσταν ἀπὸ μαφορίου, φοροῦσαν καὶ στιχάριν βασιλίκιον, διὰ τοῦ διαβατικοῦ τοῦ ἁγίου Στεφάνου εἰς τὸν αὐγουστέα, οὔσης αὐτῆς εἰς τὸν κοιτῶνα ἔνδον τοῦ ὀκταγώνου, πρὸς τοὺς δεσπότας, καὶ εὐθέως ἄρχεται ὁ πατριάρχης τὴν D εὐχὴν εἰς τὴν χλαμύδα. (*B.*) Καὶ ὅτε ἡ εὐχὴ παρὰ τοῦ πατριάρχου τελεῖται, λαμβάνει ἡ αὐγούστα κηροὺς, καὶ πληρωθείσης τῆς εὐχῆς, ἐπιδίδωσι τοὺς κηροὺς τῷ πριμικηρίῳ εἴτε τῷ ὀστιαρίῳ, καὶ ἀποσκεπάζουσιν οἱ δεσπόται τὸ μαφόριον τῆς αὐγούστης, καὶ λαμβάνουσιν αὐτὸ οἱ κουβικουλάριοι ἁπλοῦντες αὐτὸ γύρωθεν αὐτῆς. καὶ λαμβάνει ὁ πατριάρχης τὴν χλαμύδα καὶ ἐπιδίδωσι τοῖς δεσπόταις, καὶ εὐθέως περιτιθέασιν οἱ δεσπόται τὴν χλαμύδα τῇ αὐγούστῃ, καὶ φιβλώ-

[R209] it themselves. The patriarch in turn says a prayer over the imperial crown and the *prependoulia*, and when the patriarch has completed the prayer he hands the crown to the rulers and the rulers place it on the head of the *augousta*. Likewise the patriarch hands the *prependoulia*, too, to the rulers and the rulers hang them on the crown of the *augousta*.

Immediately the patriarch and the bishops and the bureau of the patriarch go into the Church of St Stephen, and another chair is set in place[1] because of the *augousta*, and immediately the rulers and the *augousta* are seated. After this everyone is led in by the master of ceremonies and they make obeisance before the knees of the rulers and of the *augousta*. After all the members of the court have made obeisance [the silentiaries also stand, and the *topoteretes* leads them in to the *komes* of admissions and they make obeisance and stand behind. The master of ceremonies makes obeisance and][2] immediately the *praipositos* receives a sign from the rulers and says, "If you please," and they pray and go out.

The patricians go away to the Onopodion, and the consuls to the portico of the Hall of the Nineteen **[V2,18]** Couches, and they stand assembled at the divided curtain, while the *kometes* and the *kandidatoi* and the *domestikoi* and the rest go away to the Tribunal and stand in front of the insignia. When the court has gone out from the portico of the Hall of the Augousteus, the master of ceremonies immediately leads in the first of the senatorial women,[3] he, along with another silentiary,

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1 i.e. in the Hall of the Augousteus.

2 Vogt brackets this passage as an intrusion, perhaps, reflecting an earlier protocol; *Comm.*, vol. 2, 32. The *komes* of admissions is attested otherwise in *Cer.* only in Book I, Chapters 84, 85 & 87, chapters drawn from the 6th-century work of Peter the Patrician.

3 Of these the girdled patrician women would be the first to be led into the Hall of the Augousteus after it had been vacated by the male members of the court.

νουσιν αὐτὴν οἱ αὐτοί, καὶ πάλιν ποιεῖ εὐχὴν ἐπὶ τοῦ στέμματος καὶ τῶν πρεπενδουλίων, καὶ ὅτε πληρώσῃ τὴν εὐχὴν ὁ πα- Ed. L. 123 τριάρχης, ἐπιδίδωσι τὸ στέμμα τοῖς δεσπόταις, καὶ οἱ δεσπόται ἐπιτιθέασιν αὐτὸ εἰς τὴν κεφαλὴν τῆς αὐγούστης. ὁμοίως ἐπιδίδωσιν ὁ πατριάρχης καὶ τὰ πρεπενδούλια τοῖς δεσπόταις, καὶ κρεμῶσιν αὐτὰ οἱ δεσπόται ἐν τῷ στέμματι τῆς αὐγούστης, Ms. 95 a καὶ εὐθέως εἰσέρχεται ὁ πατριάρχης εἰς τὸν ἅγιον Στέφανον καὶ οἱ ἐπίσκοποι καὶ τὸ σέκρετον τοῦ πατριάρχου, καὶ τίθεται σελλίον ἄλλο λόγῳ τῆς αὐγούστης, καὶ εὐθέως καθέζονται οἱ δεσπόται καὶ ἡ αὐγούστα. καὶ μετὰ τοῦτο εἰσάγονται παρὰ τοῦ τῆς καταστάσεως πάντες, προσκυνοῦντες τὰ γόνατα τῶν δεσποτῶν καὶ τῆς αὐγούστης, καὶ μετὰ τὸ προσκυνῆσαι πάντας τοῦ σεκρέτου, ἵστανται καὶ οἱ σιλεντιάριοι, καὶ εἰσάγει B αὐτοὺς ὁ τοποτηρητὴς τῷ κόμητι τῶν ἀδμησιόνων, καὶ προσκυνοῦσι καὶ ἵστανται ὄπισθεν, καὶ προσκυνεῖ καὶ ὁ τῆς καταστάσεως, καὶ εὐθέως λαμβάνει νεῦμα παρὰ τῶν δεσποτῶν ὁ πραιπόσιτος καὶ λέγει „κελεύσατε," καὶ ἐξέρχονται ἐπευχόμενοι, καὶ ἀπέρχονται οἱ πατρίκιοι εἰς τὸ ὀνοπόδιον, καὶ οἱ ὕπατοι εἰς τὸν πόρτικα τῶν ιθ' ἀκουβίτων, καὶ ἵστανται κονσιστώριον εἰς τὸ σχιστὸν βῆλον, οἱ δὲ κόμητες καὶ οἱ κανδιδάτοι καὶ οἱ δομέστικοι καὶ οἱ λοιποὶ ἀπέρχονται ἐν τῷ τριβουναλίῳ, καὶ ἵστανται ἔμπροσθεν τῶν σκευῶν. καὶ ἐξελθόντος τοῦ σεκρέτου ἀπὸ τοῦ πόρτηκος τοῦ αὐγουστέως, εὐθέως εἰσάγει ὁ τῆς καταστάσεως μετὰ καὶ ἑτέρου σιλεντια-

[R210] conducting her. The rest follow behind, and in front is an *ostiarios* with a staff. There, at a sign, they make obeisance three times. The aforesaid women are led in, conducted by silentiaries, and they make obeisance before the knees of the rulers and likewise of the *augousta*. When the senatorial women complete the obeisance they go out to the Vestibule of the Gold Hand and stand inside the curtain. When the *augousta* has gone out to the Vestibule of the Gold Hand, the patrician women and the rest of the senatorial women go in behind her. The *augousta* goes out to the Onopodion, escorted by the *kouboukleion*, and the patricians stand assembled in the said Onopodion. While she is standing there the patricians fall down in obeisance, and when they have stood up, the *praipositos* signals to the master of ceremonies, and he says, "If you please," and they pray, "For many good years."

They move away escorting the [*augousta*] and the curtain is raised by two silentiaries and the *augousta* stands in turn at the Dikionion, and the senators, together with the patricians, fall down in obeisance. When they stand up, the *praipositos* signals to the silentiary and he says, "If you please," and they pray. The senate moves away and goes out through the central door of the Tribunal [and stands] to either side at the top of the steps, forming an escort, while the rest of the archons of the regiments go down in the said Tribunal to where the cross is standing, and the sceptres and labara, together with **[V2,19]** the rest of the insignia. The two factions

C ρίου, κρατοῦντες τὴν πρώτην τῶν συγκλητικῶν, καὶ ὄπισθεν αἱ λοιπαὶ ἀκολουθοῦσαι, ἔμπροσθεν δὲ ὀστιάριος μετὰ βεργίου, καὶ ἔνθα νεύσει, προσκυνοῦσι τρίτον. καὶ εἰσάγονται αἱ προῤῥηθεῖσαι ὑπὸ σιλεντιαρίων κρατούμεναι, καὶ προσκυνοῦσι τὰ γόνατα τῶν δεσποτῶν, ὁμοίως καὶ τῆς αὐγούστης, καὶ ὅτε πληρώσουσιν αἱ συγκλητικαὶ τὴν προσκύνησιν, ἐξέρχονται αὗται εἰς τὴν χρυσῆν χεῖρα καὶ ἵστανται ἔνδοθεν τῆς κορτίνας. καὶ τῆς αὐγούστης ἐξελθούσης εἰς τὴν χρυσῆν χεῖρα, εἰσέρχονται ὄπισθεν αὐτῆς αἱ πατρίκιαι καὶ αἱ λοιπαὶ συγκλητικαί, καὶ ἐξέρχεται ἡ αὐγούστα ἐν τῷ ὀνοποδίῳ, ὀψικευομένη ὑπὸ τοῦ κουβουκλείου, καὶ ἵστανται οἱ πατρίκιοι κουσιστώριον εἰς τὸ αὐτὸ ὀνοπόδιον, καὶ στάσης αὐτῆς, πί-
D πτουσιν οἱ πατρίκιοι. καὶ ἀναστάντων αὐτῶν, νεύει ὁ πραιπόσιτος τῷ τῆς καταστάσεως, καὶ λέγει „κελεύσατε," καὶ ἐπεύχονται „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." (Γ.) Καὶ
Ms. 95. b ἀποκινοῦσιν ὀψικεύοντες, καὶ αἴρεται ἡ κορτίνα ὑπὸ δύο σιλεντιαρίων, καὶ ἵσταται πάλιν ἡ αὐγούστα εἰς τὸ δικιόνιον, καὶ πίπτουσιν οἱ συγκλητικοὶ ἅμα τοῖς πατρικίοις, καὶ ἀναστάντων αὐτῶν, νεύει ὁ πραιπόσιτος τῷ σιλεντιαρίῳ, καὶ λέγει „κελεύσατε," καὶ ἐπεύχονται. καὶ ἀποκινεῖ ἡ σύγκλητος,
Ed. L. 12 καὶ ἐξέρχεται διὰ τοῦ μέσου πυλῶνος τοῦ τριβουναλίου ἔνθεν κἀκεῖθεν εἰς τὴν κεφαλὴν τῶν βάθρων, καθὼς ὀψικεύουσιν· οἱ δὲ λοιποὶ ἄρχοντες τῶν ταγμάτων κατέρχονται ἐν τῷ αὐτῷ τριβουναλίῳ, ἔνθα ἵσταται ὁ σταυρὸς καὶ τὰ σκῆπτρα, λάβουρά τε ἅμα καὶ τῶν λοιπῶν σκευῶν, τὰ δὲ δύο μέρη ἐν

[R211] are there together, and all the rest of the people[1] and the archons of the regiments stand in their places in front of the insignia. When the senate has gone out together with the patricians and they are standing there, the *augousta* appears escorted by the *praipositos* and *primikerios*. When she is standing in the middle of the terrace the factions and all of the people cry out, "Holy, holy, holy! Glory to God in the highest and peace on earth!" The factions recite the acclamations appropriate to the coronation. The *augousta* moves away across[2] the middle of the terrace, and when she has gone away to the middle of the barrier she stands there, and the *ostiarios* hands her a pair of candles, and having taken the candles she makes obeisance at the cross. Immediately the archons fall down and make obeisance before her and all the insignia, sceptres, labara and the rest.[3]

When the factions complete the acclamations of the proclamation they also recite, "Lord, make this realm strong." Immediately the senate goes to the portico of the Hall of the Nineteen Couches, and they stand assembled as far as the Dikionion and Onopodion, with the senatorial women following. When the senate moves away inside, the women depart and go away to the ivory doors of the Kastresiakon and wait there until the *augousta* goes into the Hall of the Augousteus. The senate stands until the factions complete the "Many years," and what follows, and when the factions complete the cheering,

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1 i.e. the rest of the City administration; cf. R204.4.

2 Following the ms.: ἐπὶ; cf. Bonn: ἀπὸ, "away from"; Vogt: εἰς, "to".

3 i.e. all those who have inisgnia, sceptres, labara, etc.

τῷ ἅμα, καὶ τὸ λοιπὸν ἅπαν τοῦ λαοῦ καὶ οἱ ἄρχοντες τῶν ταγμάτων ἵστανται ἔμπροσθεν τῶν σκευῶν εἰς τοὺς τόπους αὐτῶν. καὶ ὅτε ἐξέλθῃ ἡ σύγκλητος ἅμα τοῖς πατρικίοις καὶ στῶσιν, ἀναφαίνει ἡ αὐγοῦστα, ὁδηγουμένη ὑπὸ τοῦ πραιποσίτου καὶ πριμικηρίου, καὶ στάσης αὐτῆς εἰς τὴν μέσην τοῦ ἡλιακοῦ, ἀνακράζουσι τὰ μέρη καὶ ἅπαν τοῦ λαοῦ· „ἅγιος, ἅγιος, ἅγιος· δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη," καὶ ἀκτολογοῦσι τὰ μέρη τὰ τῷ στεψίμῳ ἁρμόζοντα. B καὶ ἀποκινεῖ ἡ αὐγοῦστα ἀπὸ τὴν μέσην τοῦ ἡλιακοῦ, καὶ ὅτε ἀπέλθῃ εἰς τὸ μέσον κάγκελον, ἵσταται, καὶ ἐπιδίδωσιν ὁ ὀστιάριος ζυγὴν κηρούς, καὶ λαβοῦσα τοὺς κηροὺς ποιεῖ προσκύνησιν ἐπὶ τὸν σταυρόν, καὶ εὐθέως πίπτουσιν οἱ ἄρχοντες καὶ προσκυνοῦσιν αὐτὴν καὶ τὰ σκεύη πάντα, σκῆπτρα, λάβουρα καὶ τὰ λοιπά. καὶ ὅτε πληρώσουσιν τὰ μέρη τὰ ἄκτα τῆς ἀναγορεύσεως, καὶ εἴπωσι· „τοῦτο τὸ βασίλειον, Κύριε, στερέωσον." (Δ.) Εὐθέως εἰσέρχεται ἡ σύγκλητος εἰς τὸν πόρτηκα τῶν ιθ' ἀκουβίτων, καὶ ἵστανται κονσιστώριον C μέχρι τοῦ δικιονίου καὶ ὀνοποδίου, αἱ δὲ συγκλητικαὶ γυναῖκες ἀκολουθοῦσαι, ὅτε ἀποκινήσει ἡ σύγκλητος τὴν ἔσω, μεθίστανται αἱ γυναῖκες καὶ ἀπέρχονται ἐπὶ τοὺς ἐλεφαντίνους πυλῶνας τοῦ καστρησιάκου, καὶ ἐκδέχονται ἐκεῖσε, μέχρις ἂν εἰσέλθῃ ἡ αὐγοῦστα εἰς τὸν αὐγουστέα. ἡ δὲ σύγκλητος ἵσταται, μέχρις ἂν πληρώσωσι τὰ μέρη „πολλὰ τὰ ἔτη" καὶ τὰ ἑξῆς, καὶ ὅτε πληρώσωσι τὴν εὐφημίαν τὰ μέρη, προσκυνεῖ Ms. 96.

[R212] the *augousta* makes obeisance to either side towards the two factions and moves away inside, and the two factions recite, "May God preserve the *augousta*!" The patrician women stand inside the door of the Tribunal, and when the *augousta* has gone in from the terrace, the patricians move away escorting her as far as the Vestibule of the Gold Hand. The **[V2,20]** bureau of the consuls stands as far as the Dikionion, and when the *augousta* is in a central position in the middle of the consuls they pray the "For many good years." Likewise, the patricians pray, too, at the Vestibule of the Gold Hand, and the *augousta* goes through and goes into the Hall of the Augousteus, and the whole of the *kouboukleion* stands in the Hall of the Augousteus and they recite in Latin, "Welcome, welcome,[1] *augousta*; welcome, *augousta*!"

The *augousta* goes into the Octagon, which is outside the Church of St Stephen, and the emperor and the *augousta* go into the Church of St Stephen and the marriage takes place and they go out from the church. The patriarch conducts the liturgy, and when the liturgy has ended the rulers and the *augousta* go in and the nuptial crowning takes place.[2]

It should be known that the emperor is wearing his imperial crown when he receives the nuptial crown, and they go out in their nuptial crowns to the Vestibule of the Gold Hand, and the patricians receive them in the Onopodion. When the rulers stand, the patricians fall down in obeisance and when they stand up, the *praipositos* signals to the master of ceremonies and he says, "If you please," and they pray, "For

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1 Βαῖνε, βαῖνε; i.e. the Latin *Bene*, *bene*.

2 For the separation of the marriage ceremony from the liturgy and for the nuptial crowning and blessing after the liturgy has ended, see Vogt, *Comm.*, vol. 2, 16.

ἡ αὐγούστα ἔνθεν κἀκεῖσε πρὸς τὰ δύο μέρη, καὶ ἀποκινεῖ τὴν ἔσω, καὶ λέγουσι τὰ δύο μέρη· „περισώσει ὁ Θεὸς τὴν αὐγοῦσταν·" αἱ δὲ πατρίκιαι ἵστανται ἔνδον τῆς πύλης τοῦ D τριβουναλίου, καὶ ὅτε εἰσέλθῃ ἡ αὐγοῦστα ἀπὸ τοῦ ἡλιακοῦ, ἀποκινοῦσιν οἱ πατρίκιοι μέχρι τῆς χρυσῆς χειρὸς ὀψικεύοντες· τὸ δὲ σέκρετον τῶν ὑπάτων ἵσταται μέχρι τοῦ δικιονίου, καὶ ὅτε μεσάσῃ ἡ αὐγοῦστα εἰς τὴν μέσην τῶν ὑπάτων, ἐπεύχονται τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." ὁμοίως καὶ οἱ πατρίκιοι εἰς τὴν χρυσῆν χεῖρα, καὶ διέρχεται ἡ αὐγοῦστα, καὶ εἰσέρχεται εἰς τὸν αὐγουστέα, καὶ ἵσταται τὸ πᾶν τοῦ κουβουκλείου εἰς τὸν αὐγουστέα, καὶ Ῥωμαΐζουσι· „βαῖνε, βαῖνε, ἡ αὐγοῦστα· καλῶς ἦλθες, ἡ αὐγοῦστα." καὶ εἰσέρχεται ἡ αὐγοῦστα εἰς τὸ ὀκτάγωνον τὸ ἔξω τοῦ Ed. L. 125 *ἁγίου Στεφάνου, καὶ εἰσέρχεται ὁ βασιλεὺς καὶ ἡ αὐγοῦστα εἰς τὸν ἅγιον Στέφανον, καὶ γίνεται τὸ μνῆστρον, καὶ ἐξέρχονται τῆς ἐκκλησίας. καὶ λειτουργεῖ ὁ πατριάρχης, καὶ ὅτε ἀπολύσει ἡ λειτουργία, εἰσέρχονται οἱ δεσπόται καὶ ἡ αὐγοῦστα, καὶ γίνεται τὸ στεφάνωμα. (E.) Χρὴ δὲ εἰδέναι, ὅτι ὁ βασιλεὺς ἐστεμμένος στεφανοῦται, καὶ ἐξέρχονται ἐστεφανωμένοι ἐπὶ τὴν χρυσῆν χεῖρα, καὶ δέχονται οἱ πατρίκιοι ἐν τῷ ὀνοποδίῳ, καὶ στάντων τῶν δεσποτῶν, πίπτουσι οἱ αὐτοί. καὶ ἀναστάντων αὐτῶν, νεύει ὁ πραιπόσιτος τῷ τῆς καταστάσεως, καὶ λέγει „κελεύσατε," καὶ ἐπεύχονται „εἰς πολ-*

[R213] many good years," and move away escorting them as far as the bureau of the consuls. While the rulers stand, all the senators, together with the patricians, fall down, and when they have stood up the *praipositos* signals to the silentiary and he says, "If you please," and they move away escorting them as far as the bridal chamber. The factions receive them at the Hall of the Kandidatoi to either side near the stairs of the Magnaura, and the cheerleaders of the two factions both join in reciting the proclamations together, and the organs sound on the side of the Greens. When the wedding couple has gone through, the factions go into the bridal chamber and the emperors stand wearing their imperial crowns in the bridal chamber and the factions recite the customary acclamations. The rulers, **[V2,21]** wearing their nuptial crowns, go away into the conch of the bridal chamber where the imperial couch stands, and they place their imperial crowns on the couch. Immediately the rulers go away through the passageways in the direction of the Hall of Eros to the Hall of the Nineteen Couches and recline [at the table]. When they stand up, [the emperor] decides which guests he is inviting, and they go into the bridal chamber as custom requires.

It should be recognized that the rulers do not sit with the guests in the bridal chamber[1] in chlamyses, but the senior emperor wears a gold *sagion*, the junior emperor wears a *tzitzakion*, and the guests what they wear when they recline [at the table].

It should be recognized that if the *augousta* goes out wearing her imperial crown into the

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[1] This may still refer to the Magnaura, decorated as a bridal chamber, and the note need not imply that a dinner was held here; also at R215.11. For the somewhat confused nature of this and the following notes drawn from other protocols see Vogt, *Comm.*, vol. 2, 36-41.

λοὺς καὶ ἀγαθοὺς χρόνους," καὶ ἀποκινοῦσιν, ὀψικεύοντες B μέχρι τοῦ σεκρέτου τῶν ὑπάτων, καὶ στάντων τῶν δεσποτῶν, πίπτουσιν οἱ συγκλητικοὶ πάντες ἅμα τοῖς πατρικίοις, καὶ ἀναστάντων αὐτῶν, νεύει ὁ πραιπόσιτος τῷ σιλεντιαρίῳ, καὶ λέγει „κελεύσατε," καὶ ἀποκινοῦσιν ὀψικεύοντες μέχρι τοῦ παστοῦ. τὰ δὲ μέρη δέχονται εἰς τὸν τρίκλινον τῶν κανδιδάτων ἔνθεν κἀκεῖθεν πλησίον τῶν γραδηλίων τῆς μαναύρας, οἱ δὲ κράκται τῶν δύο μερῶν ἡνωμένοι λέγουσιν οἱ ἀμφότεροι ὁμοῦ τὰς ἀναφωνήσεις, τὰ δὲ ὄργανα αὐλοῦσιν ἐπὶ τὸ μέρος τῶν Πρασίνων. καὶ ὅτε διέλθῃ τὸ στεφάνωμα, εἰσέρ- C χονται τὰ μέρη εἰς τὸν παστόν, καὶ ἵστανται οἱ βασιλεῖς ἐ- Ms. 96. b. στεμμένοι εἰς τὸν παστόν, καὶ ἀκτολογοῦσι τὰ μέρη τὰ κατὰ συνήθειαν. καὶ ἀπέρχονται οἱ δεσπόται ἐστεφανωμένοι εἰς τὴν κόγχην τοῦ παστοῦ, ἔνθα ἵσταται ὁ βασιλικὸς κράβαττος, καὶ τιθέασι τὰ στέμματα ἐπὶ τὸν κράβαττον, καὶ εὐθέως ἀπέρχονται οἱ δεσπόται διὰ τῶν διαβατικῶν, ὡς ἐπὶ τὸν ἔρωτα, εἰς τὰ ιθ' ἀκούβιτα, καὶ ἀκουμβίζουσι, καὶ ὅτε ἀναστῶσιν, ὁρίζει, οὓς κελεύει φίλους, καὶ εἰσέρχονται εἰς τὸν παστόν, ὡς ἔχει ἡ συνήθεια. (ϛ.) Χρὴ δὲ γινώσκειν, ὅτι οὐ καθέζονται οἱ δεσπόται μετὰ χλανίδια εἰς τὸν παστὸν μετὰ τῶν φίλων, D ἀλλ' ὁ μέγας βασιλεὺς φορῶν σαγίον χρυσοῦν, ὁ δὲ μικρὸς βασιλεὺς φορῶν τζιτζάκιον, οἱ δὲ φίλοι, καθὼς ἀκουμβίζουσιν. χρὴ δὲ γινώσκειν, ὅτι, ἐὰν ἐξέλθῃ ἡ αὐγοῦστα ἐστεμμένη ἐν τῷ

[R214] hall, the *spatharioi* escort her with battle-axes, but the [imperial] arms[1] do not follow. However, if she goes out to the Hall of the Nineteen Couches, the *spatharioi* do not escort her at all. When the *augousta* goes in from the Tribunal to the Hall of the Augousteus, the senatorial women also go in from there through the Hall of the Nineteen Couches, past the entrance to the imperial couch, and go away to the portico of the Hall of the Augousteus where the curtain hangs. When the wedding couple goes through to the Vestibule of the Gold Hand, the patrician women and the rest go in behind the *augousta* as far as the bridge, and those who have been invited to dine go away to the spiral stairway of the Church of St Christina, and the rest retire.

It should be known that the patrician women do not wear the *propoloma* at the nuptial crowning of the *augousta*.

It should be recognized <that> the emperor decides which of the patrician women he wishes to go into the Hall of the Augousteus via the Octagon and see the coronation of the *augousta*. Likewise, too, for the nuptial crowning, the emperor decides that the groomsman goes in and which of the patricians he is inviting, and when **[V2,22]** the nuptial crowning has been completed, the said patricians go out and stand in their places along with the rest of the patricians.

It should be recognized that on the third day, that of the bath, when the ritual should take place, the faction of the Blues stands in the right-hand colonnade of the Magnaura, where the door of the Augoustaion is,[2] the likes of a block of masonry.[3]

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1 Reading ἅρμα, arms, as in Bonn's translation, rather than the ἅρμα (chariot) as in the text.

2 Emending ὡς of the ms. to οὗ (where) and reading Augoustaion for Augousteus: Bury, "The Great Palace," *BZ* 21 (1912), 214-15.

3 The meaning of τὰ ἴσα τοῦ κίνσου remains obscure; perhaps a great marble door.

τρικλίνῳ, οἱ σπαθάριοι μετὰ διστρίλια ὀψικεύουσιν, τὸ δὲ ἅρμα οὐκ ἀκολουθεῖ· εἰ δὲ ἐπὶ τῶν ιθʹ ἀκουβίτων, οὐκ ὀψικεύουσιν οἱ σπαθάριοι τὸ σύνολον. αἱ δὲ συγκλητικαί, ἀφ' οὗ εἰσέλθῃ ἡ αὐγούστα ἀπὸ τοῦ τριβουναλίου εἰς τὸν αὐγουστέα, εἰσέρχονται καὶ αἱ γυναῖκες διὰ τοῦ τρικλίνου τῶν ιθʹ Ed. L. p. ἀκκουβίτων διὰ τῆς εἰσόδου τοῦ βασιλικοῦ ἀκουβίτου, καὶ ἀπέρχονται εἰς τὸν πόρτηκα τοῦ αὐγουστέως, ἔνθα κρέμαται ἡ κορτίνα. καὶ ὅτε διέλθῃ τὸ στεφάνωμα εἰς τὴν χρυσῆν χεῖρα, εἰσέρχονται αἱ πατρίκιαι καὶ αἱ λοιπαὶ ὄπισθεν τῆς αὐγούστης μέχρι τῆς γεφύρας, καὶ αἱ κλητωρευθεῖσαι ἀπέρχονται ἐπὶ τὸν κοχλιὰν τῆς ἁγίας Χριστίνης, καὶ αἱ λοιπαὶ ἀναχωροῦσιν. χρὴ δὲ εἰδέναι, ὅτι οὐ φοροῦσιν αἱ πατρίκιαι εἰς τὸ στεφάνωμα τῆς αὐγούστης προπόλωμα. χρὴ δὲ γινώσκειν, ὅτι ὁρίζει ὁ βασιλεὺς ἐκ τὰς πατρικίας, οἵας θέλει, ἵνα εἰσέλθωσιν εἰς τὸν αὐγουστέα διὰ τοῦ ὀκταγώνου, καὶ ἴδωσι τὸ στέψιμον τῆς αὐγούστης. ὁμοίως καὶ εἰς τὸ στεφάνωμα B ὁρίζει ὁ βασιλεύς, ἵνα εἰσέλθῃ ὁ παράνυμφος, καὶ πατρικίους, οὓς κελεύει, καὶ ὅτε πληρωθῇ τὸ στεφάνωμα, ἐξέρχονται οἱ αὐτοὶ πατρίκιοι καὶ ἵστανται εἰς τοὺς τόπους αὐτῶν μετὰ καὶ τοὺς λοιποὺς πατρικίους. (Ζ.) Χρὴ δὲ γινώσκειν, ὅτι τῇ τρίτῃ τοῦ λουτροῦ, ὅπως ὀφείλει γενέσθαι ἡ ἀκολουθία, Ms. 97. a ἵσταται τὸ μέρος τῶν Βενέτων εἰς τὸν δεξιὸν ἔμβολον τῆς μαναύρας, ὅς ἐστιν ἡ πύλη τοῦ αὐγουστέως, τὰ ἴσα τοῦ κίνσου,

[R215] Likewise the Greens stand on the opposite side near the stable. One organ is at the pergola, and the second a short distance away at the entrance to the stable, and another organ is on the far side of the landing on the way down to the bath. When the linen towels, perfume container, little boxes and jug and basin[1] go out, the consuls escort them as far as the way down to the bath, <and>[2] they escort all the musical instruments as custom requires. When the linen towels have been brought, the consuls go and stand assembled at the foot of the bridge, while the patricians stand on the platform of the bridge. When the *augousta* has gone out from the bridal chamber,[3] the patricians move away escorting her to the way down to the bridge, [at] the side of the Oval Hall, and the consuls move away escorting her as far as the way down to the Church of St Christina. When the *augousta* appears, the faction of the Blues receives her first and they recite acclamations as custom requires. The organs also sound, and when the *augousta* is in a central position in the pergola the Greens likewise begin to recite acclamations. The *augousta* goes in to the bath, and when she has come out, the ritual for the escorting by the senate takes place likewise, and they go in escorting her as far as the bridal chamber and stand assembled until the *augousta* goes in to the right-hand side of the conch. The factions, too, go along **[V2,23]** behind, reciting acclamations as far as the bridal chamber, and the women who have been invited go away behind

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1 *LBG*. The word σικλότρουλλα is otherwise unknown but is probably related to the Latin *situla*, bucket, and *trullus*, dome.

2 The conjunction has been supplied since the reference to the musical instruments appears to have been added as an afterthought. Cf. Vogt who changes the subject: All the musical instruments escort them.

3 i.e. in the Magnaura; see note 1 at R213.20.

ὁμοίως καὶ οἱ Πράσινοι εἰς τὸ ἀντικρὺ μέρος πλησίον τοῦ
στάβλου, τὸ δὲ ὄργανον εἰς τὸ ἀναδενδράδιον, καὶ τὸ ἕτερον
εἰς τὴν εἴσοδον τοῦ στάβλου, ὀλίγον ἀπὸ διαστήματος, καὶ
ἄλλο ὄργανον ἐκεῖθεν τοῦ πουλαίου τοῦ καταβασίου τοῦ λου-
τροῦ. καὶ ὅτε ἐξέλθωσιν τὰ σάβανα, ἡ ῥοδοθήκη, τὰ σκρι- C
νία καὶ τὰ σικλότρουλλα, ὀψικεύουσιν αὐτὰ ὕπατοι μέχρι τοῦ
καταβασίου τοῦ λουτροῦ, τὰ θυμελικὰ πάντα ὀψικεύουσιν,
ὡς ἔχει ἡ συνήθεια, καὶ ἀποσωθέντων τῶν σαβάνων, ἔρχονται
οἱ ὕπατοι, καὶ ἵστανται εἰς τὴν πόδωσιν τῆς γεφύρας κονσι-
στώριον· οἱ δὲ πατρίκιοι ἵστανται εἰς τὴν τράπεζαν τῆς γε-
φύρας. καὶ ὅτε ἐξέλθη ἡ αὐγοῦστα ἀπὸ τοῦ παστοῦ, ἀποκι-
νοῦσιν οἱ πατρίκιοι ὀψικεύοντες ἐπὶ τὸ καταβάσιον τῆς γεφύ-
ρας τὸ μέρος τοῦ ᾠάτου, καὶ ἀποκινοῦσιν οἱ ὕπατοι ὀψικεύ-
οντες μέχρι τοῦ καταβασίου τῆς ἁγίας Χριστίνης. καὶ δέ-
χεται πρῶτον τὸ μέρος τῶν Βενέτων, ὅτε ἀναφανῇ ἡ αὐ- D
γοῦστα, καὶ ἀκτολογοῦσιν, ὡς ἔχει ἡ συνήθεια. αὐλοῦσιν καὶ
τὰ ὄργανα, καὶ ὅτε μεσάσει ἡ αὐγοῦστα εἰς τὸ ἀναδενδρά-
διον, ἄρχονται ἀκτολογεῖν καὶ οἱ Πράσινοι ὁμοίως. καὶ εἰσέρ-
χεται ἡ αὐγοῦστα εἰς τὸ λουτρὸν, καὶ ὅτε ἐξέλθῃ, ὁμοίως γί-
νεται ἡ ἀκολουθία τοῦ ὀψικίου τῆς συγκλήτου, καὶ εἰσέρχον-
ται ὀψικεύοντες μέχρι τοῦ παστοῦ, καὶ ἵστανται κονσιστώριον,
ἕως οὗ εἰσέλθῃ ἡ αὐγοῦστα εἰς τὸ δεξιὸν μέρος τῆς κόγχης.
τὰ δὲ μέρη ἔρχονται καὶ αὐτὰ ὄπισθεν ἀκτολογοῦντα ἕως
τοῦ παστοῦ, αἱ δὲ κληθεῖσαι γυναῖκες ἀπέρχονται ὄπισθεν

[R216] the Oval Hall.

It should be recognized that three porphyry pomegranates set with precious stones accompany her. The maid of honour carries one behind the *augousta* and the other two are to either side.

Book I, Chapter 42 [R216-17; V2,24-25; cod. & V: Chapter 51]

Acclamation by the demes whenever a *porphyrogennetos* child is born[1]

When the two factions go up to the fountain-court of the Sigma, the cheerleaders recite, "For the rulers." The people: "A good day for victories!" The cheerleaders: "What for them?" The people: "Give strength to them; yes, Lord, may you save them; yes Lord, a good day for victories!" The cheerleaders: "For the *augoustai*." The people: "A good day for victories!" The cheerleaders: "What for them?" The people: "Give strength to them also; yes Lord, may you save them; yes Lord, a good day for victories!" The cheerleaders: "For the senate." The people: "A good day for victories!" The cheerleaders: "What for it?" The people: "Give strength to it; yes Lord, may you save it; yes Lord, a good day for victories!" The cheerleaders: "For the army." The people: "A good day for victories!" The cheerleaders: "What for them?" The people: "Give strength to them; yes Lord, may you save them; yes Lord, a good day for victories!"

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[1] For the ceremonies at the birth of male child to the emperor and for the baptism, see Book II, Chapter 21 (R615-R619) and Chapter 22 (R619-R620).

Ed. L. 125 τοῦ ὠάτου. χρὴ δὲ γινώσκειν, ὅτι περιπατοῦσι τρεῖς ῥοδιῶνες διάλιθοι πορφυροῖ, τὸ μὲν ἓν βαστάζει ἡ παρακαθίστρια ὄπισθεν τῆς αὐγούστης, καὶ ἄλλοι δύο ἔνθεν κἀκεῖθεν.

ΚΕΦ. μϛ.

Ἀκτολογία τῶν δήμων, ὅταν τεχθῇ παιδίον πορφυρογέννητον.

Ἀνιόντων τῶν δύο μερῶν ἐν τῇ φιάλῃ τοῦ σίγματος, λέγουσιν οἱ κράκται „τοῖς δεσπόταις·" ὁ λαὸς „νίκαις καλὴ ἡμέρα." οἱ κράκται· „καὶ τί πρὸς αὐτούς;" ὁ λαός· „καὶ B ἐνίσχυσον αὐτοὺς, ναὶ Κύριε, σὺ αὐτοὺς σῶσον, ναὶ Κύριε, νίκαις καλὴ ἡμέρα." οἱ κράκται „ταῖς αὐγούσταις" ὁ λαὸς „νίκαις καλὴ ἡμέρα." οἱ κράκται· „καὶ τί πρὸς αὐτάς;" ὁ Ms. 97. b λαός· „καὶ ἐνίσχυσον αὐτὰς, ναὶ Κύριε, σὺ αὐτὰς σῶσον, ναὶ Κύριε, νίκαις καλὴ ἡμέρα." οἱ κράκται „τῇ συγκλήτῳ·" ὁ λαὸς „νίκαις καλὴ ἡμέρα." οἱ κράκται· „καὶ τί πρὸς αὐτήν;" ὁ λαός· καὶ ἐνίσχυσον αὐτὴν, ναὶ Κύριε, σὺ αὐτὴν σῶσον, ναὶ Κύριε, νίκαις καλὴ ἡμέρα." οἱ κράκται „τῷ στρατοπέδῳ·" ὁ λαὸς „νίκαις καλὴ ἡμέρα." οἱ κράκται· „καὶ τί πρὸς αὐτούς;" ὁ λαός· „καὶ ἐνίσχυσον αὐτοὺς, ναὶ C Κύριε, σὺ αὐτοὺς σῶσον, ναὶ Κύριε, νίκαις καλὴ ἡμέρα."

(B.) Οἱ κράκται δὲ λέγουσιν ἀπὸ τούτων ἕτερα ἄκτα· „κα-

[R217] The cheerleaders recite other acclamations after these: "May God grant to the orthodox rulers fine and good days!" The people likewise, three times. The cheerleaders: "May God provide the imperial power with abundant good days!" The people **[V2,25]** likewise three times. The cheerleaders: "May God send down good days for the rulers!" The people likewise three times. The cheerleaders: "May God send down good days for the *augoustai*, with those born in the purple!" The people likewise, three times. The cheerleaders: "May God bestow perfect victories on so-and-so and so-and-so!" The people likewise three times. The cheerleaders: "May God grant good days and happy birthday celebrations for so-and-so, the *porphyrogennetos* born to you!" The people likewise three times. The cheerleaders: "All-holy Spirit, protect the *augoustai*!" The people likewise, three times. The cheerleaders: "Mother of our God, guard those born in the purple!" The people likewise, three times. The cheerleaders: "For ever,[1] holy God, guard the rulers!" The people likewise, three times. The cheerleaders: "Lord, [we guard] their life with our life." The people likewise, three times. Then they all recite, "May God make [your holy reign] long-lasting!"

Book I, Chapter 43 [R217-25; V2,26-32; cod. & V: Chapter 52][2]

What it is necessary to observe at the investiture of a caesar[3]

There is a request from the senate and all the troops, and when the rulers give the command, once it is agreed,

[1] For the enigmatic word ἐς and its inclusion in the acclamation see note 1 at R199.4.

[2] Vogt, *Comm.*, vol. 2, 45-48, suggests dating the first part of this protocol to 769 with the appointment of two sons of Constantine V as caesars and the second part, from the heading "Acclamations of the demes" (R222.4), to a different date but still in the 8th century.

[3] For the creation of David, the son of Herakleios I, as a caesar in 638 see Book II, Chapter 27 (R627-R628).

λὰς ἡμέρας καὶ ἀγαθὰς ὁ Θεὸς παράσχῃ τοῖς ὀρθοδόξοις δεσπόταις·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „ὁ Θεὸς καλαῖς ἡμέραις πλεονάσει τὴν βασιλείαν·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „ὁ Θεὸς καλὰς ἡμέρας καταπέμψει τοῖς δεσπόταις·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „ὁ Θεὸς καλὰς ἡμέρας καταπέμψει ταῖς αὐγούσταις σὺν τοῖς πορφυρογεννήτοις·" ὁ D *λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „τελείας νίκας ὁ Θεὸς χορηγήσει ὁ δεῖνα καὶ ὁ δεῖνα·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „ὁ Θεὸς καλὰς ἡμέρας καὶ καλὰ γενέθλια παράσχῃ τῷ τεχθέντι ὑμῖν ὁ δεῖνα τῷ πορφυρογεννήτῳ·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „πνεῦμα τὸ πανάγιον, τὰς αὐγούστας σκέπασον·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „μήτηρ τοῦ Θεοῦ ἡμῶν, φύλαττε τὰ πορφυρογέννητα·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται ἐσ· „ὁ Θεὸς ὁ ἅγιος, τοὺς δεσπότας φύλαττε·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „Κύριε, ζωὴν αὐτῶν διὰ ζωὴν ἡμῶν·" ὁ λαὸς ὁμοίως ἐκ γ'. καὶ λέγουσι* Ed. L. 128 *πάντες· „πολυχρόνιον ποιήσει ὁ Θεός."*

ΚΕΦ. μγ'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ χειροτονίᾳ καίσαρος.

Αἴτησις γίνεται τῆς συγκλήτου καὶ πάντων τῶν στρατευμάτων, καὶ ὅτε κελεύουσιν οἱ δεσπόται, τῆς ὑποσχέσεως γενο-

[R218] the appointment takes place on the holy Sunday of the holy Resurrection as follows. On the said day all the archons and troops go along rather early to the Tribunal of the Araia,[1] outside the Hall of the Nineteen Couches, and they cheer the emperors in the usual way. They ask for the caesar and they receive a response in a few words, with the emperor either going out himelf or informing them, and they are silent.

The rulers sit in the great Hall of the Nineteen Couches and the patriarch goes in earlier and waits in the Church of St Stephen. When the rulers are seated they receive the court: group 1, the *magistroi*, and the rest of the groups according to order as custom requires. When the groups have gone in and they are complete, the rulers command that they discuss with them the question of the caesar. The rulers wear their *divetesia* and chlamyses and imperial crowns. When they all agree on the investiture of the caesar, the rulers signal to the *praipositos* and he says, "If you please," and they pray. The court goes out and the patricians stand assembled in the portico of the Hall of the Nineteen Couches while the rest of the senators go out and stand at the stairs of the **[V2,27]** Araia, to either side of the terrace. The sceptres and the labara and all the insignia and the cross and all the people stand in the Tribunal. They place a portable altar in the Tribunal on which the chlamyses with the fibulae lie

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1 Araia or, at R628.14, Area (Latin: *area*): the open area in the Palace of Daphne in front of the Hall of the Nineteen Couches and the Consistory, also called the Tribunal, and sometimes the Delphax. It was used for large gatherings before which the emperor appeared on the raised platform of the Tribunal.

μένης τῇ ἁγίᾳ κυριακῇ τῆς ἁγίας ἀναστάσεως, γίνεται οὕτως. τῇ αὐτῇ ἡμέρᾳ προέρχονται τάχιον πάντες οἱ ἄρχοντες καὶ στρατεύματα εἰς τὸ τριβουνάλιον τῆς ἀραίας ἔξωθεν τῶν ιθʹ ἀκουβίτων, καὶ εὐφημοῦσι τοὺς βασιλεῖς κατὰ τὸν ὅμοιον B *τρόπον. καὶ αἰτοῦνται διὰ τὸν καίσαρα, καὶ συντόμως λαμβάνουσιν ἀπόκρισιν, εἴτε αὐτοῦ τοῦ βασιλέως ἐξερχομένου, εἴτε δηλοποιοῦντος αὐτοῖς, καὶ σιωπῶσιν. καθέζονται δὲ οἱ δεσπόται ἐν τῷ μεγάλῳ τρικλίνῳ τῶν ιθʹ ἀκουβίτων, καὶ εἰσ-* Ms. 98 a *έρχεται ὁ πατριάρχης τάχιον, καὶ ἐκδέχεται εἰς τὸν ἅγιον Στέφανον, καὶ καθεσθέντων τῶν δεσποτῶν, δέχονται τὸ σέκρετον, βῆλον αʹ, τοὺς μαγίστρους, καὶ τὰ λοιπὰ βῆλα κατὰ τάξιν, ὡς ἔχει συνήθεια, καὶ ὅτε εἰσέλθωσι τὰ βῆλα καὶ πληρωθῶσι, κελεύουσιν οἱ δεσπόται λαλῆσαι αὐτοῖς τὰ περὶ τοῦ καίσαρος, φοροῦντες καὶ τὰ διβητήσια καὶ τὰς χλαμύδας καὶ* C *τὰ στέμματα αὐτῶν, καὶ πάντων συναινούντων ἐπὶ τῇ χειροτονίᾳ τοῦ καίσαρος, νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ καὶ λέγει „κελεύσατε," καὶ ἐπεύχονται. καὶ ἐξέρχεται τὸ σέκρετον, καὶ ἵστανται οἱ πατρίκιοι κονσιστώριον εἰς τὸν πόρτηκα τῶν ιθʹ ἀκουβίτων, οἱ δὲ λοιποὶ συγκλητικοὶ ἐξέρχονται καὶ ἵστανται εἰς τὰ γραδήλια τῆς ἀραίας ἔνθεν κἀκεῖθεν τοῦ ἡλιακοῦ, τὰ δὲ σκῆπτρα καὶ τὰ λάβουρα καὶ πάντα τὰ σκεύη καὶ ὁ σταυρὸς ἵστανται ἐν τῷ τριβουναλίῳ καὶ πᾶς ὁ λαός, καὶ τιθέασιν ἀντιμίσιον ἐν τῷ τριβουναλίῳ, ἐν ᾧ κεῖνται αἱ χλαμύδες μετὰ τῶν φιβλῶν καὶ τῶν περικεφαλαί-*

[R219] and the headbands or what are called the caesars' crowns.

The rulers go out together with the patriarch, and the patricians receive them in the portico and, escorting the rulers, they go out to the Tribunal and the patricians stand on the stairs to either side. The rulers go up to the terrace with the patriarch, and the emperor immediately addresses the people if he wishes to speak, and if the people have some response to make, they respond. The emperor instructs the *praipositos* and the *magistros*, and they go away and bring those who are to be invested wearing *divetesia* and parade leggings. The chlamyses lie on the portable altar and the fibulae on top of the chlamyses, and the caesars' crowns to the sides of the chlamyses. The patriarch stands in front of the portable altar and the rulers to either side of him, and the deacon is behind the patriarch, and those who are to be invested as caesars stand behind the deacon. The rulers and the caesars take candles and light them, and the deacon says, "In the peace of the Lord, let us make supplication." So the emperor turns towards the east and makes the response, "Lord, have mercy!" After the deacon has completed the litany and the people have responded, "You, Lord," the patriarch begins the prayer, the "Ruler, Lord." When he has completed the prayer as far as the "Now and always and for ever and ever," and after the response of the people, "Amen," the patriarch

ων, ἤτοι τὰ λεγόμενα καισαρίκια. (B.) Καὶ ἐξέρχονται οἱ D *δεσπόται ἅμα τοῦ πατριάρχου, καὶ δέχονται οἱ πατρίκιοι ἐν τῷ πόρτηκι, καὶ ὀψικεύοντες τοὺς δεσπότας ἐξέρχονται ἐν τῷ τριβουναλίῳ, καὶ ἵστανται οἱ πατρίκιοι εἰς τὰ γραδήλια ἔνθεν κἀκεῖθεν, οἱ δὲ δεσπόται ἀνέρχονται ἐν τῷ ἡλιακῷ μετὰ τοῦ πατριάρχου, καὶ εὐθέως ὁ βασιλεὺς προσομιλεῖ τῷ λαῷ, εἴ τι βούλεται, καὶ εἴ τι ἔχουσιν ἀποκριθῆναι ὁ λαὸς, ἀποκρίνονται. καὶ ἐπιτρέπει ὁ βασιλεὺς τῷ πραιποσίτῳ καὶ τῷ μαγίστρῳ, καὶ ἀπέρχονται καὶ φέρουσι τοὺς ὀφείλοντας χειροτονηθῆναι ἀπὸ διβητησίων καὶ καμποτούβων. τὰ γὰρ* Ed. L. 129 *χλανίδια καὶ τὰ φιβλία ἐπάνω τῶν χλανιδίων καὶ τὰ καισαρίκια εἰς πλάγια τῶν χλανιδίων, καὶ ἐπίκεινται εἰς τὸ ἀντιμίνσιον, καὶ ὁ μὲν πατριάρχης ἵσταται ἔμπροσθεν τοῦ ἀντιμισίου, οἱ δὲ δεσπόται ἔνθε. κἀκεῖθεν αὐτοῦ, καὶ ὄπισθεν τοῦ πατριάρχου ὁ διάκονος, καὶ οἱ ὀφείλοντες χειροτονηθῆναι καίσαρες ἵστανται ὄπισθεν τοῦ διάκονος. καὶ λαμβάνουσιν οἱ δεσπόται καὶ οἱ καίσαρες κηροὺς καὶ ἅπτουσι, καὶ λέγει ὁ διάκονος· „ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν·" στρέφεται οὖν ὁ βασιλεὺς κατὰ ἀνατολὰς καὶ ἀποκρίνεται· „Κύριε ἐλέησον." καὶ μετὰ τὸ πληρῶσαι τὸν διάκονον τὴν λιτανείαν* Ms. 98. b *καὶ ἀποκριθῆναι τὸν λαὸν „σὺ Κύριε," ἀπάρχεται ὁ πατρι-* B *άρχης τῆς εὐχῆς τὸ „δέσποτα Κύριε·" καὶ ὅτε πληρώσῃ τὴν εὐχὴν μέχρι τοῦ „νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων," καὶ ἀποκριθῆναι τὸν λαὸν „ἀμὴν," ἐπαίρει ὁ πα-*

[R220] takes up the chlamys <and>[1] the fibula lying on it and hands them **[V2,28]** to the *vestetores*, and the *vestetores* immediately spread it out, holding it before the rulers.

The *praipositos* and the *magistros* bring those to be appointed and stand them near the rulers, and the rulers hold out their hands and take the chlamyses and put them on the caesars and kiss them, and the people, or rather the cheerleaders, respond reciting, "Good fortune! Good fortune!" and the people recite the same three times. Immediately the patriarch makes the sign of the cross towards the people three times with the customary three crosses and says, "Peace to all," and the people respond, "And with your spirit." The deacon says, "Let us bow our heads to the Lord," and the people: "You, Lord." While the people bow a little way and the patriarch and the emperors and the caesars bow, the patriarch recites the second prayer. When he has completed the prayer and the people have responded with the "Amen," the patriarch takes up the caesars' crowns, kisses them, and hands them to the rulers. The rulers take them and kiss them and also have the caesars kiss them. Immediately the rulers make the sign of the cross with them above their heads and, calling on the name of the Holy Trinity, they put them on the heads of those being invested as a caesar, and immediately the factions and all

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1 Following Reiske (see Bonn's *apparatus criticus*) and Vogt in inserting "and".

τριάρχης τὸ χλανίδιον ἐπικείμενον εἰς αὐτὸ τὸ φιβλίον καὶ ἐπιδίδωσι τοὺς βεστήτορας, εὐθέως ἁπλοῦσιν αὐτὸ οἱ βεστήτορες, κρατοῦντες αὐτὸ ἔμπροσθεν τῶν δεσποτῶν. (Γ.) Καὶ φέρει ὁ πραιπόσιτος καὶ ὁ μάγιστρος τοὺς προβληθέντας, καὶ παριστῶσιν αὐτοὺς τοῖς δεσπόταις, καὶ ἐφαπλοῦσιν οἱ δεσπόται τὰς χεῖρας, καὶ κρατοῦσι τὴν χλαμύδα, καὶ περιβάλλουσι τοὺς καίσαρας καὶ φιλοῦσιν αὐτούς, καὶ ἀποκρίνεται C *ὁ λαός, ἤτοι οἱ κράκται, λέγοντες „εὐτυχῶς, εὐτυχῶς·" καὶ ὁ λαὸς ἐκ τρίτου τὸ αὐτό. καὶ εὐθέως ὁ πατριάρχης κατασφραγίζει πρὸς τὸν λαὸν τρίτον τὰ κατὰ συνήθειαν τρία σταυρία καὶ λέγει „εἰρήνη πᾶσιν·" καὶ ἀποκρίνεται ὁ λαὸς „καὶ τῷ πνεύματί σου." καὶ λέγει ὁ διάκονος· „τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν·" καὶ ὁ λαὸς „σὺ Κύριε." καὶ κύπτοντος τοῦ λαοῦ μικρὸν μέρος, καὶ ὁ πατριάρχης κύψας καὶ οἱ βασιλεῖς καὶ οἱ καίσαρες, λέγει ὁ πατριάρχης τὴν δευτέραν εὐχήν. καὶ ὅτε πληρώσῃ τὴν εὐχήν, καὶ ἀποκριθῇ ὁ λαὸς τὸ „ἀμήν," ἐπαίρει ὁ πατριάρχης τὰ καισαρίκια, φιλῶν αὐτά, καὶ ἐπιδίδωσι τοῖς δεσπόταις, καὶ λαμβάνοντες οἱ* D *δεσπόται, φιλοῦσιν αὐτὰ καὶ ποιοῦσι φιλῆσαι καὶ τοὺς καίσαρας. καὶ εὐθέως κατασφραγίζουσιν οἱ δεσπόται μετ' αὐτῶν ἐπάνω τῆς κεφαλῆς αὐτῶν, κατονομάζοντες τὸ ὄνομα τῆς ἁγίας τριάδος, βάλλουσιν αὐτὰ εἰς τὴν κεφαλὴν τοῦ χειροτονουμένου καίσαρος, καὶ εὐθέως ἀνακράζουσι τὰ μέρη καὶ πᾶς*

[R221] the people cry out. The cheerleaders: "Most fortunate, most fortunate, most fortunate!"[1] and the people three times: "Most fortunate!" The cheerleaders: "Many years for the emperors, so-and-so and so-and-so, many years for the great emperors, divinely appointed emperors!" and what follows.

When the cheering and proclaiming of the caesars has been completed, the rulers go in with the patriarch and the caesars into the Hall of the Nineteen Couches and they sit on the chairs with the caesars to either side. **[V2,29]** Immediately the insignia and the factions and all the people go away and stand in their places. When the rulers are seated, those giving the kiss go in from the side and make obeisance before both knees of the senior emperor and likewise of the junior emperor, and they make obeisance before one knee of the caesar who is on the right, and one knee of the caesar who is on the left, and making obeisance they also give the kiss. When they have completed this, from the side, the whole of the court goes in: group 1, the *magistroi*, and the rest of the groups in order as custom requires, and the senate, making obeisance, gives the kiss, and when it has finished, at a command, the *praipositos* says the "If you please." The rulers go out and change into their *loroi* and imperial crowns, and likewise the caesars into *loroi* and the caesars' crowns, and they go out and all the ritual for the feast is completed as was prescribed. For the kiss and for the communion,

[1] *Fillicissime* (φιλλικήσιμε), for the Latin *felicissime*.

ὁ λαός, οἱ κράκται· „φιλλικήσιμε, φιλλικήσιμε, φιλλικήσιμε·" καὶ ὁ λαὸς ἐκ τρίτου „φιλλικήσιμε." οἱ κράκται· „πολλὰ τὰ ἔτη τῶν βασιλέων, ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων βασιλέων πολλὰ τὰ ἔτη, θεοπροβλήτων βασιλέων" καὶ τὰ ἑξῆς. (Δ.)

Καὶ ὅτε πληρωθῇ ἡ εὐφημία καὶ ἀναγόρευσις τῶν καισάρων, Ed. I., 130 εἰσέρχονται οἱ δεσπόται μετὰ τοῦ πατριάρχου καὶ τῶν καισάρων εἰς τὸν τρίκλινον τῶν ιθ' ἀκουβίτων, καὶ καθέζονται Ms. 99. a ἐν σελλίοις, καὶ οἱ καίσαρες ἔνθεν κἀκεῖθεν. καὶ εὐθέως τὰ σκεύη καὶ τὰ μέρη καὶ πᾶς ὁ λαὸς ἀπέρχονται καὶ ἵστανται εἰς τοὺς τόπους αὐτῶν, καὶ καθεσθέντων τῶν δεσποτῶν, εἰσέρχονται οἱ διδόντες τὴν ἀγάπην ἀπὸ πλαγίου, καὶ προσκυνοῦσι τὰ δύο γόνατα τοῦ μεγάλου βασιλέως, ὁμοίως καὶ τοῦ μικροῦ, καὶ προσκυνοῦσιν ἓν γόνατον τοῦ καίσαρος τοῦ ἐκ δεξιῶν καὶ ἓν τοῦ ἐξ εὐωνύμων, καὶ προσκυνοῦντες δίδωσι καὶ τὴν ἀγάπην. καὶ ὅτε πληρώσουσι τὰ ἀπὸ πλαγίου, εἰσ- B έρχεται τὸ σέκρετον ὅλον, βῆλον α', οἱ μάγιστροι, καὶ τὰ λοιπὰ βῆλα κατὰ τάξιν, ὡς ἔχει ἡ συνήθεια, καὶ προσκυνοῦσα ἡ σύγκλητος δίδωσι τὴν ἀγάπην, καὶ πληρωσάσης, λέγει ὁ πραιπόσιτος ἀπὸ κελεύσεως τὸ „κελεύσατε." καὶ ἐξέρχονται καὶ ἀλλάσσουσιν οἱ δεσπόται τοὺς λώρους καὶ τὰ στέμματα, ὁμοίως καὶ οἱ καίσαρες τοὺς λώρους καὶ τὰ καισαρίκια, καὶ ἐξέρχονται, καὶ πληροῦται πᾶσα ἡ ἀκολουθία τῆς ἑορτῆς, ὡς ἦν τυπικόν. εἰς δὲ τὴν ἀγάπην καὶ τὴν κοινω-

[R222] the rulers first, and the caesars with them,[1] go together into the robing-room, and everything is completed according to the ceremonial for the feast as was prescribed.

Acclamation of the demes at the investiture of a caesar[2]

When the rulers, along with the patriarch, go through the great Hall of the Nineteen Couches, before they arrive at the terrace of the Tribunal where a portable altar is put out in advance, on which the chlamys and the crown lie, that is, the caesars' insignia, the cheerleaders recite, "Rise, the **[V2,30]** divinely-inspired imperial power!" The people three times: "Rise!" The cheerleaders: "Rise, so-and-so and so-and-so, sovereigns of the Romans!" The people three times: "Rise!" The cheerleaders: "Rise, servants of the Lord!" The people three times: "Rise!" The cheerleaders: "Rise, so-and-so and so-and-so, *augoustai* of the Romans!" The people three times: "Rise!" The cheerleaders: "Rise, rulers with the *augoustai*!" The people three times: "Rise!" When the rulers go out and stand on the terrace of the said Tribunal, and the patriarch stands at the portable altar and the deacon behind him, the rulers make the sign of the cross over the people three times and then

1 Cf. Vogt who translates μετά plus the genitive here and at R228.18 as "after", following Reiske, *Comm.*, p. 267, note to R228.18. Then the καί ("and") before the verb "go" is omitted; cf. Vogt who retains it, suggesting it precedes a lacuna.

2 SCHOLION: Note that for the investiture of the caesar the members of the senate and the archons and the two factions and all the people, and also the cross and the banners and all the people, stand in the same places as they stand for the coronation of the *augousta*.

νίαν πρῶτον οἱ δεσπόται, καὶ μετ' αὐτῶν οἱ καίσαρες, καὶ εἰσέρχονται ὁμοῦ ἐν τῷ μιτατωρίῳ, καὶ πληροῦνται πάντα C *κατὰ τάξιν τῆς ἑορτῆς, ὡς ἦν τυπικόν.*

Ἀκτολογία τῶν δήμων ἐπὶ χειροτονίᾳ καίσαρος.

Τῶν δεσποτῶν διερχομένων μετὰ καὶ τοῦ πατριάρχου διὰ τοῦ μεγάλου τρικλίνου τῶν ιθ' ἀκουβίτων, μήπω φθασάντων ἐν τῷ ἡλιακῷ τοῦ τριβουναλίου, ἐν ᾧ προαποτίθεται ἀντιμίσιον, εἰς ὃ πρόκειται ἥ τε χλαμὺς καὶ ὁ στέφανος, ἤγουν τὰ καισαρίκια, λέγουσιν οἱ κράκται· „ἀνάτειλον ἡ ἔνθεος βασιλεία·“ ὁ λαὸς ἐκ γ' „ἀνάτειλον.“ οἱ κράκται· „ἀ- D *νάτειλον ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτορες Ῥωμαίων·“ ὁ λαὸς ἐκ γ' „ἀνάτειλον.“ οἱ κράκται· „ἀνάτειλον οἱ θεράποντες τοῦ Κυρίου·“ ὁ λαὸς ἐκ γ' „ἀνάτειλον.“ οἱ κράκται· „ἀνάτειλον ὁ δεῖνα καὶ ὁ δεῖνα αὐγοῦσται τῶν Ῥωμαίων·“ ὁ λαὸς ἐκ τρίτου „ἀνάτειλον.“ οἱ κράκται· „ἀνάτειλον οἱ δεσπόται σὺν ταῖς αὐγούσταις·“ ὁ λαὸς ἐκ γ' „ἀνάτειλον.“ καὶ δὴ ἐξερχομένων τῶν δεσποτῶν καὶ ἱσταμένων ἐπὶ τοῦ ἡ-* Ed. L. 131 *λιακοῦ τοῦ αὐτοῦ τριβουναλίου, τοῦ πατριάρχου ἱσταμένου ἐν τῷ ἀντιμισίῳ καὶ τοῦ διακόνου ὄπισθεν αὐτοῦ, κατασφρα-* Ms. 99 b *γίζουσιν οἱ δεσπόται τὸν λαὸν ἐκ τρίτου, καὶ εἶθ' οὕτως λέ-*

[R223] the two factions recite, "Holy, holy, holy." They make a request in a loud voice, saying, "Rulers of the empire, receive your servants who entreat you; as servants we dare to entreat you; with fear we beseech the rulers; hear with forbearance, O benefactors, the petition of your people; rulers, give joy to your servants; rulers, we beseech you for the happiness of your City; let the caesar be revealed to your servants; we your servants entreat you, rulers, for the very great glory of the senate, for the very great good fortune of the armies, for the rejoicing of your <servants>,[1] benefactors."

When there is a sign from the *praipositos* for the factions to be silent for the emperor to speak to the people, and finally to grant the prayer, the cheerleaders cry out and recite, "The rulers who give the crown have heard our petition, making their people very glad, giving joy to the citizenry; for the expansion and increase of the Romans; with the goodwill of him who crowned you, benefactors; **[V2,31]** may the creator and ruler of all multiply your years with the *augoustai* and with the caesar, may he guard your power for a great number of years in the purple. May God listen to your people, so-and-so and so-and-so; lovers of Christ, conquer in the name of God!" While the one about to be made caesar stands behind the deacon,

1 Adopting Reiske's suggestion <δούλων> provided in Bonn's *apparatus criticus*.

γουσι τὰ δύο μέρη „ἅγιος, ἅγιος, ἅγιος," καὶ αἰτοῦνται ἀπὸ φθογγῆς, λέγοντες· „δεσπόται τῆς οἰκουμένης, δέξασθε τοὺς δούλους ὑμῶν παρακαλοῦντας, ὡς δοῦλοι τολμῶμεν παρακαλέσαι, μετὰ φόβου δυσωποῦμεν τοὺς δεσπότας, καὶ ἀνεξικάκως παρακλήθητε, ὦ εὐεργέται, εἰς τὴν δέησιν τοῦ λαοῦ ὑμῶν, δεσπόται, χαροποιήσατε τοὺς δούλους ὑμῶν, δεσπόται, ὑπὲρ εὐφροσύνης τῆς πόλεως ὑμῶν δυσωποῦμεν· ἐπιφανείσθω τοῖς δούλοις ὑμῶν ὁ καῖσαρ, παρακαλοῦμεν οἱ δοῦλοι ὑμῶν, δεσπόται, εἰς δόξαν μεγίστην τῆς συγκλήτου, εἰς εὐτυχίαν μεγίστην τῶν στρατοπέδων, εἰς χαρμοσύνην B *τῶν ὑμῶν, εὐεργέται." (B.) Καὶ ὅτε γένηται τὸ νεῦμα παρὰ τοῦ πραιποσίτου τοῦ σιγῆσαι τὰ μέρη εἰς τὸ λαλῆσαι τὸν βασιλέα πρὸς τὸν λαὸν καὶ εἰς τὸ τέλος δῶσαι εὐχήν, ἀνακράζουσιν οἱ κράκται καὶ λέγουσι· „τῆς δεήσεως ἡμῶν εἰσήκουσαν οἱ στεφοδόται, εὐφράναντες τὸν λαὸν αὐτῶν μεγάλως, χαροποιήσαντες τὴν πολιτείαν οἱ δεσπόται, εἰς πλάτος καὶ αὔξησιν τῶν Ῥωμαίων, εὐδοκίᾳ τοῦ στέψαντος ὑμᾶς, εὐεργέται. ἀλλ' ὁ πάντων ποιητὴς καὶ δεσπότης τοὺς χρόνους ὑμῶν πληθύνει σὺν ταῖς αὐγούσταις καὶ σὺν τῷ καίσαρι,* C *τὸ κράτος ὑμῶν φυλάξει εἰς πλήθη χρόνων ἐν τῇ πορφύρᾳ, εἰσακούσει ὁ Θεὸς τοῦ λαοῦ ὑμῶν, ὁ δεῖνα καὶ ὁ δεῖνα φιλόχριστοι ἐν Θεῷ, νικᾶτε." καὶ δὴ τοῦ μέλλοντος γενέσθαι καίσαρος ἱσταμένου ὄπισθεν τοῦ διακόνου, λαμβά-*

[R224] both the rulers and the one who is about to be made caesar take the candles from the *praipositos* and with triple obeisance give thanks to God. All the people turn towards the east as the one about to be made caesar is led in by both the *praipositos* and the chief *magistros*, and the deacon says, "In the peace of the Lord, let us make supplication." The people: "Lord have mercy!" Then after the deacon has finished, the patriarch begins the prayer, and when the patriarch completes the usual prayer and the people respond with the "Amen", the patriarch lifts up the chlamys and hands it to the *vestetores*, and the *vestetores* spread it out in front of the rulers. The *praipositos* and the chief *magistros* bring the one being invested as caesar, and immediately the rulers hold out their hands and take the chlamys and place it around the caesar, and they kiss him and the cheerleaders recite, "Good fortune! Good fortune! Good fortune!" and the people the same three times.

Immediately the patriarch makes the sign of the cross towards the people three times and says, "Peace to all." The people: "And with your spirit." Then the deacon says, "Let us bow our heads to the Lord." When the customary ceremonial of bowing of heads has been performed, that is to say, with both the emperors and the caesar bowing their heads, and after the completion of the prayer, the patriarch lifts up the crown, that is, the caesar's crown, kisses it and hands it to the emperor. The **[V2,32]** emperor kisses it and has

νουσι τοὺς κηροὺς παρὰ τοῦ πραιποσίτου οἵ τε δεσπόται καὶ αὐτὸς ὁ μέλλων γενέσθαι καῖσαρ, καὶ διὰ τῆς τρισσῆς προσκυνήσεως ἀπευχαριστοῦσι τῷ Θεῷ, καὶ στρέφεται ἅπας ὁ λαὸς κατὰ ἀνατολάς, εἰσαγομένου τοῦ μέλλοντος γίνεσθαι καίσαρος παρά τε τοῦ πραιποσίτου καὶ τοῦ πρώτου μαγίστρου, καὶ λέγει ὁ διάκονος· „ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν·“
D *καὶ ὁ λαὸς „Κύριε ἐλέησον·“ καὶ μετὰ τὸ πληρῶσαι τὸν διάκονον ἀπάρχεται ὁ πατριάρχης τὴν εὐχήν, καὶ δὴ τοῦ πατριάρχου τὴν εἰωθυῖαν πληροῦντος εὐχήν, καὶ τοῦ λαοῦ ἀποκρινομένου τὸ „ἀμήν,“ αἴρει ὁ πατριάρχης τὴν χλαμύδα*
Ms. 100.a *καὶ ἐπιδίδωσι τοῖς βεστήτορσι, οἱ δὲ βεστήτορες ἁπλοῦσιν αὐτὴν ἔμπροσθεν τῶν δεσποτῶν, καὶ φέρει ὁ πραιπόσιτος καὶ ὁ πρῶτος μάγιστρος τὸν χειροτονούμενον καίσαρα, καὶ εὐθέως ἁπλοῦσιν οἱ δεσπόται τὰς χεῖρας καὶ κρατοῦσι τὴν χλαμύδα, καὶ περιτιθέασι τῷ καίσαρι, καὶ φιλοῦσιν αὐτόν,*
Ed. L. 134 *καὶ λέγουσιν οἱ κράκται „εὐτυχῶς, εὐτυχῶς, εὐτυχῶς·“ καὶ ὁ λαὸς ἐκ γʹ τὸ αὐτό. (Γ.) Καὶ εὐθέως ὁ πατριάρχης κατασφραγίζει πρὸς τὸν λαὸν τρίτον, καὶ λέγει „εἰρήνη πᾶσιν·“ ὁ λαὸς „καὶ τῷ πνεύματί σου.“, εἶτα λέγει ὁ διάκονος· „τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.“ καὶ τῆς συνήθους τάξεως τῆς κεφαλοκλισίας τελουμένης, δηλονότι κεφαλοκλινούντων καὶ τῶν βασιλέων καὶ τοῦ καίσαρος, καὶ μετὰ τὴν τελείωσιν τῆς εὐχῆς αἴρει ὁ πατριάρχης τὸν στέφανον, ἤτοι τὸ καισαρίκιον, φιλῶν αὐτό, καὶ ἐπιδίδωσιν αὐτὸ τῷ βασιλεῖ. ὁ δὲ βασιλεὺς ἀσπάζεται αὐτό, καὶ ποιεῖ φιλή-*

[R225] the caesar kiss it, too, and immediately he makes the sign of the cross above his head, saying, "In the name of the Father, and of the Son, and of the Holy Spirit." Then he places the crown on the head of the one being invested as caesar, and the cheerleaders recite, "Most fortunate, most fortunate, most fortunate!" The people three times: "Most fortunate!" and then the cheering takes place: "Many years," and what follows, and at the end: "Many years to the most fortunate caesar!" Then: "We are servants of the emperors, we are servants of the caesar. Son of God, long life to them; Son of God, victory to them!" When the cheering has been completed, the rulers, with the patriarch and the caesar, go into the Hall of the Nineteen Couches and are seated, and the obeisance is performed.

Book I, Chapter 44 [R225-29; V2,33-36; cod. & V: Chapter 53][1]

What it is necessary to observe at the investiture of a *nobelesimos*[2]

One day before, the directive for the feast is given to the demarchs and the referendary, and all the senate is advised to go early in ceremonial dress. In the morning all the senate and the titled ranks of the *scholai* and of the rest of the regiments change into ceremonial dress and receive the insignia for escorting the rulers. When everything has been prepared, the patriarch arrives and goes through the Palace of Daphne into the Church of St Stephen

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1 This protocol is of uncertain date but must be later than Chapters 42 & 43 because of the presence of a master of ceremonies; Vogt, *Comm.*, vol. 2, 51-52; Oikonomidès, *Listes*, 97, notes 51 & 52.

2 Latin: *nobilissimus* (most noble): the title next to that of caesar, reserved for the imperial family at least until the end of the 10[th] century.

σαι αὐτὸ καὶ τὸν καίσαρα, καὶ εὐθέως κατασφραγίζει ἐπάνω B της κεφαλῆς αὐτοῦ λέγων· „εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ πνεύματος ἁγίου." καὶ εἶθ' οὕτως περιτίθησι τὸν στέφανον εἰς τὴν κορυφὴν τοῦ χειροτονουμένου καίσαρος, καὶ λέγουσιν οἱ κράκται· „φιλλικήσιμε, φιλλικήσιμε, φιλλικήσιμε," καὶ ὁ λαὸς ἐκ τρίτου „φιλλικήσιμε," καὶ εἶθ' οὕτως γίνεται ἡ εὐφημία „πολλὰ τὰ ἔτη" καὶ τὰ ἑξῆς, ἐν δὲ τῷ τελευταίῳ· „πολλὰ τὰ ἔτη τοῦ εὐτυχεστάτου καίσαρος." εἶτα· „ἡμεῖς δοῦλοι τῶν βασιλέων, ἡμεῖς δοῦλοι τοῦ καίσαρος, υἱὲ Θεοῦ, ζωὴν αὐτοῖς, υἱὲ Θεοῦ, νίκην αὐτοῖς." καὶ ὅτε πληρωθῇ ἡ εὐφημία, εἰσέρχονται οἱ δεσπόται μετὰ τοῦ πατριάρχου καὶ τοῦ καίσαρος εἰς τὸν τρικλίνιον τῶν ιθ' ἀκουβίτων, καὶ καθέζονται, καὶ ἐπιτελεῖται ἡ προσκύνησις.

ΚΕΦ. μδ'. C

Ὅσα δεῖ παραφυλάττειν ἐπὶ χειροτονίᾳ νωβελησίμου.

Πρὸ μιᾶς δίδοται ἀπόκρισις εἰς ἑορτὴν τοῖς δημάρχοις καὶ τῷ ῥεφερενδαρίῳ, καὶ μηνύεται πᾶσα ἡ σύγκλητος, ἵνα πρωῒ ἔλθωσι μετὰ ἀλλαξίμων, καὶ τὸ πρωῒ ἀλλάσσει πᾶσα ἡ σύγκλητος καὶ τὰ ἀξιώματα τῶν σχολῶν καὶ τῶν λοιπῶν ταγμάτων, καὶ παραλαμβάνουσι τὰ σκεύη πρὸς τὸ ὀψικεῦσαι τοὺς Mi. 100. D δεσπότας. καὶ πάντων εὐτρεπισθέντων, ἔρχεται ὁ πατριάρχης καὶ εἰσέρχεται διὰ τῆς δάφνης εἰς τὸν ἅγιον Στέφανον,

[R226] and waits for the rulers. All the insignia and the cross go out to the Tribunal of the Hall of the Nineteen Couches, and likewise the factions and the City people and the troops. The master of ceremonies prepares the groups at the portico of the Hall of the Nineteen Couches as custom requires. The rulers sit on chairs in the said hall, wearing their *divetesia* and chlamyses and imperial crowns, and one caesar sits on the right-hand side and one on the left. The rulers signal to the *praipositos* and he goes out with the *ostiarioi* and summons group 1, the *kouropalates*; second group, the *magistroi*; group 3, the patricians; and the rest of the groups in order, as custom requires. When all the groups are complete and all the court has been positioned, the rulers command that they discuss **[V2,34]** the question of the *nobelesimos*, and they in turn give whatever response they wish.

The rulers signal to the *praipositos* and he says, "If you please," and the groups pray and go out. The senate goes out and stands at the stairs of the Tribunal to either side of the terrace, while the patricians stand assembled at the portico of the Hall of the Nineteen Couches. Immediately the rulers go out, together with the caesars and the patriarch, and the patricians receive them in the portico and immediately fall down in obeisance, and the master of ceremonies says, "If you please," and they go out and stand at the stairs of the Tribunal, to either side. The rulers go out through the middle

D *καὶ ἐκδέχεται τοὺς δεσπότας, καὶ ἐξέρχονται τὰ σκεύη πάντα*
καὶ ὁ σταυρὸς ἐν τῷ τριβουναλίῳ τῶν ιθ' ἀκουβίτων, ὁμοίως
καὶ τὰ μέρη καὶ οἱ τῆς πόλεως καὶ τὰ στρατεύματα· ὁ δὲ
τῆς καταστάσεως εὐτρεπίζει τὰ βῆλα εἰς τὸν πόρτηκα τῶν ιθ'
ἀκουβίτων, ὡς ἔχει ἡ συνήθεια, καὶ καθέζονται οἱ δεσπόται
εἰς τὸν αὐτὸν τρίκλινον ἐν σελλίοις, φοροῦντες τὰ διβητήσια
καὶ τὰς χλαμύδας καὶ τὰ στέμματα, καὶ εἷς καῖσαρ καθέζεται
ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων, καὶ νεύουσιν οἱ δεσπόται τῷ
πραιποσίτῳ, καὶ ἐξέρχεται μετὰ ὀστιαρίων καὶ προσκαλεῖται
Ed. L. 133 *βῆλον α', τὸν κουροπαλάτην· δεύτερον, μαγίστρους· γ', τοὺς*
πατρικίους, καὶ τὰ λοιπὰ βῆλα κατὰ τάξιν, ὡς ἔχει ἡ συνή-
θεια. καὶ ὅτε πληρωθῇ πάντα τὰ βῆλα καὶ σταθῇ τὸ σέκρε-
τον ὅλον, κελεύουσιν οἱ δεσπόται λαλῆσαι αὐτοὺς τὰ περὶ
τοῦ νωβελησίμου, καὶ εἴ τι βούλονται, ἀνταποκρίνονται. (B.)
Καὶ νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ λέγει „κελεύ-
σατε·" καὶ ἐπευχόμενοι ἐξέρχονται, καὶ ἐξέρχεται ἡ σύγ-
κλητος καὶ ἵσταται εἰς τὰ γραδήλια τοῦ τριβουναλίου ἔνθεν
κἀκεῖθεν τοῦ ἡλιακοῦ. οἱ δὲ πατρίκιοι ἵστανται εἰς τὸν πόρ-
τηκα τῶν ιθ' ἀκουβίτων κονσιστώριον, καὶ εὐθέως ἐξέρχον-
ται οἱ δεσπόται ἅμα τῶν καισάρων καὶ τοῦ πατριάρχου, καὶ
B *δέχονται αὐτὸν οἱ πατρίκιοι ἐν τῷ πορτήκῳ, καὶ εὐθέως πί-*
πτουσι, καὶ λέγει ὁ τῆς καταστάσεως „κελεύσατε." καὶ ἐξ-
έρχονται καὶ ἵστανται εἰς τὰ γραδήλια τοῦ τριβουναλίου
ἔνθεν κἀκεῖθεν· οἱ δὲ δεσπόται ἐξέρχονται διὰ τῶν μέσων

[R227] doors to the terrace and immediately they give a command to discuss with the people the question of the *nobelesimos*, and they give whatever response they wish.

A portable altar is set up and the chlamys and the fibula lie there. The chlamys is green with gold roses and gold *tablia*. The rulers signal to the *praipositos* and the *magistros*, and they go away and bring the one who is to be appointed *nobelesimos*, and he wears a red *divetesion* and parade leggings and sandals. The patriarch stands before the portable altar, while the rulers stand at the side of the patriarch, to either side, and the caesars behind the rulers, and then the *nobelesimos*. The rulers and the caesars and the *nobelesimos* take candles and light them, and when the deacon recites the litany, the patriarch bows and says the prayer. When he has completed the prayer, he takes the chlamys and hands it to the *vestetores*, and the *vestetores* spread it out. Immediately the *praipositos* and the *magistros* bring forward before the rulers the one who is to be appointed *nobelesimos*, **[V2,35]** and the rulers take the chlamys and put it on him and kiss him. Immediately the factions and all the people cry out, "Many years for the emperors; many years for so-and-so and so-and-so, great emperors and sovereigns; many years for so-and-so, the most pious *augousta*; many years for so-and-so, the most fortunate caesar; many years for so-and-so, the most illustrious *nobelesimos*!"

πυλῶν ἐν τῷ ἡλιακῷ, καὶ εὐθέως κελεύουσι λαλῆσαι τοῖς λαοῖς τὰ περὶ τοῦ νωβελησίμου, καὶ εἴ τι ἂν θέλωσιν, ἀποκρίνονται, καὶ τίθεται ἀντιμίσιον, ἔνθα κεῖται ἥ τε χλαμὺς καὶ ἡ φίβλα. ἡ μὲν χλαμύς ἐστιν Πράσινος, ἔχουσα ῥόδα χρυσᾶ καὶ ταβλία χρυσᾶ. καὶ νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ καὶ τῷ μαγίστρῳ, καὶ ἀπέρχονται καὶ φέρουσι τὸν ὀφείλοντα προχειρίζεσθαι νωβελήσιμον, φοροῦντα διβητήσιον ῥού- Ms. 101. a
σιον καὶ καμπότουβα καὶ καμπάγια· καὶ ἵσταται ὁ πατρι- C
άρχης ἔμπροσθεν τοῦ ἀντιμισίου, οἱ δὲ δεσπόται εἰς τὸ πλάγιον τοῦ πατριάρχου ἔνθεν κἀκεῖθεν, καὶ ὄπισθεν τῶν δεσποτῶν οἱ καίσαρες, καὶ οὕτως ὁ νωβελήσιμος. καὶ λαμβάνουσιν οἱ δεσπόται καὶ οἱ καίσαρες καὶ ὁ νωβελήσιμος κηρούς, καὶ ἅπτουσι, καὶ ὅτε λέγει ὁ διάκονος τὴν λιτανίαν, κύπτει ὁ πατριάρχης καὶ ποιεῖ τὴν εὐχὴν, καὶ ὅτε πληρώσῃ τὴν εὐχὴν, λαμβάνει τὴν χλαμύδα καὶ ἐπιδίδωσι τοῖς βεστήτορσι, καὶ οἱ βεστήτορες ἐφαπλοῦσιν αὐτὴν, καὶ εὐθέως προσφέρει ὁ πραιπόσιτος καὶ ὁ μάγιστρος τὸν ὀφείλοντα προχειρίζεσθαι νωβελήσιμον ἔμπροσθεν τῶν δεσποτῶν, καὶ λαμβάνουσιν οἱ δεσπόται τὴν χλαμύδα καὶ περιβάλλουσιν αὐτῷ, καὶ φιλοῦσιν D
αὐτὸν, καὶ εὐθέως ἀνακράζουσι τὰ μέρη καὶ πᾶς ὁ λαός· „πολλὰ τὰ ἔτη τῶν βασιλέων· ὁ δεῖνα καὶ δεῖνα μεγάλων βασιλέων καὶ αὐτοκρατόρων πολλὰ τὰ ἔτη· ὁ δεῖνα τῆς εὐσεβεστάτης αὐγούστης πολλὰ τὰ ἔτη· ὁ δεῖνα εὐτυχεστάτου καίσαρος πολλὰ τὰ ἔτη· ὁ δεῖνα ἐπιφανεστάτου νωβελησίμου πολλὰ τὰ

[R228] On the completion of the cheering, the rulers and the caesars and the *nobelesimos* go in and sit in the Hall of the Nineteen Couches, and one caesar sits on the right-hand side and one on the left, and the *nobelesimos* stands on the right-hand side, and the court goes in group by group as is the custom. If it is the holy great Easter Sunday, the senate makes obeisance and gives the kiss, but if it is another feast, they make obeisance and only that. They make obeisance before the feet and both knees[1] of the senior ruler and likewise of the junior ruler, and they make obeisance before one knee of the caesar on the right and one knee of the caesar on the left, and they kiss the hand of the *nobelesimos* who is standing, and make obeisance and stand assembled. When the senate has completed the giving of thanks, the rulers signal to the *praipositos* and he says, "If you please," and they pray and the court goes out, and all the ritual for the feast is completed as was prescribed.

It should be recognized that for the kiss and for the communion the caesars and the *nobelesimos* receive communion with[2] the rulers, and likewise for the kiss.

[V2,36] Acclamation by the demes at the investiture of a *nobelesimos*
It should be recognized that if the emperor wishes to create a *nobelesimos*, the whole ceremonial and ritual is performed as for a

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1 The obeisance involves kissing the feet and knees of the rulers.

2 Translating μετά plus the genitive as "with"; see note 1 at R222.1.

ἔτη." (Γ.) Καὶ ἐν τῇ συμπληρώσει τῆς εὐφημίας εἰσέρχονται οἱ δεσπόται καὶ οἱ καίσαρες καὶ ὁ νωβελήσιμος, καὶ κα- Ed. L. 134 θέζονται ἐν τῷ τρικλίνῳ τῶν ιθ' ἀκουβίτων, καὶ εἷς καῖσαρ καθέζεται ἐν τῷ δεξιῷ μέρει καὶ εἷς ἐξ ἀριστερᾶς, καὶ ἵσταται ὁ νωβελήσιμος εἰς τὸ δεξιὸν μέρος, καὶ εἰσέρχεται τὸ σέκρετον, βῆλα βῆλα, ὡς ἔστιν ἡ συνήθεια. εἰ μὲν ἔστιν ἡ ἁγία καὶ μεγάλη κυριακή, προσκυνοῦσα ἡ σύγκλητος δίδωσι τὴν ἀγάπην, εἰ δὲ ἄλλη ἑορτή, τὴν προσκύνησιν καὶ μόνον, καὶ προσκυνοῦσι τοὺς πόδας καὶ τὰ δύο γόνατα τοῦ μεγάλου δεσπότου, ὁμοίως καὶ τοῦ μικροῦ, καὶ προσκυνοῦσιν ἓν γόνατον τοῦ ἐκ δεξιοῦ καίσαρος, καὶ ἓν τοῦ ἐξ εὐωνύμου, τοῦ δὲ ἑστῶτος νωβελησίμου φιλοῦσι τὴν χεῖρα, καὶ προσκυνοῦντες ἵστανται κουνιστώριον. καὶ ὅτε πληρώσῃ ἡ σύγκλητος τὴν εὐχαριστίαν, νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ B λέγει „κελεύσατε," καὶ ἐπεύχονται, καὶ ἐξέρχεται τὸ σέκρετον, καὶ πληροῦται πᾶσα ἡ ἀκολουθία τῆς ἑορτῆς, ὡς ἦν τυ- Ms. 101.b πικόν. χρὴ δὲ γινώσκειν, ὅτι εἰς τὴν ἀγάπην καὶ εἰς τὴν κοινωνίαν οἱ καίσαρες καὶ ὁ νωβελήσιμος μετὰ τῶν δεσποτῶν κοινωνοῦσιν ὁμοίως καὶ εἰς τὴν ἀγάπην.

Ἀκτολογία τῶν δήμων ἐπὶ χειροτονίᾳ νωβελησίμου.

Χρὴ γινώσκειν, ὅτι, ἐὰν βασιλεὺς θελήσῃ ποιῆσαι νωβε- C λήσιμον, ἡ πᾶσα τάξις καὶ ἀκολουθία τελεῖται, ὡς ἐπὶ τοῦ

[R229] caesar, and likewise the acclamations of the demes. However, the chlamys which is put around him is not purple like that of the caesar but scarlet, and a crown is not put on him, nor indeed is he made obeisance to by the archons as the caesar is.

Book I, Chapter 45 [R229-31; V2,37-39; cod. & V: Chapter 54][1]

What it is necessary to observe at the appointment of a *kouropalates*

The rulers change into their *divetesia* and chlamyses and their imperial crowns and sit on the throne. The master of ceremonies stands outside and prepares the groups as custom requires. The rulers signal to the *praipositos* and he goes out with *ostiarioi* with staffs and summons group 1, the *magistroi*; 2, the patricians, and the one who is to be made *kouropalates* goes in with them; group 3, the senators, consuls, *kometes*, *kandidatoi*, ex-eparchs and *stratelatai*, group by group. The silentiaries also go in at the completion of the groups and stand [there]. When all the groups have gone in and are complete, the rulers signal to the *praipositos* and he takes up the one who is to be appointed and stands him in the middle of the court, and he falls down in obeisance. Again he brings him forward and he falls down and kisses the feet and the knees of the senior emperor, and likewise of the junior emperor. Standing up, he holds out his hands and

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[1] Vogt, *Comm.*, vol. 2, suggests dating this protocol to the beginning of the 9th cent.; Oikonomidès, *Listes*, 97, n. 49, is also inclined towards a 9th cent. date.

καίσαρος, ὁμοίως καὶ αἱ ἀκτολογίαι τῶν δήμων, ἡ δὲ χλαμὺς ἡ τούτῳ περιτιθεμένη οὐκ ἔστι πορφυρᾶ, οἵα τοῦ καίσαρος, ἀλλὰ κόκκινος· στέφανον δὲ οὐ περιτίθεται, οὔτε μὴν προσκυνεῖται, ὡς ὁ καῖσαρ, ὑπὸ τῶν ἀρχόντων.

ΚΕΦ. με΄.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ κουροπαλάτου.

Ἀλλάσσουσιν οἱ δεσπόται τὰ διβητήσια καὶ τὰς τούτων D χλαμύδας καὶ τὰ στέμματα αὐτῶν, καὶ καθέζονται εἰς τὸ σένζον· ὁ δὲ τῆς καταστάσεως ἔξω ἑστὼς εὐτρεπίζει τὰ βῆλα, ὡς ἔχει ἡ συνήθεια, καὶ νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ ἐξέρχεται μετὰ ὀστιαρίων καὶ βεργίων, καὶ προσκαλεῖται βῆλα α΄, τῶν μαγίστρων· β΄, τοὺς πατρικίους· συνεισέρχεται δὲ καὶ ὁ βουλόμενος γενέσθαι κουροπαλάτης· βῆλον γ΄, τοὺς συγκλητικοὺς, ὑπάτους, κόμητας, κανδιδάτους, ἀπὸ ἐπάρχων καὶ στρατηλάτας, βῆλα βῆλα· συνεισέρχονται καὶ σιλεντιάριοι εἰς τὴν συμπλήρωσιν τῶν βήλων, καὶ ἵστανται, καὶ ὅτε εἰσέλθωσι τὰ βῆλα πάντα καὶ πληρωθῶσι, νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ ἐπαίρει τὸν ὀφείλοντα Ed. L. 135 προβληθῆναι, καὶ ἵστησιν αὐτὸν μέσον τοῦ σεκρέτου, καὶ πίπτει, καὶ πάλιν προσφέρει αὐτὸν, καὶ πίπτει καὶ φιλεῖ τοὺς πόδας καὶ τὰ γόνατα τοῦ μεγάλου βασιλέως, ὁμοίως καὶ τοῦ μικροῦ, καὶ ἀναστὰς ἁπλοῖ τὰς χεῖρας, καὶ

[R230] receives from the rulers a true-purple *divetesion* and kisses their hands. The *praipositos* takes him up, and he goes out in the care of the patricians and takes off his own chlamys and puts on this *divetesion*, and the *praipositos* brings him forward again, **[V2,38]** and he falls down before the rulers. Then the *primikerioi* and the *ostiarioi* take the chlamys, and the rulers put it on him and they stand up and fasten it with a fibula with their own hands. The *praipositos* walks him backwards and he stands in the middle, and the members of the senate all go in, conducted by silentiaries, and fall down and give thanks.

When the senate has completed the giving of thanks, the rulers signal to the *praipositos*, and he brings him forward and says, "If you please," and they pray the "For many good years." The court goes out and the one who has been appointed goes out with them, and the patricians, consuls, and silentiaries stand assembled, with two silentiaries holding staffs. The patricians escort him a little way, and the consuls and silentiaries go with him as far as the Church of the Lord, and he lights candles and goes out escorted by the consuls and silentiaries as far as the Regia. The title-holders and *kometes* of the *arithmos*, and the shield-bearers of the *arithmos*, and footmen, and the palace-stewards of all the rooms and the constables retire[1] through the Scholai. The factions receive him in their places, and he receives documents from the demarchs

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[1] Note that Vogt (lines 18-21) repunctuates Bonn with a full stop after καὶ ἀναχωροῦσιν (and they retire), understanding that it is only the consuls and silentiaries just mentioned who retire. He then supplies a verb for the sentence "The title-holders <ὀψικεύουσιν αὐτόν>, i.e. The title-holders...and the constables <accompany him> through the Scholai.

λαμβάνει παρὰ τῶν δεσποτῶν διβητήσιον ἀληθινὸν, καὶ φιλεῖ τὰς χεῖρας αὐτῶν. καὶ ἐπαίρει αὐτὸν ὁ πραιπόσιτος, καὶ ἐξέρχεται εἰς ἐπισκοπὴν τῶν πατρικίων, καὶ ἐκβάλλει τὸ ἴδιον αὐτοῦ χλανίδιον καὶ ἐνδύει αὐτὸν τὸ διβητήσιον, καὶ προσφέρει αὐτῷ πάλιν ὁ πραιπόσιτος, καὶ πίπτει ἔμπροσθεν Ms. 100 a *τῶν δεσποτῶν, καὶ λαμβάνουσιν οἱ πριμικήριοι καὶ οἱ ὀστιάριοι τὴν χλαμύδα, καὶ βάλλουσιν αὐτὴν αὐτῷ οἱ δεσπόται* B *καὶ ἵστανται αὐτοὶ ὀρθοὶ, καὶ φιβλοῦσιν αὐτὴν ἰδίαις χερσὶ, καὶ ὀπισθοποδεῖ αὐτὸν ὁ πραιπόσιτος, καὶ ἵσταται εἰς τὸ μέσον, καὶ εἰσέρχονται πάντες, κρατούμενοι ὑπὸ σιλεντιαρίων, πίπτοντες καὶ ἀπευχαριστοῦντες. (Β.) Καὶ ὅτε πληρώσῃ ἡ σύγκλητος τὴν εὐχαριστίαν, νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ προσφέρει αὐτὸν καὶ λέγει „κελεύσατε·" καὶ ἐπεύχονται τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." καὶ ἐξέρχεται τὸ σέκρετον, συνεξέρχεται καὶ ὁ προβληθεὶς, καὶ ἵστανται πατρίκιοι, ὕπατοι, σιλεντιάριοι, κονσιστώριον καὶ* C *δύο σιλεντιάριοι βαστάζοντες βεργία. οἱ πατρίκιοι ὀψικεύουσιν αὐτὸν ὀλίγον τόπον, οἱ δὲ ὕπατοι καὶ σιλεντιάριοι συνεισέρχονται μετ' αὐτοῦ μέχρι τῆς ἐκκλησίας τοῦ Κυρίου, καὶ ἅπτει κηροὺς καὶ ἐξέρχεται ὀψικευόμενος ὑπὸ τῶν ὑπάτων καὶ σιλεντιαρίων μέχρι τῆς ῥηγίας, καὶ ἀναχωροῦσιν οἱ δὲ ἀξιωματικοὶ καὶ κόμητες τοῦ ἀριθμοῦ καὶ τὰ σκουτάρια τοῦ ἀριθμοῦ καὶ κούρσωρες καὶ οἱ διαιτάριοι τῶν ὅλων διαιτῶν καὶ οἱ δεκανοὶ διὰ τῶν σχολῶν. δέχονται τὰ μέρη εἰς τοὺς τόπους αὐτῶν, λαμβάνει καὶ λιβελλάρια παρὰ τῶν δημάρχων,*

[R231] and they recite acclamations, as custom requires also for the patricians. Then he goes via the Chytos of the Chalke to the Chapel of the Holy Well and lights candles. The patriarch comes out and says a prayer, and he receives communion and returns to his house with the same escort. Two silentiaries carrying their staffs escort him for three days while he wears his true-purple *sagion*. He goes forth escorted thus, and likewise for his return.

[V2,39] Concerning the appointment of a *kouropalates*

It should be known that [now] when a *kouropalates* is created an audience is not held, but the emperor, receiving on his own the one about to be made a *kouropalates*, takes up a staff from one of the imperial *ostiarioi* and hands it to him and his appointment takes place.

Book I, Chapter 46 [R231-36; V2,40-43; cod. & V: Chapter 55][1]

What it is necessary to observe at the appointment of a *magistros*, if the emperor wishes to create one on a procession to the Great Church[2]

The emperor goes out from the Hall of the Augousteus crowned and wearing the chlamys and stands at the Vestibule of the Gold Hand

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[1] Oikonomidès, *Listes*, 95, n. 45, suggests a 9th cent. date for both this protocol and that for the appointment of a *magistros* at Epiphany (R143.19 - R144.20), the present one being the earlier. Bury, "The ceremonial book," *EHR*, 22 (1907), 432, suggests that the whole group of Chapters 46 to 59 probably formed a series dating from the eighth century, with some modifications made subsequently.

[2] i.e. Hagia Sophia.

καὶ ἀκτολογοῦσιν, ὡς ἔχει ἡ συνήθεια καὶ ἐπὶ τῶν πατρικίων. καὶ εἰσέρχεται διὰ τοῦ χυτοῦ τῆς χαλκῆς εἰς τὸ ἅγιον φρέαρ, καὶ ἅπτει κηρούς, καὶ ἐξέρχεται ὁ πατριάρχης καὶ ποιεῖ εὐ- D
χήν, καὶ κοινωνεῖ, καὶ ὑποστρέφει εἰς τὸν οἶκον αὐτοῦ, ὀψικευόμενος ὑπὸ τῶν αὐτῶν, καὶ δύο σιλεντιάριοι βαστάζοντες τὰ βεργία αὐτῶν μέχρι τριῶν ἡμερῶν, φοροῦντος αὐτοῦ σαγίον ἀληθινόν· οὕτως προέρχεται ὀψικευόμενος ὁμοίως καὶ εἰς τὴν ἀναχώρησιν αὐτοῦ.

Περὶ προαγωγῆς κουροπαλάτου.

Χρὴ εἰδέναι, ὅτι, γινομένου κουροπαλάτου, οὐ γίνεται σιλέντιον, ἀλλ' ὁ βασιλεὺς λαμβάνων ἐν τῷ ἰδίῳ τὸν μέλλοντα γενέσθαι κουροπαλάτην, ἐπαίρει βεργίον ἐξ ἑνὸς τῶν βα- Ed. L. 136
σιλικῶν ὀστιαρίων, καὶ ἐπιδίδωσιν αὐτῷ, καὶ γίνεται ἡ προαγωγὴ αὐτοῦ.

ΚΕΦ. μϛʹ.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ μαγίστρου, εἰ κελεύει αὐτὸν ποιῆσαι ἐν προκένσῳ τῆς μεγάλης ἐκκλησίας ὁ βασιλεύς.

Ἐξέρχεται ὁ βασιλεὺς ἀπὸ τοῦ αὐγουστέως ἐστεμμένος, Ms. 102. b
φορῶν τὴν χλαμύδα, καὶ ἵσταται εἰς τὴν χρυσῆν χεῖρα ἀ- B

[R232] opposite the partridge curtain. The *praipositos* signals to the *ostiarios* who is holding the marble dais's curtain leading out to the Onopodion. When he has received the sign he leads in the patricians, as custom requires for the feasts. The one about to be made a *magistros* goes in with them and they fall down in obeisance in the Vestibule of the Gold Hand where the rulers stand. When they stand up the rulers signal to the *praipositos* and he says, "If you please," and they go out escorting the rulers as far as the Onopodion. The master of ceremonies stands there and the [imperial] arms and the *spatharioi* carrying their weapons, and the said patricians fall down in obeisance as is customary. The *praipositos* signals to the master of ceremonies, and he says, "If you please," and the patricians pray and escort the rulers as far as the Large Consistory where the consuls and the rest of the senators stand assembled. While the rulers stand at the baldachin above the porphyry steps, all the senators fall down in obeisance.

[V2,41] Then the rulers signal to the *praipositos* and he leads in to the feet of the rulers the one who is to be appointed *magistros*, and the one being appointed falls down in obeisance at the first step. He brings him up to the third step, and making obeisance he kisses the feet of the rulers, while they stand and are not seated because he is being appointed on a feast-day on a procession to the church. When the one appointed has kissed

πέναντι τοῦ βήλου τοῦ ταγηναρίου, καὶ νεύει ὁ πραιπόσιτος τῷ ὀστιαρίῳ τῷ κρατοῦντι τὸ βῆλον τοῦ μαρμαρινοῦ πουλπίτου τοῦ ἐξερχομένου εἰς τὸ ὀνοπόδιον. καὶ ὅταν λάβῃ τὸ νεῦμα, εἰσάγουσι τοὺς πατρικίους, καθὼς ἔχει ἡ συνήθεια τῶν ἑορτῶν· συνεισέρχεται δὲ καὶ ὁ βουλόμενος γενέσθαι μάγιστρος, καὶ πίπτουσιν εἰς τὸ στενάκιον τῆς χρυσῆς χειρός, ἔνθα ἵστανται οἱ δεσπόται. καὶ ἀναστάντων αὐτῶν, νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ λέγει „κελεύσατε," καὶ ἐξέρχονται ὀψικεύοντες τοὺς δεσπότας μέχρι τοῦ ὀνόποδος, ἔνθα ἵσταται ὁ τῆς καταστάσεως καὶ τὰ ἅρματα καὶ οἱ
C σπαθάριοι βαστάζοντες τὰ ὅπλα αὐτῶν, καὶ πίπτουσιν οἱ αὐτοὶ πατρίκιοι κατὰ συνήθειαν, καὶ νεύει ὁ πραιπόσιτος τῷ τῆς καταστάσεως, καὶ λέγει „κελεύσατε," καὶ ἐπεύχονται οἱ πατρίκιοι, ὀψικεύοντες τοὺς δεσπότας μέχρι τοῦ μεγάλου κονσιστωρίου, ἔνθα ἵστανται οἱ ὕπατοι κονσιστώριον καὶ οἱ λοιποὶ συγκλητικοί, καὶ στάντων τῶν δεσποτῶν εἰς τὸ κιβώριον ἐπάνω τῶν πορφυρῶν γραδηλίων, πίπτουσιν οἱ συγκλητικοὶ πάντες. (B.) Καὶ εἶθ' οὕτως νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ εἰσάγει τὸν ὀφείλοντα προβληθῆναι μάγιστρον εἰς τοὺς πόδας τῶν δεσποτῶν, καὶ πίπτει εἰς τὸ
D πρῶτον γραδήλιν ὁ προβαλλόμενος, καὶ ἀναφέρει αὐτὸν εἰς τὸ τρίτον γραδήλιον, καὶ προσκυνῶν φιλεῖ τοὺς πόδας τῶν δεσποτῶν, ἑστώτων αὐτῶν καὶ οὐ καθεζομένων, διότι εἰς ἑορτὴν προβάλλεται ἐν προκένσῳ τῆς ἐκκλησίας. καὶ ἀσπασά-

[R233] their feet, he stands up, and the other *praipositos* provides the rulers with the *sticharion* and the belt,[1] and the rulers hand them to the *magistros* being appointed. The one appointed kisses the hands of the rulers as he receives the *sticharion* and the belt, and the said *praipositos* takes them and leads him into the Winter Consistory and puts the *sticharion* on him and the belt around him, and he wears his own chlamys over the *sticharion*. The said *praipositos* takes him and leads him up to the baldachin where the rulers are standing, and he falls down in obeisance at the first step and kisses the feet of the rulers, and standing up he gives thanks, and the *praipositos* stands him at the head of the court above all the patricians.

Immediately the silentiaries, who are behind the court to either side, lead in each member of the court according to his honour, and the patricians fall down before the rulers and give thanks for having received a head of the court, and likewise the consuls and down to the lowest-ranking of the senators. Then the rulers signal to the *praipositos*, and he signals with his chlamys to the silentiary standing in the middle of the court, and he says, "If you please," and the whole senate prays, "For many good years," and the *magistros* moves away together with the rulers in the procession to the church.

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1 The belt *(baltidion)* of the *magistros* is described at R710. 21-22 (*Kletorologion*) as "a belt of scarlet leather decorated with precious stones"; also at R144.5, 8 & 12; R235.13 & 15; R585.7.

μενος τοὺς πόδας ὁ προβληθείς, ἀνίσταται, καὶ ὁ ἕτερος πραιπόσιτος παρέχει τοῖς δεσπόταις τὸ στιχάριον καὶ τὸ βαλτίδιον, καὶ οἱ δεσπόται ἐπιδιδοῦσι τῷ προβαλλομένῳ μαγίστρῳ, καὶ φιλεῖ τὰς χεῖρας τῶν δεσποτῶν ὁ προβληθείς, λαμβάνων τὸ στιχάριον καὶ τὸ βαλτίδιον, καὶ λαμβάνει αὐτὰ ὁ αὐτὸς πραιπόσιτος, εἰσάγων αὐτὸν ἐν τῷ χειμερινῷ κονσιστωρίῳ, καὶ ἐνδύει αὐτὸν τὸ στιχάριον καὶ ζώννυσιν αὐτὸν Ed. L. 137 *τὸ βαλτίδιον, καὶ φορεῖ τὸ χλανίδιον αὐτοῦ τὸ ἴδιον ἐπάνω* Ms. 103. a *τοῦ στιχαρίου. καὶ ἐπαίρει αὐτὸν ὁ αὐτὸς πραιπόσιτος, καὶ εἰσάγει αὐτὸν εἰς τὸ κιβώριον, ἔνθα ἵστανται οἱ δεσπόται, καὶ πίπτει εἰς τὸ πρῶτον γραδήλιον καὶ φιλεῖ τοὺς πόδας τῶν δεσποτῶν, καὶ ἀναστὰς ἀπευχαριστεῖ, καὶ ἵστησιν αὐτὸν ὁ πραιπόσιτος εἰς κεφαλὴν τοῦ σεκρέτου ἐπάνω πάντων τῶν πατρικίων, καὶ εὐθέως οἱ σιλεντιάριοι ὄπισθεν τοῦ σεκρέτου ἔνθεν κἀκεῖθεν εἰσάγουσι κατὰ τιμὴν ἕκαστον, καὶ πίπτουσιν ἔμπροσθεν τῶν δεσποτῶν ἀπευχαριστοῦντες, ὡς λαβόντες κεφαλὴν σεκρέτου, ὁμοίως καὶ ὑπάτους μέχρι τοῦ ἐσχάτου τῶν συγκλητικῶν. εἶθ' οὕτως νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, κἀκεῖνος νεύει διὰ τῆς χλανίδος αὐτοῦ τὸν σιλεντιά-* B *ριον τὸν ἑστῶτα μέσον τοῦ σεκρέτου, καὶ λέγει „κελεύσατε," καὶ ἐπεύχεται πᾶσα ἡ σύγκλητος „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους," καὶ ἀποκινεῖ ἐν τῷ προκένσῳ τῆς ἐκκλησίας ἅμα τοῖς δεσπόταις.*

[R234; V2,42] What it is necessary to observe at the appointment of a *magistros* if the emperor wishes to create one on an ordinary Sunday

One day before, on the said evening, the three ivory doors of the Consistory are closed, namely, those which go out to the Long Gallery of the Kandidatoi, and curtains hang at the three doors. Also the triple door of the Onopodion is closed, and likewise the doors of the Delphax. The throne stands at the baldachin of the Consistory, and in the evening it is guarded by silentiaries and *chosbaitai*, and no one goes through in the Consistory on that evening with the throne in place.

Early in the evening the whole senate is told to go along in procession, and in the morning the senate changes into ceremonial dress in the Long Gallery of the Kandidatoi and the patricians change at the Indians, not having permission to enter the Consistory with the throne in place. When the rulers wish to sit on the throne, they go out from the Hall of the Augousteus crowned and wearing chlamyses, and escorted privately by the *kouboukleion*, they sit on the throne. The master of ceremonies prepares the groups from the *magistroi*, patricians and the rest of the senators outside the ivory doors to the Long Gallery of the Kandidatoi where the procession is.

The *praipositos* receives a sign from the rulers and goes out through the central door of the Consistory escorted

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ μαγίστρου, εἰ κελεύει αὐτὸν ποιῆσαι εἰς κυριακὴν παγανήν.

Πρὸ μιᾶς τῇ αὐτῇ ἑσπέρᾳ ἀσφαλίζονται οἱ τρεῖς πυλῶνες οἱ ἐλεφάντινοι τοῦ κονσιστωρίου, καὶ οἱ ἐξερχόμενοι εἰς C *τὸν μάκρωνα τῶν κανδιδάτων καὶ κρεμῶσιν βῆλα εἰς τοὺς τρεῖς πυλῶνας, ἀσφαλίζεται καὶ τὸ τρίθυρον τοῦ ὀνοποδίου, ὁμοίως καὶ αἱ θύραι τοῦ δέλφακος, καὶ ἵσταται τὸ σένζον εἰς τὸ κιβώριον τοῦ κονσιστωρίου, καὶ τῇ ἑσπέρᾳ φυλάττεται ὑπὸ σιλεντιαρίων καὶ χοσβαϊτῶν, καὶ οὐδεὶς διέρχεται τῇ ἑσπέρᾳ ἐκείνῃ ἐν τῷ κονσιστωρίῳ, ἱσταμένου τοῦ σένζου. καὶ μηνύεται ἀφ' ἑσπέρας πᾶσα ἡ σύγκλητος, ἵνα προέλθωσιν ἐπὶ προελεύσει, καὶ τὸ πρωῒ ἀλλάσσει ἡ σύγκλητος ἐν τῷ μάκρωνι τῶν κανδιδάτων, καὶ οἱ πατρίκιοι ἀλλάσσουσιν εἰς τοὺς Ἰνδούς, μὴ ἔχοντες ἄδειαν εἰσιέναι ἐν τῷ κονσιστωρίῳ, ἱσταμένου τοῦ σένζου. καὶ ὅτε κελεύουσιν οἱ δεσπόται καθίσαι εἰς τὸ σένζον, ἐξέρχονται ἐκ τοῦ αὐγουστέως ἐστεμμένοι, φο-* D *ροῦντες καὶ τὰς χλαμύδας, καὶ μυστικῶς ὀψικευόμενοι ὑπὸ τοῦ κουβουκλείου, καθέζονται εἰς τὸ σένζον, ὁ δὲ τῆς καταστάσεως ἔξωθεν τῶν ἐλεφαντίνων πυλῶν εἰς τὸν μάκρωνα* Ms. 103.b *τῶν κανδιδάτων, ἔνθα καὶ ἡ προέλευσις, εὐτρεπίζει τὰ βῆλα ἀπό τε μαγίστρων, πατρικίων καὶ λοιπῶν συγκλητικῶν.* (B.) *Λαμβάνει νεῦμα παρὰ τῶν δεσποτῶν ὁ πραιπόσιτος καὶ ἐξέρχεται ἔξω διὰ τοῦ μέσου πυλῶνος τοῦ κονσιστωρίου, ὀψι-*

[R235] by two *ostiarioi*, and he leads in group 1, *magistroi*; group 2, patricians; group 3, the consuls; group 4, the *kometes* of the Sekoroi;[1] group 5, the ex-eparchs and *stratelatai*. When the groups are complete and **[V2,43]** they have gone inside the Consistory, the rulers signal to the *praipositos*, and he leads in from the order of the patricians the one who is to be appointed *magistros*. He brings him to the middle of the porphyry steps in front of the baldachin, and brings him up to the third step. He falls down in obeisance in front of the footstool of the throne and kisses the feet of the senior ruler and both knees, and likewise of the junior ruler. Then he stands up and holds out his hands and receives the *sticharion* and the belt[2] from the rulers. The *praipositos* leads him into the Winter Consistory and puts the *sticharion* on him and the belt around him. Then he brings him forward to the feet of the rulers and he kisses their feet, as previously, giving thanks to the rulers. Then the *praipositos* takes him and stands him at the head of the court <above>[3] the patricians, and they are all led in, from the patricians down to the lowest-ranking [senators],[4] conducted by silentiaries, and they give thanks for having received a head of the court. The silentiary, standing in the middle of the court, receives a sign

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1 *kometes, kandidatoi* and *domestikoi* of the Sekoroi. Sekoroi, a term otherwise attested only at R237.12, has not been satisfactorily explained. See Haldon, *Byzantine Praetorians* (1984), 424, n. 300. Vogt, *Comm.*, vol. 2, pp. 57-58 suggested a copyist's error for τῶν σεκρέτων, an unlikely emendation.

2 For the belt see note 1 at R233.2.

3 Following Vogt in supplying "above" (ἐπάνω) from the parallel protocol at R233.13-14.

4 "Senators" understood; cf. R233.17-18 & R238.19-20.

κευόμενος ὑπὸ δύο ὀστιαρίων, καὶ εἰσάγει βῆλον αʹ, μαγίστρους· βῆλον βʹ, πατρικίους· βῆλον γʹ, τοὺς ὑπάτους· βῆ- Ed. L. 138 *λον δʹ, τοὺς κόμητας σεκόρων· βῆλον εʹ, τοὺς ἀπὸ ἐπάρχων καὶ στρατηλάτας. καὶ ἀφ' οὗ πληρωθῶσιν τὰ βῆλα καὶ εἰσέλθωσιν ἔνδον τοῦ κονσιστωρίου, νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ εἰσάγει τὸν ὀφείλοντα προβληθῆναι μάγιστρον ἐκ τῆς τάξεως τῶν πατρικίων, καὶ φέρει αὐτὸν μέσον τῶν πορφυρῶν γραδηλίων ἔμπροσθεν τοῦ κιβωρίου, καὶ ἀναφέρει αὐτὸν εἰς τὸ τρίτον γραδήλιον, καὶ πίπτει ἔμπροσθεν τοῦ ὑποποδίου τοῦ σένζου, καὶ φιλεῖ τοὺς πόδας τοῦ μεγάλου δεσπότου καὶ τὰ δύο γόνατα, ὁμοίως καὶ τοῦ μικροῦ, καὶ ἀναστὰς ἁπλοῖ τὰς χεῖρας καὶ λαμβάνει παρὰ τῶν δεσποτῶν τὸ στιχάριον καὶ τὸ βαλτίδιον. καὶ εἰσάγει αὐτὸν ὁ* B *πραιπόσιτος ἐν τῷ χειμερινῷ κονσιστωρίῳ, καὶ ἐνδύει αὐτὸν τὸ στιχάριον καὶ ζώννυσιν αὐτὸν τὸ βαλτίδιον, καὶ εἶθ' οὕτως προσφέρει αὐτὸν πρὸς τοὺς πόδας τῶν δεσποτῶν, καὶ φιλεῖ τοὺς πόδας, ὡς τὸ πρότερον, ἀπευχαριστῶν τοὺς δεσπότας. καὶ λαβὼν αὐτὸν ὁ πραιπόσιτος ἵστησιν αὐτὸν εἰς κεφαλὴν τοῦ σεκρέτου τῶν πατρικίων, καὶ εἰσάγονται ἀπό τε πατρικίων μέχρι τῶν ἐσχάτων, κρατούμενοι ὑπὸ σιλεντιαρίων, καὶ ἀπευχαριστοῦσιν, ὡς λαβόντες κεφαλὴν σεκρέτου. ὁ δὲ σιλεντιάριος, ἑστὼς μέσον τοῦ σεκρέτου, λαμβάνει νεῦμα πα-*

[R236] from the *praipositos* and says, "If you please," and the senate prays, "For many good years," and they go out to the Long Gallery of the Kandidatoi and dismissals are given by the silentiary.

The one appointed *magistros* goes out to the Indians and changes into a true-purple *sagion* over his *sticharion* and retires to his house. If his house is near the Palace he is escorted by title-holders and *domestikoi* on foot, and *scholarioi* on foot, and shield-bearers from the *arithmos*, and palace-stewards and constables, but if it is distant, the same without the title-holders.

It should be recognized that even if he is appointed on a feast-day he retires in this way.

Book I, Chapter 47 [R236-44; V2,44-50; cod. & V: Chapter 56][1]

What it is necessary to observe at the appointment of a patrician who is a senator, and of a patrician who is a serving *strategos*[2]

One day before, a directive is given and all the senate is advised that it should go along in ceremonial dress, and in the morning it changes into ceremonial dress in the [Covered] Hippodrome and the procession goes into the Hall of Justinian, and all the ranks,[3] too, as custom requires on a Sunday. When the rulers wish to receive the court they tell the *praipositos*, and the *praipositos* goes out and tells the master of ceremonies, and

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[1] Vogt, *Comm.*, vol. 2, 59-64, notes the use of Latin termminology, *sekoundikerios*, *noumerarios*, *leva* and *loc* as remnants from the Roman period. See note 1 at the heading to Book I, Chapter 46 [V55], R231.15.

[2] The heading, literally "at the appointment of a patrician senator and serving *strategos*", has been made more explicit on the basis of the text that follows. The five senatorial titles as defined at R712.13-16 (in the *Kletorologion* of AD 899) consisted of twice-serving consuls, consuls, *vestitores*, silentiaries and ex-eparchs, titles conferred by the emperor with insignia (Oikonomidès, *Listes*, 295-96).

[3] Greek λαός, lit. "people", or "force"; i.e. the other members of court, like the military ranks, here contrasted with the senate.

ρὰ τοῦ πραιποσίτου καὶ λέγει „κελεύσατε," καὶ ἐπεύχεται ἡ
σύγκλητος „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους," καὶ ἐξέρχον-
C ται ἐν τῷ μάκρωνι τῶν κανδιδάτων, καὶ δίδονται μίνσαι πα-
ρὰ τοῦ σιλεντιαρίου. ὁ δὲ προβληθεὶς μάγιστρος ἐξέρχεται
εἰς τοὺς Ἰνδούς, καὶ ἀλλάσσει σαγίον ἀληθινὸν ἐπάνω τοῦ
στιχαρίου αὐτοῦ, καὶ ἀναχωρεῖ εἰς τὸν οἶκον αὐτοῦ, καὶ εἰ
μὲν ἐστι πλησιάζων τῷ παλατίῳ ὁ οἶκος αὐτοῦ, ὀψικεύεται
ὑπὸ ἀξιωματικῶν καὶ δομεστίκων πεδίτου καὶ σχολαρίων πε-
Ma. 104. δίτου καὶ σκουταρίων τοῦ ἀριθμοῦ καὶ διαιταρίων καὶ δε-
κανῶν· εἰ δὲ ἐστι μηκόθεν, οἱ αὐτοὶ ἄνευ τῶν ἀξιωματικῶν.
χρὴ δὲ γινώσκειν, ὅτι καὶ ἐν ἑορτῇ, ἐὰν προβληθῇ, οὕτως
ἀναχωρεῖ.

ΚΕΦ. μζ.

D *Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ πατρικίου συγκλητικοῦ
καὶ στρατηγοῦντος.*

Πρὸ μιᾶς δίδοται ἀπόκρισις, καὶ μηνύεται πᾶσα ἡ
σύγκλητος, ἵνα προέλθῃ μετὰ ἀλλαξίμων, καὶ τὸ πρωῒ ἀλ-
λάσσει ἐν τῷ ἱπποδρόμῳ, καὶ εἰσέρχεται ἡ προέλευσις εἰς
τὸ τρίκλινον τοῦ Ἰουστινιανοῦ καὶ πᾶς ὁ λαός, καθὼς ἔχει
ἡ συνήθεια τῆς κυριακῆς. καὶ ὅτε κελεύουσιν οἱ δεσπόται
δέξασθαι τὸ σέκρετον, λέγουσι τῷ πραιποσίτῳ, καὶ ἐξέρχεται
Ed. L. 139b πραιπόσιτος καὶ λέγει τῷ τῆς καταστάσεως, καὶ προσκαλεῖ-

[R237] the master of ceremonies summons the patricians and the senate. They go into the Tripeton and the master of ceremonies prepares the groups in the said Tripeton.[1] The rulers change into their *divetesia* and chlamyses and imperial crowns and sit on the throne. Immediately the *koubikoularioi* go in unobtrusively from either side and stand assembled, and the rulers signal to the *praipositos* and he goes out with *ostiarioi*, as custom requires, and summons group 1, the *magistroi*; group 2, the patricians; group 3, the consuls; group 4, the *kometes* of the Sekoroi;[2] group 5, the *kandidatoi* of the Sekoroi; group 6, the *domestikoi* of the Sekoroi; group 7, ex-eparchs, the *stratelatai.*

When the group of the patricians has gone in, the referendary goes in from the side and stands behind **[V2,45]** them. When the group of the consuls has gone in, the imperial secretaries who are not consuls go in unannounced and stand behind the consuls. Likewise when the seven groups are complete, the silentiaries go in and stand behind to either side. Before the entry of the groups, the rulers give a command to the master of ceremonies to speak with the one who is to be appointed, and when he is about to lead in the groups, privately he tells the factions the name, and the factions go away and compose poems according to the name of the one being appointed.

When the court stands assembled and the silentiaries are standing to either side, the rulers signal to the *praipositos*,

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1 It is in the Chrysotriklinos, entered here from the Tripeton, that the appointment is made; see R241.23 and subsequently.

2 For Sekoroi see note 1 at R235.3.

ται ὁ τῆς καταστάσεως τοὺς πατρικίους καὶ τὴν σύγκλητον. καὶ εἰσέρχονται εἰς τὸν τριπέτωνα, καὶ εὐτρεπίζει τὰ βῆλα εἰς τὸν αὐτὸν τριπέτωνα, καὶ ἀλλάσσουσιν οἱ δεσπόται τὰ διβητήσια καὶ τὰς χλαμύδας καὶ τὰ στέμματα αὐτῶν, καὶ καθέζονται ἐν τῷ σένζῳ. καὶ εὐθέως εἰσέρχονται οἱ κουβικουλάριοι μυστικῶς ἀπὸ πλαγίου ἔνθεν κἀκεῖθεν, καὶ ἵστανται κονσιστώριον, καὶ νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ ἐξέρχεται μετὰ ὀστιαρίων, ὡς ἔχει ἡ συνήθεια, καὶ προσκαλεῖται βῆλον ά, τῶν μαγίστρων· βῆλον β', τοὺς πατρικίους· βῆλον γ', τοὺς ὑπάτους· βῆλον δ', τοὺς κόμητας τῶν σεκόρων· βῆλον ε, τοὺς κανδιδάτους σεκόρων· βῆλον ς', τοὺς δομεστίκους σεκόρων· βῆλον ζ, ἀπὸ ἐπάρχων, τοὺς B *στρατηλάτας. (B.) Ὁ δὲ ῥεφερενδάριος εἰσέρχεται ἀπὸ πλαγίου, ὅτε εἰσῆλθεν τὸ βῆλον τῶν πατρικίων, καὶ ἵσταται ὄπισθεν αὐτῶν· οἱ δὲ ἀσηκρῆται οἱ μὴ ὄντες ὕπατοι εἰσέρχονται ἀμηνυτὶ, ὅτε εἰσέλθῃ τὸ βῆλον τῶν ὑπάτων, καὶ ἵστανται ὄπισθεν τῶν ὑπάτων· ὁμοίως εἰσέρχονται οἱ σιλεντιάριοι εἰς τὴν συμπλήρωσιν τῶν ζ' βήλων, καὶ ἵστανται ὄπισθεν ἔνθεν κἀκεῖθεν. τῷ δὲ τῆς καταστάσεως κελεύουσιν οἱ δεσπόται λαλῆσαι πρὸ τοῦ ἐλθεῖν τὰ βῆλα τῷ ὀφείλοντι προβληθῆναι, καὶ ὅτε θέλει εἰσάξαι τὰ βῆλα, λέγει πρὸς τὰ* Ms. 104. b *μέρη τὸ ὄνομα μυστικῶς, καὶ ἀπέρχονται τὰ μέρη, καὶ ποιοῦσι τὰ ποιήματα τοῦ προβαλλομένου κατὰ τὸ ὄνομα. καὶ* C *ἀφ' οὗ σταθῇ τὸ σέκρετον κονσιστώριον, καὶ σταθῶσιν οἱ σιλεντιάριοι ἔνθεν κἀκεῖθεν, νεύουσιν οἱ δεσπόται τῷ πραι-*

[R238] and the *praipositos* to the master of ceremonies, and the master of ceremonies, with the *sekoundikerios*,[1] takes up the one being appointed patrician and he stands in the middle of the court, conducted by the master of ceremonies and the other silentiary. Whether there are one or two or three, nevertheless they go in together conducted by a silentiary, and those being appointed fall down in obeisance, and only they. They lead in the first of them in front of the rulers' footstool, and he falls down and kisses the feet and both knees of the senior emperor, and likewise of the junior emperor and, getting up, he holds out his hands and receives the codicils from the rulers and kisses their hands.

The master of ceremonies stands him where the rest are standing. Then he leads in the second and brings him, too, to the footstool, and he falls down and kisses likewise the feet and the knees of the two rulers, and receiving the codicils, he kisses their hands, and he, too, walks backwards. Likewise the rest, however many there are, do the same, whether there are three or four. When they have all received the codicils and are standing in place, [the members of the court] are led in before the rulers, from the *magistros* to the lowest-ranking senators, conducted by **[V2,46]** silentiaries, and they give thanks.

When the senate has completed the giving of thanks, the master of ceremonies again brings forward the first one appointed and he falls down at the footstool

1 The next most senior of the notaries after the *primikerios*.

ποσίτῳ, καὶ ὁ πραιπόσιτος τῷ τῆς καταστάσεως, καὶ ἐπαίρει ὁ τῆς καταστάσεως μετὰ τοῦ σεκουνδηκηρίου τὸν προβαλλόμενον πατρίκιον, καὶ ἵσταται μέσον τοῦ σεκρέτου, κρατούμενος ὑπὸ τοῦ τῆς καταστάσεως καὶ τοῦ ἑτέρου σιλεντιαρίου· κἄν τε εἷς ἐστιν, κἄν τε δύο, κἄν τε τρεῖς, καὶ αὐτοὶ συνεισέρχονται ὑπὸ σιλεντιαρίου κρατούμενοι, καὶ πίπτουσιν οἱ προβαλλόμενοι καὶ μόνον, καὶ εἰσάγουσι τὸν πρῶτον αὐτῶν ἔμπροσθεν τοῦ ὑποποδίου τῶν δεσποτῶν, καὶ πίπτει καὶ φι- D *λεῖ τοὺς πόδας καὶ τὰ δύο γόνατα τοῦ μεγάλου βασιλέως, ὁμοίως καὶ τοῦ μικροῦ, καὶ ἐγερθεὶς ἁπλοῖ τὰς χεῖρας, καὶ λαμβάνει τὰ κωδικέλλια παρὰ τῶν δεσποτῶν καὶ φιλεῖ τὰς χεῖρας αὐτῶν. (Γ.) Καὶ ἵστησιν αὐτὸν, ὅπου ἵστανται οἱ λοιποὶ, καὶ εἰσάγει τὸν δεύτερον, καὶ προσφέρει κἀκεῖνον ἐν τῷ ὑποποδίῳ, καὶ πίπτει καὶ φιλεῖ τοὺς πόδας ὁμοίως καὶ τὰ γόνατα τῶν δύο δεσποτῶν, καὶ λαβὼν τὰ κωδικέλλια φιλεῖ τὰς χεῖρας, καὶ ὀπισθοποδεῖ κἀκεῖνος, ὁμοίως καὶ οἱ λοιποὶ, ὅσοι ἐὰν εἰσι, ποιοῦσιν οὕτως, κἄν τε τρεῖς, κἄν τε τέσ-* Ed. L. 140 *σαρες. καὶ ὅτε λάβωσιν οἱ ἀμφότεροι τὰ κωδικέλλια καὶ σταθῶσιν, εἰσάγονται ἀπό τε τοῦ μαγίστρου μέχρι τῶν ἐσχάτων συγκλητικῶν ἔμπροσθεν τῶν δεσποτῶν, κρατούμενοι ὑπὸ σιλεντιαρίων, ἀπευχαριστοῦντες. καὶ ὅτε πληρώσῃ ἡ σύγκλητος τὴν εὐχαριστίαν, προσφέρει πάλιν ὁ τῆς καταστάσεως τὸν προβληθέντα πρῶτον, καὶ πίπτει ἐν τῷ ὑποπο-*

[R239] and kisses the feet and the knees of the senior ruler, and likewise of the junior ruler, and prays for the rulers, as he has received an honour. The master of ceremonies stands him where his honour requires, depending on whether he is a *strategos* with duties or without duties. He does this likewise with the rest, and they, too, fall down and kiss the feet and the knees, and he stands them each according to his honour. When all of those who have been appointed have finished, the rulers signal to the *praipositos* and he says, "If you please," and they pray the "For many years." The senate goes out with those mentioned above, and the silentiaries take their codicils and each silentiary escorts his particular [newly-appointed patrician], and they carry their codicils.

They go out in a procession and, escorted by title-holders, they go away to the Church of St Stephen of the [Covered] Hippodrome and light candles, and go away to the Consistory and light candles there, too, and likewise in the Church of the Lord. The title-holders and the shield-bearers of the *arithmos* and the palace-stewards of all the rooms and the constables stand in the Long Gallery of the Kandidatoi, and the said patricians go away escorted as far as the curtains of the bronze doors, and what the *noumerarios* says in a loud voice, the *admensounalios* says, and he says, "Let him stop." The *noumerarios* holds the curtain, and again what the *noumerarios* says in a loud voice, the *admensounalios* says: "Raise it;[1] patrician *strategos*,

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[1] λεβὰ (Latin *leva*): i.e. raise the curtain, as at R406.6 in this context. Cf. *LBG* which treats the Latin *levo* as an intransitive verb: erhebe dich auf. For λεβὰ alone or with λώκ. see also R252.6, R265.17, R306.7, 14 & 19, R343.2, 7 & 11, & R406.6.

δίῳ καὶ φιλεῖ τοὺς πόδας καὶ τὰ γόνατα τοῦ μεγάλου δεσπότου, ὁμοίως καὶ τοῦ μικροῦ, καὶ εὔχεται τοὺς δεσπότας, ὡς τιμηθείς. καὶ ἵστησιν αὐτὸν ὁ τῆς καταστάσεως ἔνθα ἐστὶν ἡ τιμὴ αὐτοῦ, κἂν στρατηγὸς ἔμπρατος, κἄν τε ἄπρατος, ὁμοίως καὶ τοῖς λοιποῖς ποιεῖ οὕτως, πίπτουσι κἀκεῖνοι καὶ φιλοῦσι τοὺς πόδας καὶ τὰ γόνατα, καὶ ἵστησιν αὐτούς, ἕκα- Ms. 105 a *στον κατὰ τὴν τιμὴν αὐτοῦ, καὶ ὅτε συμπληρώσουσιν ἀμφό-* B *τεροι οἱ προβληθέντες, νεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ λέγει „κελεύσατε," καὶ εὔχονται τὸ „εἰς πολλοὺς χρόνους." καὶ ἐξέρχεται ἡ σύγκλητος μετὰ τῶν προῤῥηθέντων, καὶ λαμβάνουσιν οἱ σιλεντιάριοι τὰ κωδικέλλια αὐτῶν, καὶ ἕκαστος σιλεντιάριος ὀψικεύει τὸν ἴδιον αὐτοῦ, βαστάζοντες τὰ κωδικέλλια αὐτῶν. (Δ.) Καὶ ἐξέρχονται διὰ τῆς προελεύσεως, καὶ ἀπέρχονται εἰς τὴν ἐκκλησίαν τοῦ ἱπποδρόμου, καὶ ἅπτουσι κηρούς, ὀψικευόμενοι ὑπὸ ἀξιωματικῶν, καὶ ἀ-* C *πέρχονται ἐν τῷ κονσιστωρίῳ, καὶ ἅπτουσι κἀκεῖσε κηρούς, ὁμοίως καὶ εἰς τοῦ Κυρίου. καὶ ἵστανται οἱ ἀξιωματικοὶ καὶ τὰ σκουτάρια τοῦ ἀριθμοῦ καὶ οἱ διαιτάριοι τῶν ὅλων διαιτῶν καὶ οἱ δεκανοὶ εἰς τὸν μάκρωνα τῶν κανδιδάτων, καὶ ἀπέρχονται οἱ αὐτοὶ πατρίκιοι ὀψικευόμενοι μέχρι τῶν χαλκῶν πυλῶν τῶν κορτινῶν, καὶ λέγει ὁ ἀδμηνσουνάλιος, ἅπερ φωνοβολεῖ ὁ νουμεράριος, καὶ λέγει „στήτω·" καὶ κρατεῖ ὁ νουμεράριος τὸ βῆλον, καὶ πάλιν λέγει ὁ ἀδμηνσουνάλιος, ἅπερ φωνοβολεῖ ὁ νουμεράριος· „λεβὰ πατρίκιε στρατηγὲ*

[R240] take your place,"[1] and the first patrician goes out. To the second he again says "Let him stop," and what **[V2,47]** the *noumerarios* says in a loud voice, the *admensounalios* says. If he is an eparch or a logothete or a quaestor, he says, "Raise it; patrician eparch, take your place," or if he is only a patrician: "Raise it; patrician." He, too, goes out to the door, and the said patricians go away escorted through the Scholai, and the factions in their particular places receive each one[2] and acclaim them patrician one by one, each according to his honour. The demarch [of the Greens] hands the document to the first as first, to the second as second, and likewise to the rest, and recites their poems. When the demarch recites the name and title, the patrician makes obeisance before the demarch and the deme, and the demarch shows reverence towards him. They acclaim the rest likewise, and the deme of the Blues does likewise. Those appointed go away via the Chytos of the Chalke to the Chapel of the Holy Well and light candles, and go into the church[3] and stand at the patricians' bench. When it is the time for the patriarch's prayer for the patricians to take place, the referendary goes and summons them and they go into the nave, into the solea where the portable altar stands. The patriarch goes out from the sanctuary and takes the codicils from them and places them on the portable altar and says the prayer, and then he hands their codicils to each particular patrician

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1 λώκ (*loc*) is almost certainly related to the Latin transitive verb *loco*, or the noun *locus*, but there remains no satisfactory explanation of this form. In this translation it is treated as an imperative, "position [yourself]", here following the vocative "patrician *strategos*", i.e. "take your place." An alternative, the ablative *loco*, "in your place", could amount to the same idea; for λώκ see also R240.4, R252.6 & R265.17. See Adamik, "Zur Problematik der lateinischsprachigen Bevölkerung in Konstantinopel," in *Actes* (2003), 212-13, for various attempts to explain λεβὰ ... λώκ.

2 Following Vogt in emending ἕκαστος to ἕκαστον.

3 The church referred to here and in the rest of this chapter is Hagia Sophia.

λὼκ," καὶ ἐξέρχεται ὁ πρῶτος πατρίκιος, καὶ πάλιν λέγει
„στήτω" εἰς τὸν δεύτερον, καὶ λέγει, ἅπερ φωνοβολεῖ ὁ νου-
D μεράριος, εἰ μὲν ἔστιν ἔπαρχος, εἴτε λογοθέτης, εἴτε κυαί-
στωρ, λέγει· „λεβὰ πατρίκιε ἔπαρχε λώκ·" εἰ δέ ἐστι πα-
τρίκιος, μόνον· „λεβὰ πατρίκιε." καὶ ἐξέρχεται κἀκεῖνος
εἰς τὴν πύλην, καὶ ἀπέρχονται οἱ αὐτοὶ πατρίκιοι ὀψικευόμε-
νοι διὰ τῶν σχολῶν, καὶ δέχονται τὰ μέρη ἕκαστος εἰς τοὺς
ἰδίους τόπους, καὶ ἀκτολογοῦσιν ἕνα ἕνα πατρίκιον, ἕκαστον
κατὰ τὴν τιμὴν αὐτοῦ, καὶ ἐπιδίδωσι τὸ λιβελλάριον ὁ δή-
μαρχος τῷ πρώτῳ ὡς πρώτῳ, τῷ δευτέρῳ ὡς δευτέρῳ, ὁμοί-
ως καὶ τοῖς λοιποῖς, λέγων καὶ τὰ ποιήματα αὐτῶν. ὅτε δὲ
λέγει τὸ ὄνομα καὶ τὴν ἀξίαν, προσκυνεῖ πρὸς τὸν δήμαρχον
Ed. L. 141 καὶ τὸν δῆμον, καὶ ὁ δήμαρχος πρὸς αὐτὸν ποιῶν τὸ σέβας,
ὁμοίως ἀκτολογοῦσι καὶ τοὺς λοιποὺς, ὁμοίως καὶ ὁ δῆμος
τοῦ Βενέτου. καὶ ἀπέρχονται οἱ προβληθέντες διὰ τοῦ χυ-
τοῦ τῆς χαλκῆς εἰς τὸ ἅγιον φρέαρ, καὶ ἅπτουσι κηροὺς καὶ
εἰσέρχονται ἐν τῷ ναῷ, καὶ ἵστανται εἰς τὸ σκάμνον τῶν πα-
Ms. 105. τρικίων, καὶ ὅτε ἐστὶν ὁ καιρὸς γενέσθαι τὴν εὐχὴν τῶν πα-
τρικίων παρὰ τοῦ πατριάρχου, ἔρχεται ὁ ῥεφερενδάριος καὶ
προσκαλεῖται αὐτοὺς, καὶ εἰσέρχονται εἰς τὸν ναὸν εἰς τὴν
σωλαίαν, ἔνθα ἵσταται τὸ ἀντιμίσιον. καὶ ἐξέρχεται ὁ πα-
τριάρχης ἐκ τοῦ θυσιαστηρίου, καὶ λαμβάνει τὰ κωδικέλλια
ἐξ αὐτῶν, καὶ τίθησιν αὐτὰ ἐν τῷ ἀντιμισίῳ, καὶ ποιεῖ τὴν
E εὐχὴν, καὶ εἶθ' οὕτως ἐπιδίδωσιν ἑνὶ ἑκάστῳ πατρικίῳ τὰ

[R241] and each patrician places his purse on the portable altar: the *strategos* 72 *nomismata*, the patrician with duties 50 *nomismata*, the patrician without duties 36 *nomismata*. The patriarch goes away to the portable altar where he administers holy communion, and the patricians go in and receive communion.

Then they go away to the patricians' bench and all put on true-purple *sagia*. The escort is shared between those who have been appointed and they retire escorted to their houses. The silentiaries, on horseback and wearing **[V2,48]** deep-red *sagia*, go away escorting them as far as their houses and carrying their codicils. If the one appointed patrician has a wife, the silentiary hands the codicils to the patrician woman and receives twelve *nomismata* from her, but if he does not have a wife, he places them on his bed and receives the twelve *nomismata* from him, and he lunches with him and then retires to his own house.

It should be recognized that[1] the appointment of a patrician does not take place on a feast-day, <but that>[2] it takes place during the twelve feast-days of Christmas and the six days of Renewal Week, and Palm Sunday and on an ordinary Sunday. On Holy Saturday the senate is advised to carry their white chlamyses with their dark-russet chlamyses, and before the rulers go away to the church, the court receives them in white chlamyses in the Chrysotriklinos, and the appointment to the patriciate takes place and

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1 This is the first of several notes which are glosses: the days on which a patrician may be appointed and the corresponding dress to be worn; an incomplete remark concerning the *strategoi*; the conclusion of the ceremony in the church; and the protocol for the appointment of a patrician in the fountain-court of a faction.

2 For the lacuna see Bonn's *apparatus criticus* and Reiske, *Comm.*, p. 274.

κωδικέλλια αὐτῶν, καὶ ἕκαστος πατρίκιος τίθησι τὸ ἀποκόμβιον αὐτοῦ ἐν τῷ ἀντιμισίῳ, ὁ στρατηγὸς νομίσματα οβʹ, ὁ ἔμπρακτος νομίσματα νʹ, ὁ ἄπρακτος νομίσματα λϛʹ. καὶ ἀπέρχεται ὁ πατριάρχης ἐν τῷ ἀντιμισίῳ, ἔνθα μεταδίδει, καὶ εἰσέρχονται οἱ πατρίκιοι καὶ κοινωνοῦσιν, εἶθ᾽ οὕτως ἀπέρχονται εἰς τὸ σκάμνον τῶν πατρικίων, καὶ φοροῦσι σαγία ἀληθινὰ ἀμφότεροι, καὶ διαμερίζεται τὸ ὀψίκιον εἰς τοὺς προβληθέντας, καὶ ἀναχωροῦσιν εἰς τοὺς οἴκους αὐτῶν ὀψικευόμενοι. καὶ οἱ σιλεντιάριοι φοροῦντες σαγία ῥοῆς καβαλλάριοι, βαστάζοντες τὰ κωδικέλλια αὐτῶν, καὶ ἀπέρχονται μέχρι τῶν οἴκων αὐτῶν ὀψικεύοντες. εἰ μὲν ἔχει γυναῖκα ὁ C *προβληθεὶς πατρίκιος, ἐπιδίδωσιν ὁ σιλεντιάριος τὰ κωδικέλλια τῇ πατρικίᾳ, καὶ λαμβάνει ἐξ αὐτῆς νομίσματα ιβʹ· εἰ δὲ οὐκ ἔχει γυναῖκα, τίθησιν αὐτὰ εἰς τὸν κράβαττον αὐτοῦ, καὶ λαμβάνει τὰ ιβʹ νομίσματα ἐξ αὐτοῦ, καὶ ἀριστᾷ μετ᾽ αὐτοῦ, καὶ οὕτως ἀναχωρεῖ εἰς τὸν οἶκον αὐτοῦ· (E.) Χρὴ δὲ γινώσκειν, ὅτι ἐν ἑορτῇ προβολὴ πατρικίου οὐ γίνεται, τὴν δωδεκαήμερον τῶν ἑορτῶν γίνεται καὶ τὴν ἑξαήμερον τῆς διακαινησίμου, καὶ τὴν ἡμέραν τῶν βαΐων καὶ ἐν παγανῇ κυριακῇ, καὶ τὸ ἅγιον σάββατον μηνύεται ἡ σύγκλητος, ἵνα βαστάζωσι τὰ ἄσπρα χλανίδια μετὰ τῶν ἀτραβατικῶν, καὶ πρὸ τοῦ ἀπελθεῖν τοὺς δεσπότας εἰς τὴν ἐκκλησίαν* D *δέχεται σέκρετον μετὰ λευκῶν χλανιδίων εἰς τὸ χρυσοτρίκλινον, καὶ γίνεται ἡ προβολὴ τῆς πατρικιότητος, καὶ δίδοται*

[R242] a move away is ordered to the Consistory. Then all the senate changes into dark-russet chlamyses as is the custom for the day of Holy Saturday, and likewise those who have been appointed patricians change into dark-russet chlamyses, but if he is a *strategos*, he wears a true-purple *sagion* and carries his codicils in front of the rulers. They go away as far as the church, and when the rulers change the church's altar-cloths, those who have been appointed patricians turn back to the Palace and change into their white chlamyses and the silentiaries take up their codicils.

The *strategoi* go away to the church in true-purple *sagia*, as previously described, through the Scholai and...[1] the receptions by the factions.

The patriarch goes out from the sanctuary and says the prayer as custom requires, **[V2,49]** and they retire to their houses as described above.

On a day when a public appearance[2] at the fountain-court takes place, he[3] also makes an appearance with the codicil, and at the completion of the public appearance at the fountain-court of the Blues, the factions go away to their places at the Scholai.

Likewise those who have been appointed patricians go away escorted to the Scholai, and the factions receive them and they go away to the church, and the whole ritual is completed as custom requires, as described above.

If the one appointed patrician is not a senator but bears a sword,[4] he does not go into the Chrysotriklinos, but the master of ceremonies puts

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1 A word is lacking here, as Vogt suggests in his footnote, or there is a more substantial lacuna in the ms. on folio 106r between lines 11 & 12.

2 Following Vogt in emending Ἐν ἡμέρᾳ to Ἐν ᾗ ἡμέρᾳ, "on which day," and παρακυπτικοῦ to παρκυπτικὸν.

3 i.e. the emperor.

4 This is the second situation anticipated in the heading, the appointment to the patriciate of a *strategos*.

μεταστάσιμον ἐν τῷ κονσιστωρίῳ, καὶ ἀλλάσσει πᾶσα ἡ
Ms. 106 a *σύγκλητος ἀτραβατικὰ χλανίδια κατὰ τὴν συνήθειαν τῆς ἡμέρας τοῦ ἁγίου σαββάτου, ὁμοίως καὶ οἱ προβληθέντες πατρίκιοι τὰ ἀτραβατικά, εἰ μὲν ἔστιν στρατηγός, φορεῖ σαγίον ἀληθινόν, βαστάζων καὶ τὰ κωδικέλλια αὐτοῦ ἔμπροσθεν τῶν δεσποτῶν. καὶ ἀπέρχονται μέχρι τῆς ἐκκλησίας, καὶ*
Ed. L. 132 *ὅτε ἀλλάξουσιν οἱ δεσπόται τὰς ἐνδυτὰς τῆς ἐκκλησίας, ὑποστρέφουσιν ἐν τῷ παλατίῳ καὶ ἀλλάσσουσιν οἱ προβληθέντες πατρίκιοι τὰ ἄσπρα χλανίδια, καὶ ἐπαίρουσιν οἱ σιλεντιάριοι τὰ κωδικέλλια αὐτῶν. οἱ μὲν στρατηγοὶ μετὰ σαγίων ἀληθινῶν ἀπέρχονται ἐν τῇ ἐκκλησίᾳ, καθὼς τὰ προῤῥηθέντα, διὰ τῶν σχολῶν καὶ τὰς δοχὰς τῶν μερῶν, καὶ ἐξέρχεται ὁ πατριάρχης ἐκ τοῦ θυσιαστηρίου, καὶ ποιεῖ τὴν εὐχήν, ὡς ἔχει ἡ συνήθεια, καὶ ἀναχωροῦσιν εἰς τοὺς οἴκους αὐτῶν, καθὼς ἀνωτέρω εἴρηται. ἐν ἡμέρᾳ παρακυπτικοῦ φιάλης γίνεται, καὶ παρακύπτει μετὰ τὸ κωδικέλλιον, καὶ ἐν τῇ συμπληρώσει τοῦ παρακυπτικοῦ τῆς φιάλης τῶν Βενέτων*
B *ἀπέρχονται τὰ μέρη εἰς τοὺς τόπους αὐτῶν εἰς τὰς σχολάς, ὁμοίως καὶ οἱ προβληθέντες πατρίκιοι ὀψικευόμενοι ἀπέρχονται εἰς τὰς σχολάς, καὶ δέχονται αὐτοὺς τὰ μέρη, καὶ ἀπέρχονται ἐν τῇ ἐκκλησίᾳ, καὶ πληροῦται πᾶσα ἡ ἀκολουθία, ὡς ἔχει ἡ συνήθεια, καθὼς ἀνωτέρω εἴρηται. εἰ δὲ οὐκ ἔστι συγκλητικὸς ὁ προβληθεὶς πατρίκιος, ἀλλ' ἔστιν ἀπὸ σπαθίου, οὐκ εἰσέρχεται ἐν τῷ χρυσοτρικλίνῳ, ἀλλ' ἐνδύει*

[R243] the deep-red *sagion* on him. When all the groups have gone into the Chrysotriklinos as is customary, and are standing assembled, the master of ceremonies, with another silentiary, conducts the one who is to be appointed up to the dais at the silver doors, and the *ostiarios* goes alone and stands inside at the curtain. When he has received the sign from the *praipositos* he strikes the curtain, and the silentiary raises it, and the one who has been appointed patrician goes in in a deep-red *sagion*, conducted by the master of ceremonies and the other silentiary. The one who has been appointed falls down in obeisance for the first time with the silentiaries; the second time he falls down in the middle of the hall; the third time he falls down a short distance from the throne. They bring him forward and he falls down in front of the footstool and kisses the feet of the senior emperor and both his knees, and likewise of the junior emperor. He holds out his hands and receives the codicils from the rulers and kisses the hands of the rulers, and the master of ceremonies walks him backwards to where he made obeisance the third time. The patricians, **[V2,50]** both the *magistroi* and the rest of the patricians, go in conducted by silentiaries, only the patricians giving thanks to the rulers. The rest of the senators do not fall down in obeisance since he was not made a senator. Then he goes away escorted to the Consistory, and then they go away to the church, and all the rest is completed as custom requires also for the rest of the patricians. When he retires from

αὐτὸν ὁ τῆς καταστάσεως σαγίον ῥοῆς. καὶ ὅτε εἰσέλθωσι τὰ βῆλα ὅλα κατὰ τὴν συνήθειαν ἐν τῷ χρυσοτρικλίνῳ καὶ σταθῶσι κονσιστώριον, κρατεῖ ὁ τῆς καταστάσεως τὸν ὀφείλοντα προβληθῆναι εἰς τὸ πούλπιτον τῶν ἀργυρῶν πυλῶν μετὰ ἄλλου σιλεντιαρίου, καὶ ἔρχεται ὁ ὀστιάριος μόνος, καὶ ἵσταται εἰς τὸ βῆλον ἔσωθεν, καὶ ὅτε λάβῃ τὸ νεῦμα C *παρὰ τοῦ πραιποσίτου, κρούει τὸ βῆλον, καὶ ἐπαίρει αὐτὸ ὁ σιλεντιάριος, καὶ εἰσέρχεται ὁ προβληθεὶς πατρίκιος ἀπὸ σαγίου ῥοῆς, κρατούμενος ὑπὸ τοῦ τῆς καταστάσεως καὶ ἑτέρου σιλεντιαρίου, καὶ πίπτει μετὰ τῶν σιλεντιαρίων ὁ προβληθεὶς τὸ πρῶτον, τὸ δεύτερον πίπτει εἰς τὴν μέσην τοῦ τρικλίνου, τὸ τρίτον πίπτει ἀπὸ διαστήματος τοῦ σένζου.* Ms.106. b *καὶ φέρουσιν αὐτὸν, καὶ πίπτει ἔμπροσθεν τοῦ ὑποποδίου, καὶ φιλεῖ τοὺς πόδας τοῦ μεγάλου βασιλέως καὶ τὰ δύο αὐτοῦ γόνατα, ὁμοίως καὶ τοῦ μικροῦ, καὶ ἁπλοῖ τὰς χεῖρας καὶ λαμβάνει παρὰ τῶν δεσποτῶν τὰ κωδικέλλια, καὶ φιλεῖ τὰς χεῖρας τῶν δεσποτῶν, καὶ ὀπισθοποδεῖ αὐτὸν ὁ τῆς κα-* D *ταστάσεως, ἔνθα τὸ τρίτον προσεκύνησε, καὶ εἰσέρχονται οἱ πατρίκιοι ἀπό τε μαγίστρων καὶ τῶν λοιπῶν πατρικίων, κρατούμενοι ὑπὸ σιλεντιαρίων, ἀπευχαριστοῦντες τοῖς δεσπόταις πατρίκιοι καὶ μόνον· οἱ δὲ λοιποὶ συγκλητικοὶ οὐ πίπτουσιν, ὡς μὴ γενομένου συγκλητικοῦ. καὶ ἀπέρχεται ὀψικευόμενος ἐν τῷ κονσιστωρίῳ, καὶ οὕτως ἀπέρχονται ἐν τῇ ἐκκλησίᾳ, καὶ τὰ λοιπὰ πάντα πληροῦται, ὡς ἔχει ἡ συνήθεια, καὶ ἐπὶ τῶν λοιπῶν πατρικίων, καὶ ὅτε ἀναχωρεῖ ἀπὸ*

[R244] the church he, too, wears a true-purple *sagion* and retires thus to his house.

Book I, Chapter 48 [R244-55; V2,51-60; cod. & V: Chapter 57][1]

What it is necessary to observe at the appointment of patricians

When the emperor has gone into the vault [of the Chrysotriklinos] which is towards the Chapel of St Theodore,[2] inside the curtain, the *praipositos* summons the *vestetores* and they put the chlamys on the emperor, and when they go out, he is crowned by the *praipositos*. Then he goes out from the vault where he was crowned and goes up and sits on his throne which stands in the Chrysotriklinos. While the archons of the *kouboukleion* stand to either side, the *koubikoularioi* and the *spatharokoubikoularioi* stand behind the throne in a circle, that is, in a semicircle, to leave room for those who are about to go in in the eight groups. The eunuch *protospatharioi* stand near the throne. Then the *minsourator*, or else the *papias* of the Great Palace, takes the censer and censes from the raised curtain of the Chrysotriklinos and goes up and censes the emperor, and having done this three times he withdraws.

The *praipositos*, having received a sign from the emperor, goes away and stands in front of the emperor in the middle of the archons of the *kouboukleion*, and holding out his hands

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1 This second protocol is different and probably of a later period than that of Book I, Chapter 47 [V56], perhaps 9th cent., from the reign of Theophilos or Michael III; Vogt, *Comm.*, vol. 2, 64-65.

2 Elsewhere in *Cer.* referred to as a εὐκτήριον (chapel), but here and at R440.20 as a ναός, normally rendered in the present translation as "church" or "nave".

τῆς ἐκκλησίας, φορεῖ καὶ αὐτὸς σαγίον ἀληθινὸν, καὶ οὕτως ἀναχωρεῖ εἰς τὸν οἶκον αὐτοῦ.

Ed. L. 143

ΚΕΦ. μή

Ὅσα δεῖ παραφυλάττειν ἐπὶ προβολῇ πατρικίων.

Εἰσελθὼν ὁ βασιλεὺς εἰς τὴν καμάραν τὴν οὖσαν πρὸς τὸν ναὸν τοῦ ἁγίου Θεοδώρου ἔνδον τοῦ βήλου, προσκαλεῖται ὁ πραιπόσιτος τοὺς βεστήτορας, καὶ περιβάλλουσι τὴν χλανίδα τὸν βασιλέα, καὶ τούτων ἐξελθόντων, στέφεται ὑπὸ τοῦ πραιποσίτου, ἔπειτα ἐξέρχεται ἐκ τῆς καμάρας, ἐν ᾗ ἐστέφθη, καὶ ἀνελθὼν καθέζεται ἐπὶ τοῦ σένζου αὐτοῦ τοῦ ἱσταμένου εἰς τὸ χρυσοτρίκλινον. στάντων δὲ τῶν ἀρχόντων
B τοῦ κουβουκλείου ἔνθεν κἀκεῖθεν, οἱ κουβικουλάριοι καὶ οἱ σπαθοκουβικουλάριοι ἵστανται ὀπίσω κύκλῳ τοῦ σένζου, καθώς ἐστι τὸ ἡμικύκλιον, διὰ τὸ χωρηθῆναι τοὺς μέλλοντας εἰσελθεῖν διὰ τῶν ὀκτὼ βήλων· οἱ δὲ πρωτοσπαθάριοι εὐνοῦχοι ἵστανται πλησίον τοῦ σένζου. εἶτα λαβὼν τὸν θυμιατὸν ὁ μινσουράτωρ ἢ καὶ ὁ παπίας τοῦ παλατίου τοῦ μεγάλου, θυμιᾷ ἀπὸ τοῦ αἰρομένου βήλου τοῦ χρυσοτρικλίνου, καὶ ἀνέρχεται θυμιῶν τὸν βασιλέα, καὶ τοῦτο ποιῶν ἐκ τρίτου
Ms. 107. a ὑποχωρεῖ. καὶ λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, ἀπέρχεται καὶ ἵσταται ἔμπροσθεν τοῦ βασιλέως μέσον τῶν ἀρχόντων τοῦ κουβουκλείου, καὶ ἐφαπλώσας τὰς χεῖρας

[R245] within his chlamys, he makes obeisance before the emperor, not bending his knees, but making only the form of obeisance of the kind which [V2,52] the ceremonial for the day demands. Then, with two *ostiarioi* in front of him carrying their staffs, he goes out into the Tripeton and finds the *magistroi* who have been got ready by the master of ceremonies, and the *praipositos* summons them. Two silentiaries stand outside the curtain of the door of the Chrysotriklinos, and when the *magistroi* have been summoned by the *praipositos*, the curtain is raised by the silentiaries and the *magistroi* go in with the *praipositos*, the first group. The *praipositos* stands near the said curtain and the *magistroi* behind him. The *praipositos* signals to the *ostiarioi* and they stand inside the curtain. The *praipositos*, who is inside, having received a sign from the emperor, gives a sign to the *minsourator* or to the *koubikoularios*[1] raising the curtain, and the *praipositos* goes in and goes up to his place. The *magistroi* go inside the curtain and fall down in obeisance, and when they stand up they stand in their order to either side of the archons of the *kouboukleion*.

Again, when the *praipositos* has received a sign from the emperor, he goes into the middle and, having made obeisance as described above, he goes out with two *ostiarioi* to the Tripeton and summons the proconsuls and leads them in: group 2. They make obeisance and

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1 SCHOLION: Note that if the *minsourator* is a eunuch, he raises the curtain, but if not, a *koubikoularios* raises it.

αὐτοῦ μετὰ τοῦ χλανιδίου αὐτοῦ, προσκυνεῖ τὸν βασιλέα, μὴ
κλίνας τὰ γόνατα, εἰ μὴ μόνον τὸ σχῆμα τῆς προσκυνήσεως, C
ὃν τρόπον ἡ τῆς ἡμέρας τάξις ἀπαιτεῖ. καὶ εἶθ' οὕτως ἐξέρ-
χεται μετὰ δύο ὀστιαρίων, ἔμπροσθεν αὐτοῦ βασταζόντων
καὶ τὰ βεργία αὐτῶν ἐν τῷ τριπέτωνι, καὶ εὑρίσκει τοὺς
μαγίστρους ἡτοιμασθέντας παρὰ τοῦ τῆς καταστάσεως, καὶ
προσκαλεῖται αὐτοὺς ὁ πραιπόσιτος· καὶ ἵστανται ἔξω τοῦ
βήλου τῆς πύλης τοῦ χρυσοτρικλίνου δύο σιλεντιάριοι, καὶ
ἡνίκα προσκληθῶσιν οἱ μάγιστροι παρὰ τοῦ πραιποσίτου,
αἴρεται ὕπερθεν τὸ βῆλον ὑπὸ σιλεντιαρίων, καὶ εἰσέρχονται
οἱ μάγιστροι μετὰ τοῦ πραιποσίτου, τὸ πρῶτον βῆλον, καὶ
στὰς ὁ πραιπόσιτος πλησίον τοῦ αὐτοῦ βήλου, οἱ δὲ μάγι-
στροι ὀπίσω αὐτοῦ, νεύει ὁ πραιπόσιτος τοὺς ὀστιαρίους, καὶ
ἵστανται ἔνδον τοῦ βήλου. λαβὼν δὲ νεῦμα ὁ ἔνδον πραιπό- D
σιτος παρὰ τοῦ βασιλέως, δίδωσι νεῦμα τῷ μινσουράτωρι ἢ
τῷ κουβικουλαρίῳ τῷ αἴροντι τὸ βῆλον, καὶ εἰσέρχεται ὁ
πραιπόσιτος καὶ ἀνέρχεται ἐν τῇ στάσει αὐτοῦ· οἱ δὲ μά-
γιστροι εἰσελθόντες ἔνδον τοῦ βήλου, πίπτουσι, καὶ ἀναστάν-
τες ἵστανται ἐν τῇ τάξει αὐτῶν ἀπὸ τῶν ἀρχόντων τοῦ κου-
βουκλείου ἔνθεν κἀκεῖθεν. (Β.) Καὶ αὖθις λαβὼν νεῦμα ὁ
πραιπόσιτος παρὰ τοῦ βασιλέως, εἰσέρχεται εἰς τὸ μέσον,
καὶ προσκυνήσας, ὡς ἀνωτέρω εἴρηται, ἐξέρχεται μετὰ δύο Ed.L.144
ὀστιαρίων ἐν τῷ τριπέτωνι, καὶ προσκαλεσάμενος τοὺς ἀνθυ-
πάτους, εἰσάγει αὐτούς, βῆλον β'· προσκυνήσαντες δὲ καὶ

[R246] stand to either side beyond the *magistroi*, and the *praipositos* goes up to his place. He does this for the entry of each group. Having received a sign again, he goes out, as described above, to the Tripeton and summons the patricians and *strategoi* and leads them in: group 3. They, too, complete their obeisance and placement, like those earlier.

[V2,53] Note that if the eparch is not a patrician, he goes in with the patricians in the third group in the reception, but if a quaestor or logothete or *genikos* or one of those holding high offices is not a patrician, none of these goes in with the patricians, but they go in with the senate.

Having received a sign again from the emperor the *praipositos* goes into the middle, and having made obeisance and performed everything which he performed with the first group, he goes out with two *ostiarioi* to the Tripeton and leads in the senate: group 4; they, too, perform likewise. The *vestetores* go in with them through their side, on the right-hand side, while on the left goes the logothete with the imperial secretaries, and the referendary with them, wearing a white cape.

Note that when the imperial secretaries and the *vestetores* and the logothete and the constable[1] go in, they do not fall down in obeisance but stand behind the court to either side, whereas the senate goes up, as previously described, and performs everything just like those before them.

Then the *praipositos* again goes up

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[1] *dekanos*: as at R479.7-8 and R719.23, to be distinguished from other constables in being a dignitary within the imperial secretariat; he had custodial responsibility for imperial documents.

αὐτοί, ἵστανται ἀπὸ τῶν μαγίστρων ἔνθεν κἀκεῖθεν, ὁ δὲ πραιπόσιτος ἀνέρχεται ἐν τῇ στάσει αὐτοῦ, τοῦτο δὲ ποιεῖ κατὰ εἴσοδον ἑκάστου βήλου. καὶ αὖθις λαβὼν νεῦμα, ἐξέρχεται, ὡς ἀνωτέρω εἴρηται, ἐν τῷ τριπέτωνι, καὶ προσκαλεῖται πατρικίους καὶ στρατηγούς, καὶ εἰσάγει αὐτούς, βῆλον γʹ· ἐκτελούντων καὶ αὐτῶν προσκύνησιν καὶ στάσιν, ὡς καὶ οἱ πρώην. ἰστέον δέ, ὅτι, εἰ μὲν οὐκ ἔστιν ὁ ὕπαρχος πατρίκιος, ἐν τῷ τρίτῳ βήλῳ τῶν πατρικίων εἰσέρχεται ἐν τῇ B δοχῇ, ἐὰν δὲ κυαίστωρ ἢ λογοθέτης ἢ γενικὸς ἢ ἐκ τῶν τὰ Ms. 107.b πρῶτα ὀφφίκια κατεχόντων, οὐκ εἰσὶ πατρίκιοι, οὐδεὶς εἰσέρχεται μετὰ τῶν πατρικίων, ἀλλ' εἰσέρχονται μετὰ τῆς συγκλήτου. καὶ λαβὼν πάλιν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, εἰσέρχεται εἰς τὸ μέσον, καὶ προσκυνήσας καὶ ἐκτελέσας πάντα, ἃ ἐν τῷ πρώτῳ βήλῳ ἐξετέλεσεν, ἐξέρχεται μετὰ δύο ὀστιαρίων ἐν τῷ τριπέτωνι, καὶ εἰσάγει τὴν σύγκλητον, δʹ βῆλον· ἐκτελοῦσι δὲ καὶ αὐτοὶ ὁμοίως. συνεισέρχονται αὐτοῖς διὰ τῆς πλαγίας αὐτῶν ἐν μὲν τῷ δεξιῷ μέρει οἱ βεστήτορες, ἐν δὲ τῷ εὐωνύμῳ ὁ λογοθέτης μετὰ τῶν ἀσηκρητῶν καὶ ὁ ῥεφερενδάριος μετ' αὐτῶν φορῶν C φελώνην ἄσπρον. ἰστέον δέ, ὅτι οἱ μὲν ἀσηκρῆται καὶ οἱ βεστήτορες καὶ ὁ λογοθέτης καὶ ὁ δεκανὸς εἰσιόντες οὐ πίπτουσιν, ἀλλ' ἵστανται ὄπισθεν τοῦ σεκρέτου ἔνθεν κἀκεῖθεν, ἡ δὲ σύγκλητος, ὡς προείρηται, ἐπελθοῦσα ἐκτελεῖ ἅπαντα, ὡς καὶ οἱ πρότερον. εἶτα ἀνελθὼν πάλιν ὁ πραιπόσιτος,

[R247] and stands in his order, and having received a sign from the emperor he goes into the middle and, having made obeisance, goes out with *ostiarioi* and staffs to the Tripeton and leads in the *kometes* of the *scholai* in the 5th group; they, too, perform likewise. The *praipositos* goes up and stands in his order, and again having received a sign, he goes into the middle and makes obeisance and, going out, leads in the *kandidatoi*: group 6, and they perform the customary things as previously described and stand in their order. The *praipositos*, having gone in again and made obeisance, leads in the *domestikoi*: group 7, and they perform likewise. Then he leads in the ex-eparchs: group 8.

[V2,54] When the eight groups have been completed, the master of ceremonies and the silentiaries go in, together with the eighth group, to either side behind the court. If the one about to be made a patrician went in in one of the groups and is standing in the court reception, the emperor summons the *praipositos* and tells the *praipositos* the name of whomever he wishes to be appointed patrician, and the *praipositos* tells the master of ceremonies, and he takes with him a silentiary and the one who is to be appointed, and they promptly lead and stand him in the middle in front of the emperor. But if he remained outside because his order did not entitle him to go in with the eight groups, the master of ceremonies with one silentiary remains with him.

The emperor summons the *praipositos* and makes known the name

ἵσταται ἐν τῇ τάξει αὐτοῦ, καὶ λαβὼν παρὰ τοῦ βασιλέως νεῦμα, εἰσέρχεται μέσον, καὶ προσκυνήσας ἐξέρχεται μετὰ ὀστιαρίων καὶ βεργίων ἐν τῷ τριπέτωνι, καὶ εἰσάγει τοὺς κόμητας τῶν σχολῶν εἰς τὸ ε′ βῆλον· ἐκτελοῦσι δὲ καὶ αὐτοὶ ὁμοίως. ὁ δὲ πραιπόσιτος ἀνέρχεται καὶ ἵσταται ἐν τῇ τάξει αὐτοῦ, καὶ αὖθις λαβὼν νεῦμα εἰσέρχεται εἰς τὸ μέσον καὶ D προσκυνεῖ, καὶ ἐξελθὼν εἰσάγει κανδιδάτους, βῆλον ς′, καὶ αὐτοί, ὡς προείρηται, τὰ συνήθη ἐκτελέσαντες, ἵστανται ἐν τῇ τάξει αὐτῶν. καὶ ὁ πραιπόσιτος εἰσελθὼν πάλιν καὶ προσκυνήσας, εἰσάγει δομεστίκους, βῆλον ζ′· καὶ αὐτοὶ ἐκτελοῦσιν ὁμοίως. εἶτα εἰσάγει τοὺς ἀπὸ ἐπάρχων, βῆλον η′. (Γ.) Καὶ τελεσθέντων τῶν η′ βήλων, συνεισέρχονται μετὰ τοῦ ὀγδόου βήλου ὁ τῆς καταστάσεως καὶ οἱ σιλεντιάριοι Ed.L.145 ἔνθεν κἀκεῖθεν ὄπισθεν τοῦ σεκρέτου, καὶ εἰ μὲν εἰσῆλθεν ὁ μέλλων γίνεσθαι πατρίκιος ἐν ἑνὶ τῶν βήλων, καὶ ἵσταται ἐν τῇ δοχῇ τοῦ σεκρέτου, προσκαλεῖται ὁ βασιλεὺς τὸν πραιπόσιτον, καὶ ὃν ἂν κελεύῃ προβαλέσθαι πατρίκιον, λέγει τὸ ὄνομα αὐτοῦ τῷ πραιποσίτῳ, κἀκεῖνος λέγει τῷ τῆς καταστάσεως, κἀκεῖνος λαβὼν μετ᾽ αὐτοῦ σιλεντιάριον καὶ τὸν μέλλοντα προβληθῆναι, ἐξαίφνης ἄγουσιν καὶ ἱστῶσι μέσον ἔμ- Ms.108.a προσθεν τοῦ βασιλέως. εἰ δὲ ἔξω ἔμεινεν, ὡς μὴ ἀξίας οὔσης τῆς τάξεως αὐτοῦ εἰσελθεῖν μετὰ τῶν η′ βήλων, μένει μετ᾽ αὐτοῦ ὁ τῆς καταστάσεως μετὰ σιλεντιαρίου ἑνός, ὁ δὲ βα- B σιλεὺς προσκαλεῖται τὸν πραιπόσιτον καὶ γνωρίζει τὸ ὄνομα

[R248] of the one who is to be appointed, and the *praipositos* stands in the middle of the court and, having made obeisance, goes out with two *ostiarioi* and summons him and leads him in wearing a deep-red *sagion*. Both the master of ceremonies and a silentiary conduct him in and stand him in the middle of the court in front of the emperor, while the *praipositos*, having gone into the vault and taken the tablets from the deputy, hands them to the emperor. The master of ceremonies and the silentiary lead the one who is to be appointed and cast him at the feet of the emperor, and he, having made obeisance, kisses his feet, then his knees. Then, having received the tablets from the emperor, he also kisses his hands. Then they take him and lead him away backwards and stand him in the middle of the court between the archons of the *koubouklei on*.

Then the silentiaries are assigned, some from the right and others from the left, and the one on the right, taking the first *magistros*, leads him and stands him on the right-hand side of the one appointed patrician and the *magistros*, having made obeisance, prays[1] for the emperor and then **[V2,55]** goes away to his position and order. When the first *magistros* has completed the prayer and giving of thanks, immediately the silentiary on the left arrives leading a *magistros* from the other side, and stands him on the left of the one appointed patrician, and he prays for the emperor, giving thanks. When the said *magistros* is about to go out,

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[1] Emending ὑπερεύχονται to the singular ὑπερεύχεται as suggested by Reiske; see Bonn's *apparatus criticus*.

τοῦ μέλλοντος προβληθῆναι, ὁ δὲ πραιπόσιτος ἵσταται μέσον
τοῦ σεκρέτου, καὶ προσκυνήσας, ἐξελθὼν μετὰ δύο ὀστια-
ρίων, προσκαλεῖται αὐτὸν, καὶ εἰσάγει, φοροῦντα σαγίον
ῥοῦν. κρατοῦσι δὲ αὐτὸν ὅ,τε τῆς καταστάσεως καὶ σιλεντιά-
ριος, καὶ ἱστῶσιν αὐτὸν μέσον τοῦ σεκρέτου ἔμπροσθεν τοῦ
βασιλέως, ὁ δὲ πραιπόσιτος εἰσελθὼν ἐν τῇ καμάρᾳ καὶ τὰς
πλάκας παρὰ τοῦ δευτέρου λαβὼν, ἐπιδίδωσιν αὐτὰς τῷ βα-
σιλεῖ. ἄγουσι δὲ τὸν μέλλοντα προβληθῆναι ὁ τῆς καταστά-
σεως καὶ ὁ σιλεντιάριος, καὶ ῥίπτουσιν αὐτὸν εἰς τοὺς πόδας
C τοῦ βασιλέως, καὶ προσκυνήσας ἀσπάζεται αὐτοὺς, εἶτα τὰ γό-
νατα αὐτοῦ, εἶτα λαβὼν τὰς πλάκας ἀπὸ τοῦ βασιλέως, φι-
λεῖ καὶ τὰς χεῖρας αὐτοῦ. καὶ λαβόντες αὐτὸν ἀποφέρουσιν
ὀπισθοφανῶς, καὶ ἱστῶσιν αὐτὸν μεσον τοῦ σεκρέτου ἀνα-
μεταξὺ τῶν τοῦ κουβουκλείου ἀρχόντων, διαμερίζονται δὲ οἱ
σιλεντιάριοι, οἱ μὲν ἐκ δεξιῶν, οἱ δὲ ἐξ εὐωνύμων, καὶ λα-
βὼν ὁ δεξιὸς τὸν πρῶτον μάγιστρον, ἄγει αὐτὸν καὶ ἵστησιν
ἐν τῷ δεξιῷ μέρει τοῦ προβληθέντος πατρικίου, κἀκεῖνος
προσκυνήσας, ὑπερεύχονται τὸν βασιλέα, καὶ εἶθ' οὕτως
ἀπέρχεται ἐν τῇ αὐτοῦ στάσει τε καὶ τάξει. καὶ ἡνίκα τελέσῃ
τὴν εὐχὴν καὶ εὐχαριστίαν ὁ πρῶτος μάγιστρος, εὐθέως κα-
D ταλαμβάνει ὁ εὐώνυμος σιλεντιάριος, εἰσάγων μάγιστρον ἐκ
τοῦ ἑτέρου μέρους, καὶ ἵστησιν αὐτὸν ἐξ εὐωνύμων τοῦ προ-
βληθέντος πατρικίου, καὶ αὐτὸς ὑπερεύχεται τὸν βασιλέα
ἀπευχαριστῶν, ἡνίκα δὲ μέλλει ἐξελθεῖν ὁ αὐτὸς μάγιστρος,

[R249] the silentiary from the right arrives and does the same.

Note that all those who have gone in in the eight groups, with the exception of the imperial secretaries and the *vestetores* and the referendary, go in, each of them according to his particular order, near to the one appointed patrician, some from the right and others from the left, conducted by a silentiary. They, too, duly perform everything in the way the *magistros* from the right and the one from the left performed it.

When they have all made obeisance and given thanks to the emperor, both the master of ceremonies and the silentiary take the one appointed patrician and lead him towards the emperor. He falls down and kisses the feet of the emperor, then his knees, and having prayed and given thanks to the emperor, goes away and stands in his order. Then when the *praipositos* has received a sign from the emperor he says, "If you please," and they all pray and go out.

The emperor stands up from his throne and goes into the vault of the Chapel of St Theodore, and the *praipositos*, having taken the imperial crown from the emperor's head, summons the *vestetores* and they remove his chlamys. The one who has been appointed patrician goes out through the Skyla to the [Covered] Hippodrome, and a silentiary walks in front of him carrying the tablets. Going into the Church of St Stephen,[1] he lights candles, and after praying, goes out

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[1] Identified as St Stephen of the [Covered] Hippodrome at R251.20.

καταλαμβάνει ὁ ἐκ δεξιῶν τὰ αὐτὰ ποιῶν. Ἰστέον δὲ, ὅτι πάντες οἱ εἰσελθόντες διὰ τῶν ὀκτὼ βήλων χωρὶς τῶν ἀσηκρητῶν καὶ τῶν βεστητόρων καὶ τοῦ ῥεφερενδαρίου, ἕκαστος αὐτῶν κατὰ τὴν ἰδίαν τάξιν, εἰσέρχεται, κρατούμενος ὑπὸ σιλεντιαρίου, πλησίον τοῦ προβληθέντος πατρικίου, οἱ μὲν ἐκ δεξιῶν, οἱ δὲ ἐξ ἀριστερῶν, ἐκτελοῦσι δὲ καὶ αὐτοὶ πάντα ἀκολούθως, ὃν τρόπον ὁ ἐκ δεξιῶν μάγιστρος καὶ ὁ ἐξ Ed.L. 146 ἀριστερῶν ἐξετέλεσαν. καὶ πάντων προσκυνησάντων καὶ ἀπευ- Ms.108. b χαριστησάντων τὸν βασιλέα, λαβόντες τὸν προβληθέντα πατρίκιον ὅ,τε τῆς καταστάσεως καὶ ὁ σιλεντιάριος, ἄγουσιν αὐτὸν πρὸς τὸν βασιλέα, καὶ πεσὼν φιλεῖ τοὺς πόδας τοῦ βασιλέως, εἶτα τὰ γόνατα αὐτοῦ, καὶ εὐξάμενος καὶ ἀπευχαριστήσας τὸν βασιλέα, ἀπελθὼν ἵσταται ἐν τῇ τάξει αὐτοῦ, εἶτα λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως λέγει „κελεύσατε." (.I.) Καὶ πάντες ὑπερευξάμενοι ἐξέρχονται, ὁ δὲ βασιλεὺς ἀναστὰς ἀπὸ τοῦ σένζου αὐτοῦ, εἰσέρχεται ἐν τῇ καμάρᾳ τοῦ ἁγίου Θεοδώρου, καὶ λαβὼν ὁ πραιπόσιτος τὸ στέμμα ἀπὸ τῆς κεφαλῆς τοῦ βασιλέως, προσκα- B λεῖται τοὺς βεστήτορας, καὶ ἀπαλλάσσουσιν αὐτοὶ τὴν χλανίδα αὐτοῦ. ὁ δὲ προβληθεὶς πατρίκιος ἐξέρχεται διὰ τῶν σκύλων ἐν τῷ ἱπποδρόμῳ, καὶ περιπατεῖ ἔμπροσθεν αὐτοῦ σιλεντιάριος βαστάζων τὰς πλάκας, καὶ εἰσελθὼν εἰς τὸν ναὸν τοῦ ἁγίου Στεφάνου, ἅπτει κηρούς, καὶ εὐξάμενος ἐξέρχεται

[R250; V2,56] from there. Escorted by title-holders, insignia-bearers, soldiers of the regiments, constables and palace-stewards, he goes through the [Covered] Hippodrome and the Thermastra and goes away to the Consistory. Having lit candles, he goes out and goes, escorted by the above, through the Exkoubita and the Scholai.

The members of the faction of the Blues receive the patrician where the emperor lights candles at the third position[1] when he is proceeding outside the great doors, and they acclaim him, as they do for appointments of patricians, reciting the "So-and-so," and "For ever,[2] a patrician," and the demarch hands him a document. When he has gone up to the door near the Chalke, the faction of the Greens receives him and the demarch hands him the document, and he stands in the middle as he usually does on every occasion in receptions. Then when the two factions have finished, he goes out through the Chalke and, going through as far as the Chapel of the Holy Well, he lights candles there. Then he goes into the Great Church, and standing in front of the holy doors he prays. When the patriarch summons him he bows his head, reciting a prayer, and then receives the communion of the undefiled body and blood of our Lord Jesus Christ from the patriarch, and the patriarch kisses him and sends him away. The patrician, having given the usual gift customarily given to the church, goes out through the middle of the church into the narthex

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1 Emending τάξει (order, arrangement) to στάσει (position), referring to one of the reception points along the ceremonial route; cf. ms., Bonn and Vogt. This third postion is still within the Palace.

2 For εἶσε and elsewhere ἐς, see note 1 at R199.4.

ἐκεῖθεν, καὶ δηριγευόμενος ὑπό τε ἀξιωματικῶν, σκευοφόρων, στρατιωτῶν ταγμάτων, δικαιῶν καὶ διαιταρίων, διέρχεται διὰ τοῦ ἱπποδρόμου καὶ τῆς θερμάστρας, καὶ ἀπέρχεται ἐν τῷ κονσιστωρίῳ, καὶ ἅψας κηροὺς ἐξέρχεται, καὶ ὑπὸ τῶν αὐτῶν δηριγευόμενος, ἐξέρχεται διά τε τῶν ἐξκουβίτων καὶ
C *τῶν σχολῶν. δέχονται αὐτὸν οἱ τοῦ μέρους τῶν Βενέτων, ἐν ᾧ ἅπτει κηροὺς ὁ βασιλεὺς ἐν τῇ τρίτῃ τάξει, ὅτε προέρχεται ἔξωθεν τῶν μεγάλων πυλῶν, ἀκτολογοῦσι δὲ αὐτὸν, καθὼς τελοῦσιν ἐν ταῖς προβολαῖς τῶν πατρικίων, λέγοντες καὶ τὸ „ὁ δεῖνα", καὶ „εἶσε πατρίκιος," καὶ ἐπιδίδωσιν αὐτῷ ὁ δήμαρχος λιβελλάριον. καὶ ἀνελθὼν ἐν τῇ πύλῃ πλησίον τῆς χαλκῆς, δέχεται αὐτὸν τὸ μέρος τῶν Πρασίνων, καὶ ἐπιδίδωσιν ὁ δήμαρχος τὸ λιβελλάριον, καὶ ἵσταται μέσον, ὡς εἴθισται αὐτῷ πάντοτε ἐν ταῖς δοχαῖς γίνεσθαι. εἶτα τελεσάντων τῶν δύο μερῶν, ἐξέρχεται διὰ τῆς χαλκῆς, καὶ διελθὼν μέχρι τοῦ ἁγίου φρέατος, ἅπτει ἐκεῖσε κηρούς, καὶ εἶθ'*
D *οὕτως εἰσέρχεται εἰς τὴν μεγάλην ἐκκλησίαν, καὶ ἔμπροσθεν*
Ms.109.a *τῶν ἁγίων θυρῶν ἑστὼς, εὔχεται, καὶ προσκαλεσάμενος αὐτὸν ὁ πατριάρχης, κλίνει τὴν αὐτοῦ κεφαλὴν, λέγων εὐχὴν, εἶθ' οὕτως κοινωνεῖ τοῦ ἀχράντου σώματος καὶ αἵματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ παρὰ τοῦ πατριάρχου, καὶ ἀσπασάμενος αὐτὸν ὁ πατριάρχης, ἀποπέμπει αὐτόν. ὁ δὲ πατρίκιος τὴν ἐξ ἔθους τῇ ἐκκλησίᾳ διδομένην συνήθειαν δεδωκώς, ἐξέρχεται διὰ μέσου τοῦ ναοῦ εἰς τὸν νάρθηκα,*

[R251] and, changing there, puts on his *skaramangion* and true-purple *sagion*. Then going out, he goes away, he himself on horseback wearing his true-purple *sagion*, with the silentiary in front of him carrying the tablets, while the rest, whom we have mentioned above, escort him as far as his house.

Note that those whom we mentioned above[1] escort him on foot **[V2,57]**, and when the patrician arrives at his house he receives them all. At the table, the seat of the silentiary is placed near the patrician on the left-hand side, in equal honour, for the ceremonial requires this. Both the silentiaries and the soldiers receive from the patrician the gifts customarily given them and, giving thanks to God and praying for our generous emperor, they go away, each to his house.

Acclamation of the demes at the appointment of a patrician

When the customary ceremonial is completed in the [Sacred] Palace for the appointment of the patrician, the patrician goes out in the procession escorted by a silentiary, that is to say, with the silentiary carrying his codicil, and he goes away to the Church of the [Covered] Hippodrome, to St Stephen's, and lights candles there. Escorted by title-holders he goes away to the Consistory and lights candles there and likewise in the Church of the Lord, and the title-holders

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1 See R250.1-2.

κἀκεῖσε ἀπαλλάξας βάλλει τὸ σκαραμάγγιον αὐτοῦ καὶ σαγίον ἀληθινὸν, καὶ εἶθ' οὕτως ἐξελθὼν ἀπέρχεται ἔφιππος αὐτὸς, καὶ ὁ σιλεντιάριος ἔμπροσθεν αὐτοῦ, βαστάζων τὰς πλάκας, φορῶν σαγίον ἀληθινὸν, οἱ δὲ λοιποὶ, οὓς ἀνωτέρω Ed.L. 147 *εἰρήκαμεν, δηριγεύουσιν αὐτὸν μέχρι τοῦ οἴκου αὐτοῦ. ἰστέον δὲ, ὅτι οὓς ἀνωτέρω εἴπομεν, πεζοὶ δηριγεύουσι, καταλαβὼν δὲ ὁ πατρίκιος τὸν οἶκον αὐτοῦ, ὑποδέχεται πάντας, ἡ δὲ ἐν τῇ τραπέζῃ κάθεδρα τοῦ σιλεντιαρίου πλησίον τοῦ πατρικίου εἰς τὸ ἀριστερὸν μέρος ἰσοτίμως καθέζεται· ἡ γὰρ τάξις οὕτως παρέχει· λαμβάνουσι δὲ καὶ αὐτοὶ παρὰ τοῦ πατρικίου οἵ τε σιλεντιάριοι καὶ οἱ στρατιῶται τὰς ἐξ ἔθους διδομένας αὐτοῖς συνηθείας, καὶ ἀπέρχεται ἕκαστος εἰς τὸν οἶκον αὐτοῦ, εὐχαριστοῦντες τὸν Θεὸν καὶ ὑπερευχόμενοι τὸν πλουτοποιὸν ἡμῶν βασιλέα.* B

Ἀκτολογία τῶν δήμων ἐπὶ προαγωγῇ πατρικίου.

Τῆς συνήθους τάξεως τελουμένης ἐν τῷ παλατίῳ ἐπὶ τῇ τοῦ πατρικίου προαγωγῇ, ἐξέρχεται διὰ τῆς προελεύσεως, ὀψικευόμενος ὑπὸ σιλεντιαρίου, δηλονότι τοῦ σιλεντιαρίου βαστάζοντος τὸν τούτου κωδίκελλον, καὶ ἀπέρχεται εἰς τὴν ἐκκλησίαν τοῦ ἱπποδρόμου εἰς τὸν ἅγιον Στέφανον, καὶ ἅπτει ἐκεῖσε κηρούς. καὶ ὀψικευόμενος ὑπὸ ἀξιωματικῶν, ἀπέρχεται ἐν τῷ κονσιστωρίῳ, καὶ ἅπτει ἐκεῖσε κηροὺς, ὁμοίως καὶ εἰς τὴν τοῦ Κυρίου ἐκκλησίαν, καὶ ἵστανται οἵ τε ἀξιωματι-

[R252] and the shield-bearers of the *arithmos* and the palace-stewards of all the rooms and the constables stand at the Long Gallery of the Kandidatoi. The said patrician goes away, escorted by them, up to the curtains of the bronze doors, and the *admensounalios* says, "Let him stop," and the *noumerarios* holds the curtain and says, "Raise it; patrician, take your place."[1] Again, what the *noumerarios* says in a loud voice, the *admensounalios* says, and the patrician goes out and goes through the Scholai, that is to say, escorted by those mentioned previously. The faction of the Greens stands at the Church of the Holy Apostles at the Scholai and waits for the patrician.[2] **[V2,58]** After the patrician has stood in his usual place, the deme recites, "Before all else, let us cheer the rulers of the empire." The cheerleaders: "Many years for so-and-so and so-and-so, great emperors and sovereigns!" The people three times likewise. The cheerleaders: "Many years for so-and-so and so-and-so, most pious *augoustai*!" The people likewise three times. The cheerleaders: "Many years for those born in the purple!" The people likewise three times. Then the cheerleaders recite acclamations in a loud voice: "Who would not glorify more the one immortal Emperor..." three times; "Who grants a title to those who are worthy," three times; "They[3] have honoured you, so-and-so, wonderfully..." three times; "With the glorious title of patrician," three times; "May the creator and ruler of all multiply their years

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[1] For the commands "Raise it" and "take your position" see note 1 at R239.24 & note 1 at R240.1. For ἐλώκ, occurring only here, probably read λώκ. Adamik, "Zur Problematik der lateinischsprachigen Bevölkerung in Konstantinopel," in *Actes* (2003), 212, n. 56, explains ἐλώκ as an inadvertent repetition of the final epsilon of the preceding word, rather than as representing, as has also been suggested, *e loco*. If it is an imperative, then probably of the verb *elocare*.

[2] SCHOLION: Note that if it happens that a patrician is created when there is a procession to Hagia Sophia, the faction of the Blues, along with their demarch, receives him first at the Lamps, and the faction of the Greens, along with their demarch, receives him at the Scholai.

[3] i.e. the rulers.

C τοὶ καὶ τὰ σκουτάρια τοῦ ἀριθμοῦ καὶ οἱ διαιτάριοι τῶν ὅλων διαιτῶν καὶ οἱ δεκανοὶ εἰς τὸν μάκρωνα τῶν κανδιδάτων. καὶ ἀπέρχεται ὁ αὐτὸς πατρίκιος, ὀψικευόμενος ὑπ' αὐτῶν, ἕως τῶν χαλκῶν πυλῶν τῶν κορτινῶν, καὶ λέγει ὁ ἀδμην- Ms. 109 σουνάλιος „στήτω," καὶ κρατεῖ ὁ νουμεράριος τὸ βῆλον καὶ λέγει· „λεβὰ πατρίκιε ἐλώκ." καὶ πάλιν λέγει ὁ ἀδμηνσουνάλιος, ἅπερ φωνοβολεῖ ὁ νουμεράριος, καὶ ἐξέρχεται ὁ πατρίκιος, καὶ διέρχεται διὰ τῶν σχολῶν, ὀψικευόμενος δηλονότι ὑπὸ τῶν προειρημένων. τὸ δὲ μέρος τῶν Πρασίνων ἵσταται εἰς τοὺς ἁγίους ἀποστόλους εἰς τὰς σχολάς, ἐκδεχόμενον τὸν πατρίκιον, καὶ μετὰ τὸ στῆναι τὸν πατρίκιον εἰς τὸν εἰωθότα D τόπον, λέγει ὁ δῆμος· „πρὸ πάντων εὐφημήσωμεν τοὺς δεσπότας τῆς οἰκουμένης·" οἱ κράκται· „ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων βασιλέων καὶ αὐτοκρατόρων πολλὰ τὰ ἔτη·" ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται· „ὁ δεῖνα καὶ ὁ δεῖνα εὐσεβεστάτων αὐγουστῶν πολλὰ τὰ ἔτη·" ὁ λαὸς ὁμοίως ἐκ τρίτου. οἱ κράκται· „τῶν πορφυρογεννήτων πολλὰ τὰ ἔτη·" ὁ λαὸς ὁμοίως ἐκ τρίτου. οὕτως οἱ κράκται· καὶ εἶτα λέγουσιν ἄκτα ἀπὸ φθογγῆς· „τίς οὐκ ἔχει ἐπὶ πλεῖον δοξάσαι τὸν μόνον ἀθάνατον βασιλέα," ἐκ γ', „καὶ προβιβάζοντα ἀξίαν Ed.L. 148 τοῖς ἀξίοις," ἐκ γ', „καὶ σὲ ὁ δεῖνα ἐτίμησαν παραδόξως," ἐκ γ', „τὴν τοῦ πατρικίου περίδοξον ἀξίαν," ἐκ γ', „ἀλλ' ὁ πάντων ποιητὴς καὶ δεσπότης τοὺς χρόνους αὐτῶν πληθύνει

[R253] with the *augoustai* and those born in the purple!" After this the demarch hands the document to the patrician and the cheerleaders recite, "For ever,[1] so-and-so, for ever, so-and-so, for ever, so-and-so!" The people three times: "For ever, patrician, for ever!" The cheerleaders: "Welcome, appointee of the benefactors!" The people: "Welcome!" The cheerleaders: "Welcome, beloved of the lords!" The people: "Welcome!" The cheerleaders: "Welcome, noble by descent!" The people: "Welcome!" The cheerleaders: "Welcome, so-and-so, patrician of the Romans!"[2] The people: "Welcome!" The cheerleaders: "Welcome to the deme which loves you!" The people: "Welcome!" The cheerleaders: "Rightly have the rulers loved you since you are irreproachable and worthy." The people: "Welcome!" The cheerleaders: "May the creator **[V2,59]** and ruler of all..." The people: "Welcome!" The cheerleaders: "Guard you, patrician, for a great number of years!"

When the patrician moves away, the deme forms an escort in front of him, reciting an *apelatikon*, mode 4: "The all-wise benefactors, worthily crowned by the forethought on high, have honoured you with higher titles, so-and-so, as a most beloved servant, honoured *protospatharios* of noble descent, and have raised you up to a high honour and glory, the title of patrician." They lead him away,

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1 For εἶσε, used repeatedly here, see note 1 at R199.4.

2 SCHOLION: Note that when the deme says: "Welcome, so-and-so, patrician," the patrician makes obeisance towards the demarch and the deme, and the deme makes a sign of respect towards him likewise.

σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις." καὶ μετὰ ταῦτα ἐπιδίδωσι τὸ λιβελλάριον ὁ δήμαρχος τῷ πατρικίῳ, καὶ λέγουσιν οἱ κράκται· „εἶσε ὁ δεῖνα, εἶσε ὁ δεῖνα, εἶσε ὁ δεῖνα·" καὶ ὁ λαὸς ἐκ γ'· „εἶσε πατρίκιος, εἶσε." οἱ κράκται· „καλῶς ἦλθες, προβολὴ τῶν εὐεργετῶν·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, ποθητὲ τῶν ἀνάκτων·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· καλῶν ἦλθεν ὁ εὐγενὴς ἐκ προγόνων·" ὁ λαὸς „καλῶς ἦλθεν." οἱ κράκται· „καλῶς ἦλθες, ὁ δεῖνα πατρίκιε τῶν Ῥωμαίων·" ὁ λαὸς B „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες εἰς φιλοῦντά σε δῆμον·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „ἀξίως σε ἠγάπησαν οἱ δεσπόται, ὡς ὄντα καθαρὸν καὶ ἐπάξιον·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „ἀλλ' ὁ πάντων ποιητὴς καὶ δεσπότης·" ὁ λαὸς „καλῶς ἦλθεν." οἱ κράκται· „φυλάξει σε, πατρίκιε, εἰς πλήθη χρόνων." (B.) Καὶ ἀποκινοῦντος τοῦ πατρικίου, ὀψικεύει ἔμπροσθεν αὐτοῦ ὁ δῆμος, Ms. 110. a λέγων ἀπελατικὸν ἦχ. δ'· „οἱ ἐκ τῆς ἄνω προνοίας ἐστεμμένοι ἀξιοδότως πάνσοφοι εὐεργέται σε, ὡς προσφιλέστατον δοῦλον, ὁ δεῖνα, ἐτίμησαν ἐν ὑπερτέραις ἀξίαις, πρωτοσπαθά- C ριον ἔντιμον καὶ εὐγενῆ ἐκ προγόνων, καὶ εἰς ὑπέρτιμον δόξαν, τὴν πατρικίου ἀνύψωσαν ἀξίαν." καὶ ἀπάγουσιν αὐτὸν

[R254] escorting him up to the reception of the Blues - at which point the poem is completed - and after its completion the cheerleaders recite, "For ever,[1] holy God, save the patrician!" The people three times: "For ever, holy God!" The faction of the Blues receives him at the Chalke, and the ritual and ceremonial for the reception takes place as also for the earlier reception of the Greens, except that it recites the *apelatikon*, mode 4: "Those strengthened[2] by God" - written above.[3] He goes via the Chytos of the Chalke and goes into the Chapel of the Holy Well and lights candles, and after this he goes into the solea where the portable altar stands. The patriarch goes out from the sanctuary and takes his codicil and places it on the portable altar, then says the prayer, and after the prayer he hands the codicil to the patrician, and after he receives the codicil, the patrician places the purse on the portable altar. The patriarch goes into the sanctuary and goes away to the portable altar where he administers communion to the rulers on feast-days, and he administers communion to the patrician. After receiving communion the patrician goes away to the patricians' bench and puts on a true-purple *sagion*. Then he goes out from there and mounts his horse and goes away to his house, escorted **[V2,60]** by those mentioned previously[4] and by the two demes, and each of them recites their particular *apelatikon*. The silentiary wears a deep-red *sagion* and he himself, on horseback,

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1 For ἔς and its inclusion within the acclamation see note 1 at R199.4.

2 Reading κραταιούμενοι as in the ms. and at R266.2 & R267.18; cf. Bonn and Vogt, here only, print κρατούμενοι.

3 In fact the words of the *apelatikon* are not written above; cf. the same phrase at R267.18 where they are (at R266.2).

4 See R250.1-2.

ὀψικεύοντες ἕως τῆς δοχῆς τῶν Βενέτων, (μέχρι γὰρ ἐκεῖσε πληροῦται τὸ ποίημα,) καὶ μετὰ τὸ πληρωθῆναι λέγουσιν οἱ κράκται ἔς· „ὁ Θεὸς ὁ ἅγιος, σῶσον τὸν πατρίκιον·" καὶ ὁ λαὸς ἐκ γ' ἔς· „ὁ Θεὸς ὁ ἅγιος·" καὶ δέχεται αὐτὸν τὸ μέρος τῶν Βενέτων εἰς τὴν χαλκῆν, καὶ γίνεται ἡ ἀκολουθία5 καὶ ἡ τάξις τῆς δοχῆς, καθὼς καὶ πρώην ἐπὶ τῆς δοχῆς τῶν Πρασίνων· πλὴν λέγει ἀπελατικὸν ἦχ. δ'· „οἱ ἐκ Θεοῦ κρατούμενοι·" προεγράφη. καὶ διέρχεται διὰ τοῦ χύτου τῆς D χαλκῆς, καὶ εἰσέρχεται εἰς τὸ ἅγιον φρέαρ καὶ ἅπτει κηρούς, καὶ μετὰ τοῦτο εἰσέρχεται εἰς τὴν σωλέαν, ἔνθα ἵσταται τὸ ἀντιμίσιον. ὁ δὲ πατριάρχης ἐξέρχεται ἀπὸ τοῦ θυσιαστηρίου, καὶ λαμβάνει τὸν κωδίκελλον αὐτοῦ, καὶ τίθησιν αὐτὸν ἐν τῷ ἀντιμισίῳ, εἶτα ποιεῖ τὴν εὐχήν, καὶ μετὰ τὴν εὐχὴν ἐπιδίδωσι τὸν κωδίκελλον τῷ πατρικίῳ, καὶ μετὰ τὸ λαβεῖν τὸν κωδίκελλον, τιθεῖ ὁ πατρίκιος τὸ ἀποκόμβιον ἐν τῷ ἀντιμι- Ed.L. 149 σίῳ. ὁ δὲ πατριάρχης εἰσέρχεται ἐν τῷ θυσιαστηρίῳ, καὶ ἀπέρχεται ἐν τῷ ἀντιμισίῳ, ἔνθα καὶ τοῖς δεσπόταις ταῖς ἑορταῖς μεταδίδωσι, καὶ μεταδίδωσι τῷ πατρικίῳ. μετὰ δὲ τὴν μετάληψιν ἀπέρχεται ὁ πατρίκιος εἰς τὸ σκάμνον τῶν πατρικίων, καὶ περιβάλλεται ἀληθινὸν σαγίον, καὶ ἐξέρχεται ἀπὸ τῶν ἐκεῖσε, καὶ καβαλικεύει, καὶ ἀπέρχεται ἐν τῷ οἴκῳ αὐτοῦ, ὀψικευόμενος ὑπὸ τῶν προειρημένων καὶ ὑπὸ τῶν δύο δήμων, καὶ λέγει ἕκαστος αὐτῶν τὸ ἴδιον ἀπελατικόν· ὁ δὲ σιλεντιάριος φορῶν σαγίον βοῆς, καὶ αὐτὸς καβαλλι-

[R255] escorts the patrician, carrying his codicil. After the patrician arrives at his house, all those escorting him and the demes of the two factions turn back. The *praipositoi* and other patricians and holders of high office and the two demarchs and the silentiary dine with the patrician in his house on the said day, and the *praipositoi* each receive two embroidered tunics ornamented with silk of three hues,[1] and the demarchs receive striped cloaks.[2]

Book I, Chapter 49 [R255-57; V2,61-62; cod. & V: Chapter 58][3]

What it is necessary to observe at the appointment of proconsuls

The emperor sits on his throne, crowned and wearing his chlamys, and the archons of the *kouboukleion* stand in their order. The *spatharokoubikoularioi* and the *koubikoularioi* stand behind the emperor all around the semi-circle, while the eunuch *protospatharioi* stand near the throne wearing their linen mantles and carrying their sword-tipped batons. The *papias* takes a censer and censes in the same way as for the appointment of patricians and retires. Then the *praipositos*, having received a sign from the emperor, goes in and stands in the middle between the archons

[1] See the Introduction, s.v. Terms for silks.

[2] See R470.7 and Haldon, *Three Treatises* (1990), 223, note to C 241 for the influence of striped Saracen garments.

[3] Vogt, *Comm.*, vol. 2, 70-71, suggests dating this chapter, like the preceding one, to the ninth century, perhaps to the reign of Theophilos or Michael III.

ριος, ὀψικεύει τὸν πατρίκιον, βαστάζων τὸν τούτου κωδίκελλον. καὶ μετὰ τὸ σωθῆναι τὸν πατρίκιον εἰς τὸν οἶκον αὐτοῦ ὑποστρέφουσιν οἱ ὀψικεύοντες πάντες καὶ οἱ τῶν δύο μερῶν δῆμοι, συνεστιῶνται δὲ τῷ πατρικίῳ ἐν τῷ οἴκῳ αὐτοῦ τῇ B *αὐτῇ ἡμέρᾳ οἱ πραιπόσιτοι καὶ ἕτεροι πατρίκιοι καὶ ὀφφι-* Ms. 110. b *κιάλιοι καὶ οἱ δύο δήμαρχοι καὶ ὁ σιλεντιάριος, οἱ δὲ πραιπόσιτοι λαμβάνουσιν ἀνὰ ἱματίων ἐῤῥαμμένων ἀπὸ τριβλαττίων ὀρνεμένων β', καὶ οἱ δήμαρχοι ἀβδία.*

ΚΕΦ. μθ'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προβολῇ ἀνθυπάτων.

Καθέζεται ὁ βασιλεὺς ἐπὶ τοῦ σένζου ἐστεμμένος, φορῶν τὴν χλανίδα αὐτοῦ, καὶ ἵστανται οἱ τοῦ κουβουκλείου C *ἄρχοντες ἐν τῇ τάξει αὐτῶν· οἱ δὲ σπαθαροκουβικουλάριοι καὶ οἱ κουβικουλάριοι ἵστανται ὄπισθεν τοῦ βασιλέως κύκλοθεν τοῦ ἡμικυκλίου, οἱ δὲ πρωτοσπαθάριοι οἱ εὐνοῦχοι ἵστανται πλησίον τοῦ σένζου, φοροῦντες τὰ σαβάνια αὐτῶν, βαστάζοντες καὶ τὰ σπαθοβάκλια αὐτῶν. καὶ λαβὼν θυμιατὸν ὁ παπίας, θυμιᾷ ὁμοίως, ὡς ἐπὶ προβολῇ πατρικίων, καὶ ὑποχωρεῖ. εἶτα λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, εἰσέρχεται καὶ ἵσταται μέσον ἀναμεταξὺ τῶν ἀρχόντων*

[R256] of the *koubOukleion*, and having made obeisance, he goes out to the Tripeton with two *ostiarioi* and performs everything in the way we have described above for the appointment of patricians. He leads in group 1, *magistroi*, and they perform everything as custom requires. Likewise, going out again, he leads in group 2, patricians and *strategoi*, and, to put it simply, the rest of the groups and the demarchs and the *topoteretes* of the *scholai*. If the one who is to be made proconsul did not go in in the reception, the emperor, having summoned the *praipositos*, tells him the name of the one who is to be appointed, and he tells it to the master of ceremonies, and he takes him, as in the case of a patrician, and stands him in front of the archons of the *koubOukleion*. **[V2,62]** And the *praipositos*, having taken a purple quaternion, hands it to the emperor.

The master of ceremonies and a silentiary bring him near the emperor and have him make obeisance and kiss the feet of the emperor and then his knees. Then, when he has received the purple quaternion from the emperor, that is, the insignia of a proconsul, he kisses his hands, too, and then they lead him away backwards and stand him in the middle, and all those who went in in the reception perform the obeisance in the manner described above for the appointment of patricians. If the one who is to be appointed did not go in in the reception, but remained outside because his title did not allow him to go in in the receptions, or he remained outside through lateness, the *praipositos* goes out and leads him in, and the ceremony is conducted, up to the point where he has received

τοῦ κουβουκλείου, καὶ προσκυνήσας, ἐξέρχεται ἐν τῷ τριπέτωνι μετὰ δύο ὀστιαρίων, καὶ ἐκτελεῖ πάντα, ὃν τρόπον ἀνωτέρω εἰρήκαμεν ἐν τῇ προβολῇ τῶν πατρικίων. καὶ εἰσάγει D *βῆλον α', μαγίστρους, καὶ ἐκτελοῦσι πάντα, ὡς ἡ συνήθεια ἔχει, ὁμοίως πάλιν ἐξελθὼν εἰσάγει βῆλον β', πατρικίους καὶ στρατηγούς, καὶ ἁπλῶς τὰ λοιπὰ βῆλα, τούς τε δημάρχους καὶ τὸν τοποτηρητὴν τῶν σχολῶν. καὶ εἰ μὴ εἰσῆλθεν ἐν τῇ δοχῇ ὁ μέλλων γενέσθαι ἀνθύπατος, προσκαλεσάμενος ὁ βασιλεὺς τὸν πραιπόσιτον, λέγει τὸ ὄνομα τοῦ μέλλοντος προβληθῆναι, κἀκεῖνος λέγει τῷ τῆς καταστάσεως, κἀκεῖνος λαβὼν αὐτὸν, ὡς ἐπὶ πατρικίου, ἵστησιν αὐτὸν ἔμπροσθεν τῶν ἀρχόντων τοῦ κουβουκλείου, καὶ λαβὼν ὁ πραιπόσιτος* Ed.L. 150 *πορφυροῦν τετράδιον, ἐπιδίδωσι τῷ βασιλεῖ· ὁ δὲ τῆς καταστάσεως μετὰ σιλεντιαρίου, ἐνέγκαντες αὐτὸν πλησίον τοῦ βασιλέως, ποιοῦσι προσκυνῆσαι καὶ φιλῆσαι τοὺς πόδας τοῦ βασιλέως, εἶθ' οὕτως τὰ γόνατα αὐτοῦ. εἶτα λαβὼν τὸ πορφυροῦν τετράδιον παρὰ τοῦ βασιλέως, ἤγουν τὸ ἀνθυπατίκιον, φιλεῖ καὶ τὰς χεῖρας αὐτοῦ, καὶ εἶθ' οὕτως ἀπαγαγόντες αὐτὸν ὀπισθοφανῶς, ἱστᾶσιν αὐτὸν μέσον· ἅπαντες δὲ οἱ ἐν τῇ* Ms. 111. a *δοχῇ εἰσελθόντες ἐκτελοῦσι τὴν προσκύνησιν, ὃν τρόπον ἀνωτέρω εἴρηται ἐν τῇ προβολῇ τῶν πατρικίων. (Ε.) Εἰ δὲ οὐκ* B *εἰσῆλθεν ἐν τῇ δοχῇ ὁ μέλλων προβληθῆναι, ἀλλ' ἐναπέμεινεν ἔξω, ὡς μὴ ἐνδέχεσθαι τὴν ἀξίαν αὐτοῦ εἰσέρχεσθαι ἐν ταῖς δοχαῖς, ἢ κατὰ ὑστέρησιν ἐναπέμεινεν ἔξω, ἐξέρχεται ὁ πραιπόσιτος καὶ εἰσάγει αὐτὸν, τελεῖται δὲ μέχρις ἂν κατα-*

[R257] the insignia of a proconsul from the emperor, as we have explained above in the ceremony for patricians.

When all in the reception have performed the customary obeisance and given thanks, the master of ceremonies with a silentiary take the one appointed proconsul and lead him away towards the emperor, and when he has made obeisance before the emperor, he turns back and stands in his order. And the *praipositos*, having received a sign from the emperor, says, "If you please."

Book I, Chapter 50 [R257-61; V2,63-66; cod. & V: Chapter 59][1]

What it is necessary to observe at the appointment of a girdled[2] patrician woman

The rulers change into their *divetesia* and chlamyses and stand at the doors of the Church of the Theotokos of the Pharos facing the central door, with their backs to the east. The rulers do not wear imperial crowns. When the *praipositos* has received the sign from the rulers, he leads the patricians and a party of consuls and a party of silentiaries, up to the capacity of the church, and those who have gone in stand assembled to either side in the church. The *praipositos*, having received a sign from the rulers, goes out to the side narthex and takes the one who is to be appointed from the Phylax where the tinned doors are, those opening opposite.[3] The *praipositos* brings her

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1 Vogt, *Comm.*, vol. 2, 72-74, suggests associating this protocol with the appointment of Theoktiste, the mother of Theophilos' wife Theodora, in the 820s as she is the first attested with this title.

2 ζωστή: the girdled patrician woman is designated by this single word. For this senior title conferred by the emperor with insignia, see R711.5-13 (*Kletorologion*).

3 See Vogt (fn. 2 to his text); ἀντιπέπτοι: the word, apparently formed from πετάννυμι, is otherwise unattested (*LBG*).

λάβῃ τὸ ἀνθυπατίκιον παρὰ τοῦ βασιλέως, ὡς ἀνωτέρω ἐν τῇ καταστάσει τῶν πατρικίων ἐδηλώσαμεν. τελέσαντες δὲ πάντες ἐν τῇ δοχῇ τὴν συνήθη προσκύνησιν καὶ εὐχαριστήσαντες, λαμβάνουσι τὸν προβληθέντα ἀνθύπατον ὁ τῆς καταστάσεως μετὰ σιλεντιαρίου, καὶ ἀπάγουσιν αὐτὸν πρὸς τὸν βασιλέα, καὶ προσκυνήσας τὸν βασιλέα ὑποστρέφει, καὶ ἵσταται ἐν τῇ τάξει αὐτοῦ, καὶ λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, λέγει „κελεύσατε." C

ΚΕΦ. ν'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ ζωστῆς πατρικίας.

Ἀλλάσσουσιν οἱ δεσπόται τὰ διβητήσια καὶ τὰς χλαμύδας, καὶ ἵστανται εἰς τὰς πύλας τοῦ φάρου, βλέποντες ἐπὶ τὸν μέσον πυλῶνα, τὰ νῶτα ἔχοντες πρὸς ἀνατολήν, στέμματα δὲ οὐ φοροῦσιν οἱ δεσπόται. καὶ ὅτε λάβῃ ὁ πραιπόσιτος τὸ νεῦμα παρὰ τῶν δεσποτῶν, εἰσάγει τοὺς πατρικίους καὶ μέρος τῶν ὑπάτων καὶ μέρος τῶν σιλεντιαρίων πρὸς τὴν D χώρησιν τῆς ἐκκλησίας, καὶ ἵστανται κονσιστώριον εἰς τὴν ἐκκλησίαν οἱ εἰσελθόντες ἔνθεν κἀκεῖθεν. καὶ λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τῶν δεσποτῶν, ἐξέρχεται εἰς τὸν παρανάρθηκα, καὶ ἐπαίρει τὴν βουλομένην ἀπὸ τοῦ φύλακος, ἔνθα εἰσὶν οἱ γανωτοὶ πυλῶνες οἱ ἀντίπεπτοι, καὶ εἰσάγει αὐτὴν ὁ

[R258] inside the central doors and she, and only she, falls down in obeisance [at their feet].[1] When she stands up, he takes her away towards the rulers, and she falls down at their feet. Standing up, she holds out her hands and receives from the rulers the dalmatic and pectoral and white veil, and she kisses the hands of the rulers. The *praipositos* takes her away to the Phylax, from where she came, and puts the dalmatic on her and she wears the white veil, and again he leads her into the Church of the Pharos, where the rulers and senators are standing. Then she kisses the feet of the rulers and, giving thanks, goes out and goes away **[V2,64]** to the Pantheon. After a little while the *praipositos* receives a sign and says, "If you please." The senate goes out from the church and they go away to the Tripeton, and the master of ceremonies prepares the groups from both the patricians and the rest of the senators in the said Tripeton. When the girdled patrician woman has gone away to the Pantheon, the pectoral is put over her dalmatic and she also wears a *loros* and the *propoloma*.

Then the rulers wear their imperial crowns and sit on the throne [in the Chrysotriklinos], and they signal to the *praipositos* and he goes out with *ostiarioi* and staffs[2] and summons group 1, *magistroi*; group 2, patricians; group 3, senators, consuls, *kometes*, *kandidatoi*, *domestikoi*, ex-eparchs and *stratelatai*. The silentiaries

[1] The phrase "at their feet" is repeated in close proximity; here its inclusion is probably a scribal error, the phrase fitting the context better on its second occurrence. Alternatively, emend here to read πρὸς τὸ οὖδας "to the ground", as suggested by Reiske, *Comm.*, p. 282.

[2] i.e. the *ostiarioi* are holding their staffs.

πραιπόσιτος ἔνδον τῶν μέσων πυλῶν, καὶ πίπτει πρὸς τοὺς πόδας αὐτὴ καὶ μόνον, καὶ ἀναστάσης αὐτῆς, ἀποφέρει αὐτὴν πρὸς τοὺς δεσπότας, καὶ πίπτει πρὸς τοὺς πόδας αὐτῶν, καὶ ἀναστᾶσα ἁπλοῖ τὰς χεῖρας καὶ λαμβάνει παρὰ τῶν δεσποτῶν τὸ δελματίκιον καὶ τὸ θωράκιον καὶ μαφόριον ἄσπρον, Ed.L. 151 *καὶ φιλεῖ τὰς χεῖρας τῶν δεσποτῶν. καὶ ἀποφέρει αὐτὴν εἰς τὸν φύλακα, ὅθεν ἐξῆλθε, καὶ ἐνδύει αὐτὴν τὸ δελματίκιον, καὶ φορεῖ τὸ μαφόριον τὸ ἄσπρον, καὶ πάλιν εἰσάγει αὐτὴν εἰς τὸν φάρον εἰς τὴν ἐκκλησίαν, ἔνθα ἵστανται οἱ δεσπόται* Ms. 111. b *καὶ οἱ συγκλητικοί. εἶθ' οὕτως φιλεῖ τοὺς πόδας τῶν δεσποτῶν, καὶ ἐξέρχεται ἀπευχαριστοῦσα, καὶ ἀπέρχεται εἰς τὸ πάνθεον, καὶ μετὰ μικρὸν λαμβάνει νεῦμα ὁ πραιπόσιτος, καὶ λέγει „κελεύσατε." καὶ ἐξέρχεται ἡ σύγκλητος ἀπὸ τῆς ἐκκλησίας, καὶ ἀπέρχονται ἐν τῷ τριπέτωνι, καὶ ὁ τῆς καταστάσεως εὐτρεπίζει τὰ βῆλα ἀπό τε τῶν πατρικίων καὶ τῶν λοιπῶν συγκλητικῶν εἰς τὸν αὐτὸν τριπέτωνα, καὶ ὅτε ἀπέλ-* B *θῃ ἡ ζωστὴ πατρικία εἰς τὸ πάνθεον, ἐνδύεται τὸ θωράκιον ἐπάνω τοῦ δελματικοῦ, καὶ φορεῖ καὶ λῶρον καὶ τὸ προπόλωμα. (R.) Καὶ εἶθ' οὕτως φοροῦσιν οἱ δεσπόται τὰ στέμματα, καὶ καθέζονται ἐν τῷ σένζῳ, καὶ νεύουσι τῷ πραιποσίτῳ καὶ ἐξέρχεται μετὰ ὀστιαρίων καὶ βεργίων, καὶ προσκαλεῖται βῆλον α', μαγίστρους· βῆλον β', πατρικίους· βῆλον γ', συγκλητικούς, ὑπάτους, κόμητας, κανδιδάτους, δομεστίκους, ἀπὸ ἐπάρχων καὶ στρατηλάτας· συνεισέρχονται δὲ καὶ οἱ σι-*

[R259] go in behind the senate to either side. When the groups have been completed and the whole of the court is in place, the rulers signal to the *praipositos* and he goes out through the full complement of the order of the patricians on the Pantheon side, and goes away to the Pantheon where the one appointed a girdled patrician woman is, and he leads her in, conducting her by her shoulders. He goes through to the full complement of the order of the patricians and stands her in the middle of the body of patricians, wearing the *loros* and the *propoloma*. She makes obeisance a little, not being able to fall down because of the *loros* and the *propoloma*, and again he takes her away a few steps and she makes obeisance likewise, and for the third time he brings her forward to the knees of the rulers. She kisses both knees of the senior ruler and likewise of the junior ruler, but she does not kiss their feet, not being able to fall down in obeisance. Then she stretches out her hands and receives the tablets with the codicils, and she kisses the hands of the rulers and withdraws a little way, conducted by the *praipositos*. Then the senators, from the *magistroi* down to the *stratelatai*, are led in, conducted by the silentiaries, and they give thanks for **[V2,65]** the one who has been honoured. When the senate has completed its giving of thanks, the *praipositos* again leads her up to the knees of the rulers and she gives thanks to the rulers. The emperor signals to the *praipositos* who is standing at the side of the throne - or a *primikerios*, if that is the case - not the one conducting the girdled patrician woman –

λεντιάριοι ὄπισθεν τῆς συγκλήτου ἔνθεν κἀκεῖθεν. καὶ ὅτε πληρωθῇ τὰ βῆλα καὶ σταθῇ τὸ σέκρετον ὅλον, νεύουσιν οἱ C *δεσπόται τῷ πραιποσίτῳ, καὶ ἐξέρχεται διὰ τῆς πληρώσεως τῆς τάξεως τῶν πατρικίων τὸ μέρος τοῦ πανθέου, καὶ ἀπέρχεται εἰς τὸ πάνθεον, ἔνθα ἐστὶν ἡ προβληθεῖσα ζωστὴ πατρικία, καὶ εἰσάγει αὐτὴν, κρατῶν αὐτὴν ἀπὸ τῶν ὤμων, καὶ διέρχεται εἰς τὴν πλήρωσιν τῆς τάξεως τῶν πατρικίων, καὶ ἵστησιν αὐτὴν μέσον τοῦ σεκρέτου τῶν πατρικίων, φοροῦσαν τὸν λῶρον καὶ τὸ προπύλωμα. καὶ προσκυνεῖ μικρὸν, ὡς μὴ δυναμένης αὐτῆς πεσεῖν διὰ τὸν λῶρον καὶ τὸ προπόλωμα, καὶ πάλιν ἀποφέρει αὐτὴν ὀλίγα βήματα, καὶ προσκυνεῖ ὁμοίως, καὶ εἰς τὸ τρίτον. προσφέρει αὐτὴν εἰς τὰ γόνατα τῶν δεσποτῶν,* D *καὶ φιλεῖ τὰ δύο γόνατα τοῦ μεγάλου δεσπότου, ὁμοίως καὶ τοῦ μικροῦ, πόδας δὲ οὐ φιλεῖ, ὡς μὴ δυναμένης αὐτῆς πεσεῖν. εἶθ' οὕτως ἁπλοῖ τὰς χεῖρας, καὶ λαμβάνει τὰς πλάκας μετὰ τῶν κωδικέλλων, καὶ φιλεῖ τὰς χεῖρας τῶν δεσποτῶν, καὶ ὑποχωρεῖ ὀλίγον κρατουμένη παρὰ τοῦ πραιποσίτου, καὶ εἰσάγονται ὑπὸ σιλεντιαρίων κρατούμενοι ἀπό τε μαγί-* Ml. 112. a *στρου μέχρι τῶν στρατηλατῶν ἀπευχαριστοῦντες διὰ τὴν τιμηθεῖσαν. καὶ ὅταν συμπληρώσῃ ἡ σύγκλητος τὴν εὐχαριστίαν, εἰσάγει αὐτὴν πάλιν ὁ πραιπόσιτος εἰς τὰ γόνατα τῶν δεσποτῶν, καὶ ἀπευχαριστεῖ τοῖς δεσπόταις. καὶ νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ τῷ ἑστῶτι εἰς τὸ πλαγίον τοῦ σέντζου,* Ed. L. 152 *κἄν τε πριμικήριος τύχῃ, ἄνευ τοῦ κρατοῦντος τὴν ζωστὴν,*

[R260] and he says, "If you please."

The senate prays and goes out. The one who has received the girdle goes out with them and a silentiary takes her tablets, and she goes out to the Lausiakos Hall escorted by silentiaries and *koubikoularioi* wearing white chlamyses. She goes away to the arcade of the Lausiakos Hall and does not go out where the procession is, but up to the Hall of Eros, and proceeds out to the side of the Magnaura and up to the Long Gallery of the Kandidatoi to the Exkoubita and through the Scholai. The factions receive her as in the case of patricians, and she receives a document from the demarchs, and the factions recite acclamations as custom requires. Then she goes away via the Chytos of the Chalke to the Chapel of the Holy Well and goes into the church,[1] to the holy doors where the portable altar is placed. The patriarch leaves the sanctuary and takes her tablets and places them on the portable altar and says a prayer, as in the case of patricians. The title-holders and the rest of the titled ranks escort her as far as the church.[2] When the patriarch has completed the prayer, the *koubikoularioi* and the silentiaries take her and bring her up to the robing-room at the Thomaïtes,[3] and returning <by> the internal passageways, <they go> inside.[4] The title-holders and the rest return from the church, and the patrician women and the *strategissai* stand assembled in the Hall of the Magnaura and wait for

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1 i.e. Hagia Sophia..

2 This sentence is a gloss which has been incorporated into the text.

3 The Thomaïtes was a hall of the patriarchate which took its name from its original builder, the patriarch Thomas I (607-610); Janin, *Constantinople* (1964), 179.

4 The ms. has: καὶ τὰ διαβατίκα ἀναχωροῦντες ἔσωθεν ἔσω. The text appears to be corrupt and several unsatisfactory emendations have been proposed.

καὶ λέγει „κελεύσατε." (Γ.) Καὶ ἐπεύχεται ἡ σύγκλητος καὶ ἐξέρχεται, συνεξέρχεται δὲ καὶ ἡ ζωσθεῖσα, καὶ λαμβάνει τὰς πλάκας αὐτῆς σιλεντιάριος, καὶ ἐξέρχεται εἰς τὸ λαυσιακὸν, ὀψικευομένη ὑπὸ σιλεντιαρίων καὶ κουβικουλαρίων φορούντων χλανίδια λευκὰ, καὶ ἀπέρχεται ἐπὶ τὴν τροπικὴν τοῦ λαυσιακοῦ, καὶ οὐκ ἐξέρχεται, ἔνθα ἐστὶν ἡ προέλευσις, ἀλλ' ἐπὶ τὸν ἔρωτα, καὶ ἐκβαίνει ἐπὶ τὸ πλαγίον τῆς μαγναύρας, καὶ ἐπὶ τὸν μάκρωνα τῶν κανδιδάτων εἰς τὰ ἐξκούβιτα
B *καὶ διὰ τῶν σχολῶν, καὶ δέχονται τὰ μέρη, ὡς ἐπὶ τῶν πατρικίων, λαμβάνει καὶ λιβελλάριον παρὰ τῶν δημάρχων, καὶ ἀκτολογοῦσι τὰ μέρη, ὡς ἡ συνήθεια ἔχει. καὶ ἀπέρχεται διὰ τοῦ χυτοῦ τῆς χαλκῆς εἰς τὸ ἅγιον φρέαρ, καὶ εἰσέρχεται ἐν τῷ ναῷ εἰς τὰ ἅγια θυρία, ἔνθα πρόκειται τὸ ἀντιμίσιον, καὶ ἐκβαίνει ὁ πατριάρχης ἀπὸ τοῦ θυσιαστηρίου, καὶ λαμβάνει τὰς πλάκας αὐτῆς, καὶ τίθησιν αὐτὰς εἰς τὸ ἀντιμίσιον, καὶ ποιεῖ εὐχὴν, ὡς ἐπὶ τῶν πατρικίων. συνοψικεύουσι δὲ αὐτὴν μέχρι τῆς ἐκκλησίας καὶ οἱ ἀξιωματικοὶ καὶ οἱ λοιποὶ τῶν ἀξιωμάτων, καὶ ὅταν συμπληρώσῃ τὴν εὐχὴν ὁ πατριάρχης, ἐπαίρουσιν αὐτὴν οἱ κουβικουλάριοι καὶ*
C *οἱ σιλεντιάριοι, καὶ ἀναφέρουσιν αὐτὴν εἰς τὸ μητατώριον ἐπὶ τὸν Θωμαΐτην, καὶ τὰ διαβατικὰ ἀναχωροῦντες ἔσωθεν ἱστᾶσι. οἱ δὲ ἀξιωματικοὶ καὶ οἱ λοιποὶ ἀναχωροῦσιν ἀπὸ τῆς ἐκκλησίας, αἱ δὲ πατρίκιαι καὶ αἱ στρατήγισσαι ἵστανται κονσιστώριον εἰς τὸν τρίκλινον τῆς μανναύρας, ἐκδεχόμεναι*

[R261] the one who has received the girdle. When she arrives she stands **[V2,66]** at the head, in the middle of the patrician women, and they go away one by one, making obeisance and receiving a gift from her consisting of six *nomismata* each. Likewise the *strategissai* make obeisance before her and pray for the rulers because of[1] the one appointed. The patrician women withdraw and the *koubikoularioi* and the silentiaries take her and bring her into the [Sacred] Palace through the Hall of Eros and the passageways of the Holy Forty Martyrs, and she cuts across the terrace of the Chrysotriklinos and goes into the Church of the Theotokos of the Pharos and prays for the rulers. She also places a gift of twelve *nomismata* on the portable altar and lights candles and goes out to her imperial apartment.

It should be recognized that the appointment does not take place on a feast-day, but only on an ordinary Sunday.

Book I, Chapter 51 [R261-63; V2,67-68; cod. & V: Chapter 60][2]

What it is necessary to observe at the appointment of a *praipositos*

On a day for ceremonial dress when the rulers wish to receive the court in a procession, the rulers change into their *divetesia* and chlamyses and imperial crowns and sit on the throne in the Chrysotriklinos. The members of the *kouboukleion* go in from the side as is customary, and stand assembled. The rulers signal, and if there is another *praipositos* or a *primikerios*, he takes up

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[1] Following Vogt in emending καὶ ("and") to διὰ; cf. ἀπευχαριστοῦντες διὰ τὴν τιμηθεῖσαν at R259.19-20.

[2] This chapter contains no clear indication of the period from which it originates.

τὴν ζωσθεῖσαν. καὶ ὅτε φθάσῃ, ἵσταται κατὰ κεφαλῆς ἀνὰ μέσον τῶν πατρικίων, καὶ ἀπέρχεται μία μία προσκυνοῦσα καὶ λαμβάνουσα σπόρτουλον παρ' αὐτῆς, ἔχοντα ἀνὰ νομίσματα ς'. ὁμοίως καὶ αἱ στρατήγισσαι προσκυνοῦσιν αὐτήν, Ms. 112.b καὶ ἐπεύχονται τοῖς δεσπόταις, καὶ τὴν προβληθεῖσαν. καὶ ἀναχωροῦσιν αἱ πατρίκιαι, καὶ ἐπαίρουσιν αὐτὴν οἱ κουβικουλάριοι καὶ οἱ σιλεντιάριοι, καὶ εἰσφέρουσιν αὐτὴν ἐν τῷ παλατίῳ διὰ τοῦ ἔρωτος καὶ τῶν διαβατικῶν τῶν ἁγίων μ', καὶ ἐπικόπτει τὸ ἡλιακὸν τοῦ χρυσοτρικλίνου, καὶ εἰσέρχεται εἰς τὸν φάρον, εὐχομένη τοῖς δεσπόταις, καὶ τιθεῖ σπόρτουλον νομίσματα ιβ' εἰς τὸ ἀντιμίσιον, καὶ ἅπτει κηροὺς καὶ ἐξέρχεται εἰς τὸ κελλίον αὐτῆς. χρὴ δὲ γινώσκειν, ὅτι ἐν ἑορτῇ οὐ γίνεται, εἰ μὴ ἐν κυριακῇ παγανῇ.

ΚΕΦ. να'. Ed.L. 153

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ πραιποσίτου.

Ἐν ἡμέρᾳ ἀλλαξίμων, ὅτε κελεύουσιν οἱ δεσπόται δέξασθαι σέκρετον ἐπὶ προελεύσει, ἀλλάσσουσιν οἱ δεσπόται τὰ διβητήσια αὐτῶν καὶ τὰς χλαμύδας καὶ τὰ στέμματα, καὶ καθέζονται ἐν τῷ σένζῳ εἰς τὸν χρυσοτρίκλινον, καὶ εἰσέρχονται οἱ τοῦ κουβουκλείου ἀπὸ πλαγίου, ὡς ἔστιν ἡ συνήθεια, καὶ ἵστανται κονσιστώριον. καὶ νεύουσιν οἱ δεσπόται, κἄν τε πραιπόσιτος ἕτερός ἐστι, κἂν πριμικήριος, καὶ ἐπαίρει

[R262] the one who is to be appointed *praipositos* and leads him down through the middle of the whole court of the assembled *kouboukleion*, and he falls down in obeisance. Then he leads him in in front of the footstool of the rulers and he falls down and kisses the feet and the knees of the senior ruler and likewise of the junior ruler, while the members of the *kouboukleion* stand in the form of a Pi.[1] Standing up, he holds out his hands and receives tablets without codicils from the rulers, and he kisses their hands and walks backwards a little way from the throne. Immediately all the members of the *kouboukleion* give thanks. Again he (the other *praipositos* or a *primikerios*) brings him forward in front of the rulers, and he falls down and kisses the feet and the knees of the rulers and gives thanks. The *koubikoularioi* and the *ostiarioi* take him and go out escorting him as far as the Tripeton where the patricians and the rest of the senators stand, and he makes obeisance before the patricians and whomever he wishes, **[V2,68]**carrying his tablets. Again the said *praipositos* goes in with the *kouboukleion* and stands at the rulers' throne, carrying his tablets.

The master of ceremonies prepares the groups in the Tripeton as custom requires, and when the rulers give the command for the groups of the court to go in, they signal to the one who has been appointed *praipositos*, and he goes out with two *ostiarioi* and staffs[2] and carrying his tablets. He leads in group 1, the *magistroi*, and the rest of the groups as custom requires.

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1 i.e. forming the shape of the letter pi.

2 i.e. the *ostiarioi* are carrying their staffs.

B τὸν ὀφείλοντα προβληθῆναι πραιπόσιτον, καὶ εἰσάγει αὐτὸν
κατὰ παντὸς μέσον τοῦ σεκρέτου τοῦ κονσιστωρίου τοῦ κου-
βουκλείου. καὶ πίπτει, καὶ εἰσάγει αὐτὸν ἔμπροσθεν τοῦ ὑ-
ποποδίου τῶν δεσποτῶν, καὶ πίπτει καὶ φιλεῖ τοὺς πόδας καὶ
τὰ γόνατα τοῦ μεγάλου δεσπότου, ὁμοίως καὶ τοῦ μικροῦ, οἱ
δὲ τοῦ κουβουκλείου ἵστανται ὥσπερ Π. καὶ ἀναστὰς ἐφαπλοῖ
τὰς χεῖρας, καὶ λαμβάνει παρὰ τῶν δεσποτῶν πλάκας ἄνευ
κωδικελλίων, καὶ φιλεῖ τὰς χεῖρας αὐτῶν, καὶ ὀπισθοποδεῖ
μικρὸν ἀπὸ τοῦ σέντζου, καὶ εὐθέως ἀπευχαριστοῦσι πάντες
οἱ τοῦ κουβουκλείου. καὶ πάλιν προσφέρει αὐτὸν ἔμπροσθεν
τῶν δεσποτῶν, καὶ πίπτει καὶ φιλεῖ τοὺς πόδας καὶ τὰ γό-
νατα τῶν δεσποτῶν, καὶ ἀπευχαριστεῖ, καὶ ἐπαίρουσιν αὐτὸν
C οἱ κουβικουλάριοι καὶ οἱ ὀστιάριοι, καὶ ἐξέρχονται ὀψικεύον-
τες αὐτὸν μέχρι τοῦ τριπέτωνος, ἔνθα ἵστανται οἱ πατρίκιοι
καὶ οἱ λοιποὶ συγκλητικοί, καὶ προσκυνεῖ τοὺς πατρικίους καὶ
οὓς βούλεται, βαστάζων καὶ τὰς πλάκας αὐτοῦ, καὶ πάλιν
Mc.113.a εἰσέρχεται ὁ αὐτὸς πραιπόσιτος μετὰ τοῦ κουβουκλείου, καὶ
ἵσταται εἰς τὴν καθέδραν τῶν δεσποτῶν, βαστάζων καὶ τὰς
πλάκας. (Β.) Ὁ δὲ τῆς καταστάσεως εὐτρεπίζει τὰ βῆλα
D εἰς τὸν τριπέτωνα, ὡς ἔχει ἡ συνήθεια, καὶ ὅτε κελεύσωσιν
οἱ δεσπόται εἰσελθεῖν τὰ βῆλα τοῦ σεκρέτου, νεύουσι τῷ προ-
βληθέντι πραιποσίτῳ, καὶ ἐξέρχεται μετὰ δύο ὀστιαρίων καὶ
βεργίων, βαστάζων καὶ τὰς πλάκας. καὶ εἰσάγει βῆλον α',
τοὺς μαγίστρους, καὶ τὰ λοιπὰ βῆλα, ὡς ἔχει ἡ συνήθεια.

[R263] When all the groups have gone in, the rulers signal to the one appointed *praipositos* and he says, "If you please," and they pray, "For many good years," and go out, and the one appointed *praipositos* renders all the obligatory gifts.[1]

It should be recognized that if the rulers also wish to make him a patrician, he receives other tablets with the codicils and then the ritual is completed as for the rest of the patricians.

Book I, Chapter 52 [R263-65; V2,69-70; cod. & V: Chapter 61][2]

What it is necessary to observe at the appointment of an eparch

The emperor summons whomever he wants to be appointed eparch, and he also summons the *praipositos* and says to him, "Go away and present him as eparch of the City." The *praipositos* takes him, puts on him a deep-red *sagion*, and immediately sends a silentiary to summon the City establishment to the Consistory. The *praipositos* goes out with the eparch through the Lausiakos Hall and via the staircase, and goes out through the single-leaved door which is to the Eidikon, and escorted from there he passes through the passageways and the Apse and goes in as far as the Hall of the Augousteus, and they both sit there waiting until the City administration arrives.

When the silentiaries have gone in and announced that the City administration is present in

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1 Following Vogt's suggestion of emending νούμερα to μούνερα, Latin *munera*; cf. R369.10; Rance would retain νούμερα: "Noumera or Mounera," *JOB*, 58 (2008), 121-29.

2 As with Chapter 51 [V60] there is no clear indication of the period from which this chapter originates.

καὶ ὅταν ἔλθωσιν ὅλα τὰ βῆλα, νεύουσιν οἱ δεσπόται τῷ προβληθέντι πραιποσίτῳ, καὶ λέγει „κελεύσατε," καὶ ἐπεύχονται „εἰς πολλοὺς χρόνους καὶ ἀγαθούς," καὶ ἐξέρχονται, καὶ πληροῖ πάντα τὰ νούμερα ὁ προβληθεὶς πραιπόσιτος. χρὴ δὲ γινώσκειν, ὅτι καὶ πατρίκιον εἰ κελεύωσιν αὐτὸν ποιῆσαι, ἄλλας πλάκας λαμβάνει μετὰ τῶν κωδικέλλων, καὶ πληροῦται Ed.L. 154 *τότε ἡ ἀκολουθία, ὡς καὶ ἐπὶ τῶν λοιπῶν πατρικίων.*

ΚΕΦ. νβ'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ ὑπάρχου.

Προσκαλεῖται ὁ βασιλεύς, ὃν ἂν βούλεται προβαλέσθαι ὕπαρχον, προσκαλεῖται καὶ τὸν πραιπόσιτον, καὶ λέγει πρὸς αὐτόν· „ἄπελθε καὶ παράδος αὐτὸν ὕπαρχον πόλεως." παραλαβὼν δὲ αὐτὸν ὁ πραιπόσιτος, περιβάλλει αὐτὸν σαγίον ῥοῆς, καὶ εὐθέως ἀποστέλλει σιλεντιάριον, προσκαλέσασθαι B *τὴν πολιτικὴν κατάστασιν ἅπασαν ἐν τῷ κονσιστωρίῳ, καὶ ἐξέρχεται ὁ πραιπόσιτος μετὰ τοῦ ὑπάρχου διὰ τοῦ λαυσιακοῦ καὶ τῶν σκαλίων, καὶ ἐξέρχεται διὰ τοῦ μονοθύρου τοῦ ὄντος εἰς τὸ εἰδικόν, καὶ ἐκεῖθεν δηριγευόμενος, διοδεύων διὰ τῶν διαβατικῶν καὶ τῆς ἀψῖδος, καὶ εἰσέρχεται μέχρι τοῦ αὐγουστέως, καὶ καθέζονται ἀμφότεροι ἐκεῖσε, ἐκδεχόμενοι μέχρις ἂν καταλάβῃ τὸ πολίτευμα. τῶν δὲ σιλεντιαρίων ἐλθόντων καὶ ἀπαγγειλάντων, ὡς ὅτι πάρεστι τὸ πολίτευμα ἐν*

[R264] the Consistory, the said silentiaries again receive a command from the *praipositos* to lead the City administration away into the Onopodion. Then, having taken the eparch and gone out from the Hall of the Augousteus, the *praipositos* goes through the Vestibule [of the Gold Hand]. The eparch remains inside the door which leads out to the Onopodion, while the *praipositos* goes out alone to where the City administration is standing, and says to them what he had been instructed by the emperor to say[1] **[V2,70]** as regards admonishment and observing laws.

After the address the *praipositos* gives a command to the master of ceremonies for the curtain to be opened, and he summons the eparch, and when he goes out the *praipositos* presents him to the citizenry as eparch and father of the City. Then the *praipositos* turns back from the Onopodion into the [Sacred] Palace, while the master of ceremonies with the silentiaries takes the eparch and leads him into the Consistory and dresses him in the eparch's attire, that is, the *kamision* and the cape and the *loros*, and also puts the shoes on him. Then the master of ceremonies with the City administration and the demesmen of the two factions escort him a little way, and they go through the Exkoubita and the Scholai, and he is acclaimed by them, with them reciting, "So-and-so, for ever eparch!" If he is a patrician he is acclaimed[2] as follows: "So-and-so for ever eparch, and for ever patrician!" and what follows. Then he goes into

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1 λέγειν (to say), not present in the ms., was inserted by Reiske.

2 Emending ἀκτολογεῖ of the ms. Bonn and Vogt to ἀκτολογεῖται.

τῷ κονσιστωρίῳ, λαμβάνουσι πάλιν οἱ αὐτοὶ σιλεντιάριοι πρόσταξιν παρὰ τοῦ πραιποσίτου πρὸς τὸ ἀπαγαγεῖν τὸ πολίτευμα εἰς τὸν ὀνόποδα. τότε λαβὼν ὁ πραιπόσιτος τὸν ὕπαρχον, C *καὶ ἐξελθὼν ἀπὸ τοῦ αὐγουστέως, διέρχεται διὰ τοῦ στενοῦ* Ms. 113 b *καὶ μένει ὁ ὕπαρχος ἔνδον τῆς πύλης τῆς ἐξαγούσης πρὸς τὸν ὀνόποδα, ἐξέρχεται μόνος, ἔνθα ἵσταται τὸ πολίτευμα, καὶ λέγει αὐτοῖς, ἃ ἐδιδάχθη παρὰ τοῦ βασιλέως λέγειν νουθεσίας ἕνεκα καὶ νομίμων διακράτησιν. (B.) Μετὰ δὲ τὴν διαλαλίαν κελεύει ὁ πραιπόσιτος τῷ τῆς καταστάσεως ἀνοιγῆναι τὸ βῆλον, καὶ προσκαλεῖται τὸν ὕπαρχον, κἀκείνου ἐξελθόντος, παραδίδωσιν αὐτὸν ὁ πραιπόσιτος τῇ πολιτείᾳ ὕπαρχον καὶ πατέρα πόλεως, καὶ εἶθ' οὕτως ἀπὸ τοῦ ὀνόποδος ὑποστρέφει ὁ πραιπόσιτος ἐν τῷ παλατίῳ, ὁ δὲ τῆς καταστάσεως μετὰ τῶν σιλεντιαρίων λαμβάνει τὸν ὕπαρχον, καὶ εἰσ-* D *άγει αὐτὸν ἐν τῷ κονσιστωρίῳ, καὶ ὑπαλλάσσει αὐτὸν τὴν τοῦ ὑπάρχου στολήν, ἤγουν τὸ καμήσιον καὶ τὸ πελώνιον καὶ τὸν λῶρον, καὶ ὑποδύει αὐτὸν καὶ τὰ καλίγιον. καὶ εἶθ' οὕτως ὁ τῆς καταστάσεως μετὰ τοῦ πολιτεύματος καὶ τῶν δημοτῶν τῶν δύο μερῶν, ὀλίγον δῳηκεύοντες αὐτόν, διέρχονται διά τε τῶν ἐξκουβίτων καὶ τῶν σχολῶν, ἀκτολογουμένου ὑπ' αὐτῶν, λεγόντων αὐτῶν· „ὁ δεῖνα εἶσε ὕπαρχος·" ἐὰν δέ ἐστιν πατρίκιος, ἀκτολογεῖ οὕτως· „ὁ δεῖνα εἶσε ὕπαρχος, εἶσε καὶ πατρίκιος" καὶ τὰ ἑξῆς. καὶ εἶθ' οὕτως εἰσέρχεται ἐν*

[R265] the Great Church through the Chapel of the Holy Well, and after lighting candles and praying, he turns back to his house.

Book I, Chapter 53[1] [R265-68; V2,70-73; cod. & V: Ch. 61 cont.]

Acclamation of the demes at the appointment of an eparch

When the customary ceremonial is completed in the Palace for the appointment of the eparch, and the *praipositos* has led him out through the Triconch and the Apse to the Hall of the Augousteus, they go away to the Onopodion. When the whole retinue of the *praipositos* goes up to the Onopodion, **[V2,71]** the *praipositos* presents the one appointed eparch as father of the City. Then the master of ceremonies takes him and brings him to the Winter Consistory and puts on him the *kamision* and the *loros*, and he puts on the shoes, and he goes to the Long Gallery of the Kandidatoi, up to the bronze doors with the curtains, escorted by the whole order of the Praetorium. The *admensounalios* says, "Let him stop," and the *noumerarios* holds the curtain and says, "Raise it; eparch, *prophektor*, take your place,"[2] and what the *noumerarios* says in a loud voice, the *admensounalios* says again. The eparch goes out and goes through the Scholai escorted by those mentioned previously.

The faction of the Blues stands at the Lamps waiting for the eparch. Before he arrives at the Blue deme,

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1 This section, on the appointment of an eparch, numbered Chapter 53 in Bonn, is not numbered as a new chapter in the ms. and so not by Vogt. Instead he indicates Bonn's number in brackets merely as a cross-reference. Bonn's numbering throws that sequence out of kilter. It is finally rectified at R271 where the chapter numbered in the ms. and Vogt as Chapter 64 is not treated as a new chapter in Bonn.

2 Note anachronistic Latin terms suggesting an early date originally for this chapter. For the command, see the notes to R239.24 & R240.1. *prophektor* is a debased version of the Latin *praefectus*, "prefect", the Greek "eparch". At R306.18 it is used for ἀπὸ ἐπάρχων, "ex-eparch", as is *premphektor* at R343.10.

τῇ μεγάλῃ ἐκκλησίᾳ διὰ τοῦ ἁγίου φρέατος, καὶ ἅψας κηροὺς καὶ εὐξάμενος, ὑποστρέφει εἰς τὸν οἶκον αὐτοῦ.

ΚΕΦ. νγ'. Ed.L.155

Ἀκτολογία τῶν δήμων ἐπὶ τῆς ὑπάρχου προαγωγῆς.

Τῆς συνήθους τάξεως τελουμένης ἐν τῷ παλατίῳ ἐπὶ τῇ τοῦ ὑπάρχου προαγωγῇ, καὶ τοῦ πραιποσίτου τοῦτον ἐξάγοντος διὰ τοῦ τρικόγχου καὶ τῆς ἀψῖδος εἰς τὸν αὐγουστέα, ἀπέρχονται ἐν τῷ ὀνοποδίῳ, καὶ δὴ πάσης τῆς τάξεως τοῦ πραιποσίτου ἐν τῷ ὀνοποδίῳ ἀνερχομένης, παραδίδωσιν ὁ πραιπόσιτος πατέρα πόλεως τὸν προβληθέντα ὕπαρχον. εἶτα ἐπαίρει αὐτὸν ὁ τῆς καταστάσεως, καὶ εἰσφέρει αὐτὸν ἐν τῷ κονσιστωρίῳ τῷ χειμερινῷ, καὶ ἐνδύει αὐτὸν τὸ καμήσιον B *καὶ τὸν λῶρον, καὶ ὑποδύεται καλήγιον, καὶ ἔρχεται ἐπὶ τὸν μάκρωνα τῶν κανδιδάτων, ὀψικευόμενος ὑπὸ πάσης τῆς τά-* Ms.114.a *ξεως τοῦ πραιτωρίου ἕως τῶν χαλκῶν πυλῶν τῶν κορτινῶν. καὶ λέγει ὁ ἀδμηνσουνάλιος „στήτω·" καὶ κρατεῖ ὁ νουμεράριος τὸ βῆλον, καὶ λέγει· „Λεβὰ ὕπαρχε προφέκτωρ λώκ," καὶ πάλιν λέγει ὁ ἀδμηνσουνάλιος, ἅπερ φωνοβολεῖ ὁ νουμεράριος. καὶ ἐξέρχεται ὁ ὕπαρχος, καὶ διέρχεται διὰ τῶν σχολῶν, ὀψικευόμενος ὑπὸ τῶν προειρημένων. (B.) Τὸ δὲ μέρος τῶν Βενέτων ἵσταται εἰς τοὺς λύχνους, ἐκδεχόμενος τὸν ὕπαρχον, καὶ πρὸ τοῦ φθᾶσαι αὐτὸν εἰς τὸν τοῦ Βενέ-*

[R266] the deme recites a *dromikon* poem, mode 4: "Those strengthened by God with victories, the universally beloved rulers of the Romans, have rightly advanced you to higher titles, as a genuinely beloved and most loyal servant, honoured *protospatharios* of noble descent, and they have raised you up to high honour and glory with the title of eparch." After the eparch has stood where he usually stands, the deme recites, "Before all, let us cheer the rulers of the empire." The cheerleaders: "Many years for so-and-so and so-and-so, great emperors and sovereigns!" The people likewise, three times. The cheerleaders: "Many years for so-and-so and so-and-so, most pious *augoustai*!" The people likewise, three times. Then in a loud voice the people recite the acclamations, "Who would not glorify the more..." three times, "the one immortal Emperor..." three times, "who has given us[1] such rulers..." three times, "taking thought for the salvation of each of them..." three times, "and adding dignity to those who are worthy?" three times. "And they have honoured you, so-and-so, wonderfully..." three times, "with the glorious **[V2,72]** title of eparch," three times. "And may the creator and ruler of all multiply their years with the *augoustai* and those born in the purple!"

Then the cheerleaders recite, "Dutifully let us cheer the eparch of the Romans. For ever, so-and-so, for ever, so-and-so, for ever so-and-so, for ever eparch, for ever!" Then the cheerleaders recite, "Welcome, servant of the divinely-crowned!" The people: "Welcome!"

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[1] Following Vogt in emending ὑμῖν of the ms. and Bonn to ἡμῖν, and noting that Bonn has "nobis", making the correction in the translation.

C του δῆμον λέγει ὁ δῆμος ποίημα δρομικὸν ἦχ. δ'· „οἱ ἐκ Θεοῦ κραταιούμενοι ταῖς νίκαις, κοσμοπόθητοι δεσπόται τῶν Ῥωμαίων, σὲ, ὡς γνησιοπόθητον καὶ πιστότατον δοῦλον, προεβίβασαν ἀξίως ἐν ὑπερτέραις ἀξίαις, πρωτοσπαθάριον ἔντιμον καὶ εὐγενῆ ἐκ προγόνων, καὶ εἰς ὑπέρτιμον δόξαν τῇ τοῦ ὑπάρχου ἀνύψωσαν ἀξίᾳ." καὶ μετὰ τὸ στῆναι τὸν ὕπαρχον εἰς τὸν εἰωθότα τόπον τῆς αὐτοῦ στάσεως λέγει ὁ δῆμος· „πρὸ πάντων εὐφημήσωμεν τοὺς δεσπότας τῆς οἰκουμένης·" οἱ κράκται· „ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων βασιλέων καὶ αὐτοκρατόρων πολλὰ τὰ ἔτη·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „ὁ δεῖνα καὶ ὁ δεῖνα τῶν εὐσεβεστάτων αὐγουστῶν πολλὰ τὰ ἔτη·" ὁ λαὸς ὁμοίως ἐκ γ'. καὶ εἶθ' D οὕτως λέγει ἄκτα ἀπὸ φθογγῆς· „τίς οὐκ ἔχει ἐπὶ πλεῖον δοξάσαι," ἐκ γ', „τὸν μόνον ἀθάνατον βασιλέα," ἐκ γ', „τὸν τοιούτους δεδωκότα ὑμῖν δεσπότας," ἐκ γ', „προνοούμενος ἑκάστῳ τὴν σωτηρίαν," ἐκ γ', „καὶ προβιβάζων ἀξίαν τοῖς ἀξίοις," ἐκ γ', „καὶ σὲ ὁ δεῖνα ἐτίμησαν παραδόξως;" ἐκ γ', „τῇ τοῦ ὑπάρχου περιδόξῳ ἀξίᾳ," ἐκ γ', „ἀλλ' ὁ πάντων ποιητὴς καὶ δεσπότης τοὺς χρόνους αὐτῶν πληθύνει σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις." (Γ.) Εἶτα λέγουσιν οἱ κράκται· „εὐφημήσωμεν κατὰ χρέως τὸν ὕπαρχον Ῥωμαίων. εἶσε ὁ δεῖνα, εἶσε ὁ δεῖνα, εἶσε ὁ δεῖνα, εἶσε ὕ-
Ed.L. 156 παρχος, εἶσε." καὶ εἶθ' οὕτως λέγουσιν οἱ κράκται· „καλῶς ἦλθες, θεοστέπτων ὁ δοῦλος·" ὁ λαὸς „καλῶς ἦλθες."

[R267] The cheerleaders: "Welcome, appointee of the benefactors!" The people: "Welcome!" The cheerleaders: "Welcome, you who are noble by descent!" The people: "Welcome!" The cheerleaders: "Welcome, so-and-so, eparch of the Romans!" The people: "Welcome!"[1] The cheerleaders: "May the creator and ruler of all guard you, eparch, for a great number of years." After this the demarch hands a document to the eparch, and the cheerleaders recite, "Welcome, beloved of the lords!" The people: "Welcome!" The cheerleaders: "Welcome, so-and-so, eparch of the Romans!" The people: "Welcome!" The cheerleaders: "Welcome to the deme which loves you!" The people: "Welcome!" The cheerleaders: "Rightly have the rulers loved you..." The people: "Welcome!" The cheerleaders: "Since you are pure and worthy." The people: "Welcome!" The cheerleaders: "May the creator and ruler of all guard you, eparch, for a great number of years!"

When the eparch moves away the deme forms an escort in front of him, reciting the *dromikon* poem, mode 4: "Those strengthened by God with victories" - it is written above. They lead him away up to the reception of the Greens - at which point the poem is completed - and [V2,73] when it has been completed the cheerleaders recite, "For ever,[2] O holy God, save the eparch!" The people likewise, three times. The faction of the Greens receives him at the Scholai and the ritual order for the reception takes place just as for the Blues, and he goes via the Chytos

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1 SCHOLION: Note that when the deme recites, "Welcome, so-and-so, eparch," the eparch makes obeisance before the deme and the demarch and the deme show reverence before him likewise.

2 The enigmatic Ἔς occurs in the ms. and Vogt but is omitted in the Bonn edition; see also note 1 at R199.4.

οἱ κράκται· „καλῶς ἦλθες, προβολὴ εὐεργετῶν·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, ὁ εὐγενὴς ἐκ προγόνων·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται „καλῶς ἦλθες, ὁ δεῖνα ὕπαρχε τῶν Ῥωμαίων·" ὁ λαὸς, „καλῶς ἦλ- Ms. 114. b θες." οἱ κράκται· „ἀλλ' ὁ πάντων ποιητὴς καὶ δεσπότης φυλάξει σε, ὕπαρχε, εἰς πλήθη χρόνων." καὶ μετὰ ταῦτα ἐπιδίδωσι λιβελλάριον ὁ δήμαρχος τῷ ὑπάρχῳ, καὶ λέγουσιν οἱ κράκται· „καλῶς ἦλθες, ποθητὲ τῶν ἀνάκτων·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, ὁ δεῖνα ὕπαρχε τῶν Ῥωμαίων·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες εἰς φιλοῦντά σε δῆμον·" ὁ λαὸς „καλῶς ἦλθες." B οἱ κράκται· „ἀξίως σε ἠγάπησαν οἱ δεσπόται·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „ὡς ὄντα καθαρὸν καὶ ἐπάξιον" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „ἀλλ' ὁ πάντων ποιητὴς καὶ δεσπότης φυλάξει σε, ὕπαρχε, εἰς πλήθη χρόνων."

(Δ.) Καὶ ἀποκινοῦντος τοῦ ὑπάρχου, ὀψικεύει ἔμπροσθεν αὐτοῦ ὁ δῆμος, λέγων τὸ δρομικὸν ποίημα ἦχ. δ'· „οἱ ἐκ Θεοῦ κραταιούμενοι ταῖς νίκαις." προεγράφη. καὶ ἀπάγουσιν αὐτὸν ἕως τῆς δοχῆς τῶν Πρασίνων, (μέχρι γὰρ τῶν ἐκεῖσε πληροῦται τὸ ποίημα,) καὶ πληρωθέντος λέγουσιν οἱ C κράκται· „ὁ Θεὸς ὁ ἅγιος, σῶσον τὸν ὕπαρχον·" ὁ λαὸς ὁμοίως ἐκ γ'. καὶ δέχεται τοῦτον τὸ μέρος τῶν Πρασίνων εἰς τὰς σχολὰς, καὶ γίνεται ἡ ἀκολουθία καὶ ἡ τάξις τῆς δοχῆς, καθὼς καὶ ἐπὶ τῶν Βενέτων, καὶ διέρχεται διὰ τοῦ χυ-

[R268] of the Chalke and goes into the Chapel of the Holy Well and lights candles.

Note that the patriarch says a prayer for the eparch in accordance with the usual form for patricians. After this the eparch goes in to the patricians' bench and there the master of ceremonies puts on him both the *loros* and the cape, and he goes out through the side of the church, on the side where the robing-room is, to the Horologion, where the white horse is standing, caparisoned, and the pencase,[1] and the staff in their capes. The eparch mounts his horse and goes away to the Praetorium, and when he has gone up and is seated on his throne, the members of the order [of the Praetorium][2] and of the City[3] recite, "Worthy, worthy, worthy! Many years for the emperors!" and the cheering which follows, and in the concluding cheer they recite, "And for the one appointed!" Then he again mounts his caparisoned horse and goes away to his house escorted by those previously mentioned.

Book I, Chapter 54 [R268-69; V2,74; cod. & V: Chapter 62]

What it is necessary to observe at the appointment of a quaestor[4]

The rulers give the command for the one who wishes to be appointed quaestor to be sought, and once he has been found, with the one being appointed, they look for the *praipositos*. The *praipositos* takes the one who is to be appointed from the rulers so that he might go away and appoint him

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1 i.e. in this context the officer with the pencase, as Vogt suggests in the footnote to his translation.

2 As above at R265.14-15.

3 i.e. the demesmen.

4 For the office of quaestor see Oikonomidès, *Listes* (1972), 321-22 and Guilland, "Questeur," *Byz*, 41 (1971), 78-104, rp. in his *Titres et fonctions* (1976), XXIII.

*τοῦ τῆς χαλκῆς, καὶ εἰσέρχεται εἰς τὸ ἅγιον φρέαρ, καὶ ἅ-
πτει κηρούς. ἰστέον, ὅτι ὁ πατριάρχης εὐχὴν τοῦ ὑπάρχου
ποιεῖ κατὰ τὸν εἰωθότα τύπον τῶν πατρικίων. καὶ μετὰ
τοῦτο εἰσέρχεται εἰς τὸ σκάμνον τῶν πατρικίων, καὶ ἐκεῖ ἐν-
δύει αὐτὸν ὁ τῆς καταστάσεως τόν τε λῶρον καὶ τὸ πελώνι-
ον, καὶ ἐξέρχεται διὰ τῆς πλαγίας τοῦ ναοῦ, ὡς ἐπὶ τὸ τοῦ
D μητατωρίου μέρος, εἰς τὸ ὡρολόγιον, ἔνθα ἵσταται ὁ λευκὸς
ἵππος μετὰ τοῦ χιώματος καὶ τὸ καλαμάριον καὶ οἱ ταξεῶ-
ται μετὰ τῶν πελωνίων αὐτῶν, καὶ καβαλικεύει ὁ ὕπαρχος
καὶ ἀπέρχεται ἐν τῷ πραιτωρίῳ, καὶ αὐτοῦ ἀνελθόντος καὶ
καθεσθέντος ἐπὶ τοῦ ἑαυτοῦ θρόνου, λέγουσιν οἱ τῆς τάξεως
καὶ τῆς πόλεως· „ἄξιος, ἄξιος, ἄξιος, πολλὰ τὰ ἔτη τῶν βα-
σιλέων" καὶ τὰ ἑξῆς τῆς εὐφημίας· ἐν δὲ τῇ τελευταίᾳ εὐ-
Ed. L.157 φημίᾳ λέγουσι „καὶ τοῦ προβληθέντος." καὶ εἶθ' οὕτως
Ms.115.a πάλιν καβαλικεύει τὸ χίωμα, καὶ ἀπέρχεται εἰς τὸν οἶκον
αὐτοῦ, ὀψικευόμενος ὑπὸ τῶν προῤῥηθέντων.*

ΚΕΦ. νδʹ.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ κοιαίστωρος.

*Κελεύουσιν οἱ δεσπόται ζητῆσαι τὸν ὀφείλοντα προβλη-
θῆναι κοιαίστωρα, καὶ ἐὰν εὑρεθῇ, ζητοῦσι τὸν πραιπόσιτον
μετὰ τοῦ προβαλλομένου, καὶ παραλαμβάνει αὐτὸν ὁ πραι-
πόσιτος παρὰ τῶν δεσποτῶν, ἵνα ἀπελθὼν προβάλληται αὐ-*

[R269] quaestor. The *praipositos* goes out escorted by *koubikoularioi* and silentiaries, either to the Hemicycle[1] or to the Thermastra, and looks for the legal draftsmen and *kankellarioi* and presents the quaestor to them, and they pray for the rulers and retire. Immediately the one appointed sends his man along with the *chosbaites* of the *vestiarion* and takes the attire of the quaestor whom he has succeeded, and when ceremonial dress is worn in the procession, it is he who wears it.

Book I, Chapter 55 [R269-71; V2,75-78; cod. & V: Chapter 63][2]

What it is necessary to observe at the appointment of a demarch

One day before, the *praipositos* receives a directive from the rulers concerning the one who is to be appointed demarch, and he tells the master of ceremonies, and he sends an *admensounalios* to advise the members of the faction, that is, the deputy demarch, the neighbourhood superintendent, and the rest of the archons of the faction and their top officials, to go on the following day to the Consistory in *sagia*.

In the morning, when the members of the factions arrive together and go to the Consistory in their *sagia*, the *praipositos* is advised by the master of ceremonies and he reports it to the rulers, and the *praipositos* takes

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1 i.e. the Hemicycle of the Skyla, as at R273.12.

2 There is nothing in their present form to help date the protocols of Chapters 55-61.

τὸν κοιαίστωρα. καὶ ἐξέρχεται ὁ πραιπόσιτος, ὀψικευόμενος ὑπὸ κουβικουλαρίων καὶ σιλεντιαρίων, ἢ ἐν τῷ ἡμικυκλίῳ, B *ἢ ἐν τῇ Θερμάστρᾳ, καὶ ζητεῖ τοὺς ἀντιγραφέας καὶ καγκελλαρίους, καὶ παραδίδωσιν αὐτοῖς τὸν κοιαίστωρα, καὶ ἐπεύχονται τοὺς δεσπότας καὶ ἀναχωροῦσι. καὶ εὐθέως ὁ προβληθεὶς ἀποστέλλει ἄνθρωπον αὐτοῦ μετά τε τοῦ χωσβαΐτου τοῦ βεστιαρίου, καὶ ἐπαίρει τὴν στολὴν τοῦ κοιαίστωρος τοῦ διαδεχθέντος, καὶ ὅτε εἰσὶν ἀλλάξιμα ἐν τῇ προελεύσει, ἀλλάσσει κἀκεῖνος.*

ΚΕΦ. νέ.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ δημάρχου.

Πρὸ μιᾶς ἡμέρας λαμβάνει ἀπόκρισιν ὁ πραιπόσιτος C *παρὰ τῶν δεσποτῶν περὶ τοῦ βουλομένου προβληθῆναι δημάρχου, καὶ λέγει τῷ τῆς καταστάσεως, κἀκεῖνος ἀποστέλλει ἀδμηνσουνάλιον, ἵνα μηνύσῃ τοῖς τοῦ μέρους, τουτέστι τῷ δευτερεύοντι, τῷ γειτονιάρχῃ καὶ τοῖς λοιποῖς ἄρχουσι τοῦ μέρους, καὶ τὰ πρωτεῖα αὐτῶν, ὅπως τῇ ἑξῆς ἔλθωσιν ἐν τῷ κονσιστωρίῳ μετὰ σαγίων. καὶ τὸ πρωΐ, ὅτε συμφθάσωσι καὶ ἔλθωσιν οἱ τῶν μερῶν ἐν τῷ κονσιστωρίῳ μετὰ σαγία αὐτῶν, μηνύεται ὁ πραιπόσιτος παρὰ τοῦ τῆς καταστάσεως, καὶ ἀναγάγει τοῖς δεσπόταις, καὶ παραλαμβάνει*

[R270] from the rulers the one who is to be appointed demarch. Immediately the *praipositos* goes out, escorted by a *koubikoularios*, and with him the one appointed, and he goes up through the Lausiakos Hall and the Hall of Eros and the Palace of Daphne to the Hall of the Augousteus and sits there. A silentiary goes away and summons the faction, and they all go away to the Onopodion, wearing their *sagia*, and stand there. The *praipositos* goes out and the master of ceremonies, with the silentiaries who are rostered for the week, all wearing deep-red *sagia*; likewise, too, the *koubikoularios* who is escorting the *praipositos* **[V2,76]**. Likewise the one appointed, wearing a deep-red *sagion*, follows behind the *praipositos* into the Hall of the Augousteus; he, too, wears a *sagion*.[1]

The *praipositos* goes up to the Onopodion and, as custom requires, he presents the one appointed demarch, saying to the faction, "The rulers command it, receive him as demarch." The members of the factions pray for the rulers and take the one appointed demarch and escort him as far as the Consistory. The one appointed goes in and lights candles at the cross and goes away to the Church of the Lord and lights candles there. Then he goes away escorted through the curtains, and they cheer him to his position from the Chalke as far as the Milion.[2] The one appointed mounts his horse in his *sagion* and is escorted by the faction, and they, too, wear

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1 Following Vogt in treating this clause concerning the *praipositos* as an aside.

2 Meaning probably that they cheer him while escorting him to his position or positions (plural at Addendum 1, p. 810, Reiske, Comm., p. 290 [= V2,78]) where his faction would receive the emperor during a procession.

ὁ πραιπόσιτος παρὰ τῶν δεσποτῶν, ὃν βούλεται προβάλ-
D *λεσθαι δήμαρχον. καὶ εὐθέως ἐξέρχεται ὀψικευόμενος ὑπὸ*
κουβικουλαρίου, καὶ αὐτὸς ὁ προβληθεὶς μετ' αὐτοῦ, καὶ
ἀνέρχεται διὰ τοῦ λαυσιακοῦ καὶ τοῦ ἔρωτος καὶ τῆς δά-
φνης εἰς τὸν αὐγουστέα, καὶ καθέζεται ἐκεῖσε. καὶ ἀπέρχεται
σιλεντιάριος, καὶ προσκαλεῖται τὸ μέρος, καὶ ἀπέρχονται
πάντες ἐν τῷ ὀνοποδίῳ, φοροῦντες τὰ σαγία, καὶ ἵστανται
ἐκεῖσε. καὶ ἐξέρχεται ὁ πραιπόσιτος καὶ ὁ τῆς καταστάσεως
Ms. 115. b *μετὰ σιλεντιαρίων τῶν ὄντων ἑβδομαρίων, φοροῦντες ἀμφό-*
τεροι σαγία ῥοῆς, ὁμοίως καὶ κουβικουλάριος, ὀψικεύων
τὸν πραιπόσιτον, ὁμοίως καὶ ὁ προβληθείς, φορῶν σαγίον
Ed.L. 158 *ῥοῆς, ἀκολουθεῖ ὀπίσω τοῦ πραιποσίτου, τὸ δὲ σαγίον φορεῖ*
εἰς τὸν αὐγουστέα. (B.) Καὶ ἀνέρχεται ὁ πραιπόσιτος ἐν
τῷ ὀνοποδίῳ, καὶ καθὼς ἔχει ἡ συνήθεια, παραδίδωσι τὸν
προβληθέντα δήμαρχον, λέγων τῷ μέρει· „κελεύουσιν οἱ
δεσπόται, παραλάβετε αὐτὸν δήμαρχον," καὶ ἐπεύχονται οἱ
τῶν μερῶν τοὺς δεσπότας, καὶ λαμβάνουσι τὸν προβληθέντα
δήμαρχον, ὀψικεύοντες αὐτὸν μέχρι τοῦ κονσιστωρίου. καὶ
εἰσέρχεται ὁ προβληθείς, καὶ ἅπτει κηροὺς ἐν τῷ σταυρῷ,
καὶ ἀπέρχεται εἰς τὴν τοῦ Κυρίου ἐκκλησίαν, καὶ ἅπτει
κἀκεῖσε κηρούς, καὶ ἀπέρχεται ὀψικευόμενος διὰ τῶν κορτι-
B *νῶν, καὶ εὐφημοῦσιν αὐτὸν εἰς τὸν τόπον αὐτοῦ ἀπὸ τῆς*
χαλκῆς μέχρι τοῦ μιλίου. καὶ καβαλικεύει ὁ προβληθεὶς ἀπὸ
σαγίου, καὶ ὀψικεύεται ὑπὸ τοῦ μέρους, φορούντων κἀκεί-

[R271.1-13] deep-red *sagia* and *skaramangia*. He goes away thus as far as the stable of the faction and inspects its horses, and he mounts and goes away escorted as far as his house, with the deputy demarch and the neighbourhood superintendent and the notary following on horseback wearing *skaramangia*.

It should be recognized that the said neighbourhood superintendent and the notary and the rest arrive ahead at the house of the one appointed and stand with the faction and cheer the one appointed at his door as custom requires, and he issues an invitation to the deputy demarch and the neighbourhood superintendent and the notary and the rest of the archons and top officials.[1]

It should be recognized that the same ritual takes place also with the other faction.

(For the Leipzig ms. and Vogt's new chapter here, Book I, Chapter 64, Acclamations of the demes at the appointment of a demarch, see Addendum 1, pp. 809-10.)[2]

What it is necessary to observe if the emperor wishes to appoint two demarchs at the same time

The two factions are advised and go up to the Onopodion, and the *praipositos* presents the first demarch to his faction and likewise the other to his faction, and all the rest is performed as described above. The demarchs take their chlamyses from the demarchs whom they have succeeded, the Blue a blue and Tyrian purple one, and the Green likewise (a green and Tyrian purple one), since they are imperial chlamyses.

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1 The parallel passage (Vogt's Chapter 64) adds: "to the table and they dine with him".

2 Despite the heading in the Leipzig ms. at this point, "Acclamations of the demes at the appointment of a demarch," there is instead a protocol (V2,77-78) for the appointment of a demarch, almost identical to that above (R269.12 - R271.11 [V2,75 &76]). It is a separate chapter, Ch. 64, in the ms. & Vogt, but omitted from the Leipzig and so Bonn edition, but published instead by Reiske in his *Commentary*, pp. 289-90 (see here, Addendum 1, pp. 809-10). As a result, the Bonn and Vogt sequences of chapter numbers are again aligned 9 numbers apart. They had been thrown out of kilter earlier by Bonn creating two chapters, its Ch. 52 & 53, from one in the ms. (ms. & Vogt Ch. 61).

νων σαγία ῥοῆς καὶ σκαραμάγγια. καὶ ἀπέρχεται οὕτως μέ-
χρι τοῦ στάβλου τοῦ μέρους, καὶ θεωρεῖ τοὺς ἵππους αὐτοῦ,
καὶ καβαλικεύει, καὶ ἀπέρχεται ὀψικευόμενος μέχρι τοῦ οἴ-
κου αὐτοῦ, ἀκολουθούντων καβαλλαρίων τοῦ δευτερεύοντος
καὶ τοῦ γειτονιάρχου καὶ τοῦ νοταρίου, φορούντων σκαρα-
μάγγια. χρὴ δὲ γινώσκειν, ὅτι προλαμβάνουσιν εἰς τὸν οἶ-
κον τοῦ προβληθέντος ὁ αὐτὸς γειτονιάρχης καὶ ὁ νοτάριος
καὶ οἱ λοιποὶ, καὶ ἵστανται μετὰ τοῦ μέρους, εὐφημοῦντες
τὸν προβληθέντα, εἰς τὸν πυλῶνα αὐτοῦ, καθὼς ἔχει ἡ συν- C
ήθεια, καὶ καλεῖ τὸν δευτερεύοντα καὶ τὸν γειτονιάρχην καὶ
τὸν νοτάριον καὶ τοὺς λοιποὺς ἄρχοντας καὶ τὰ πρωτεῖα.
χρὴ δὲ γινώσκειν, ὅτι ἡ αὐτὴ ἀκολουθία γίνεται καὶ ἐπὶ τοῦ
ἑτέρου μέρους.

Ὅσα δεῖ παραφυλάττειν, εἰ κελεύει ὁ βασιλεὺς προβαλέσθαι Ms. 116. b
δύο δημάρχους ἐν τῷ ἅμα.

Μηνύονται καὶ ἀνέρχονται τὰ δύο μέρη ἐν τῷ ὀνοπο-
δίῳ, καὶ παραδίδωσιν ὁ πραιπόσιτος τὸν πρῶτον δήμαρχον
εἰς τὸ μέρος αὐτοῦ, ὁμοίως καὶ τὸν ἕτερον εἰς τὸ μέρος αὐ- D
τοῦ· τὰ δὲ λοιπὰ πάντα τελεῖται, καθὼς ἀνωτέρω εἴρηται.
τὰ μὲν χλανίδια ἐπαίρουσιν οἱ δήμαρχοι ἀπὸ τῶν διαδεδε-
γμένων δημάρχων, ὁ Βένετος Βένετον καὶ Τύρεον, καὶ ὁ Πρά-
σινος ὁμοίως, ἐπειδὴ βασιλικά εἰσιν.

[R272] Book I, Chapter 56 [R272; V2,80; cod. & V: Chapter 65]

What it is necessary to observe at the appointment of a deputy demarch

The rulers give the command to the *praipositos* concerning the appointment of a deputy demarch, and the *praipositos* sends a silentiary and he looks for the demarch. Once he has been found, he gives a response to the rulers and the rulers present to the *praipositos* the one whom they want to be appointed deputy demarch. The *praipositos* goes out, escorted by *koubikoularioi* and silentiaries who are rostered for the week, and presents the deputy to the demarch, and they pray for the rulers. He is appointed either in the Hemicycle[1] or in the Thermastra. If the demarch is sick, the silentiary rostered for the week takes him from the *praipositos* and goes away to the house of the demarch and presents the deputy to the demarch.

It should be known that when the *praipositos* presents the deputy demarch to the silentiary, also the members of the faction, the neighbourhood superintendent, the notary, the chartulary,[2] the poet, the musician and the instructor are found so that they, too, receive him from the *praipositos*.

It should be known that the two deputy demarchs, of the Blue faction and of the Green, have the same ritual.

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[1] i.e. the Hemicycle of the Skyla, as at R273.12.

[2] Following Bury, *Imperial Administrative System* (1911), 106, and Vogt in omitting ἤτοι ("or") before "the chartulary" because in the *Kletorologion* they are listed as distinct offices under the demarch; see R738.14.

ΚΕΦ. νϛʹ.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ δευτερεύοντος.

Κελεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ περὶ προβολῆς
Ed.L. 159 *δευτερεύοντος, καὶ ἀποστέλλει ὁ πραιπόσιτος σιλεντιάριον, καὶ ζητεῖ τὸν δήμαρχον, καὶ ἐὰν εὑρεθῇ, δίδωσιν ἀπόκρισιν τοῖς δεσπόταις, καὶ οἱ δεσπόται παραδιδοῦσι τῷ πραιποσίτῳ ὃν βούλονται προβαλέσθαι δευτερεύοντα. καὶ ἐξέρχεται ὀψικευόμενος ὑπὸ κουβικουλαρίων καὶ σιλεντιαρίων τῶν ὄντων ἑβδομαρίων, καὶ παραδίδωσι τὸν δευτερεύοντα τῷ δημάρχῳ, καὶ ἐπεύχονται τοῖς δεσπόταις. προβάλλεται δὲ ἢ ἐν τῷ ἡμικυκλίῳ, ἢ ἐν τῇ Θερμάστρᾳ, εἰ δὲ ἀσθενεῖ ὁ δήμαρχος, ἐπαίρει αὐτὸν ὁ ἑβδομάριος σιλεντιάριος παρὰ τοῦ πραιποσίτου, καὶ ἀπέρχεται ἐν τῷ οἴκῳ τοῦ δημάρχου, καὶ παραδίδωσι τῷ δημάρχῳ τὸν δευτερεύοντα. χρὴ δὲ εἰδέναι, ὅτι, ὅτε ὁ πραιπόσιτος παραδίδωσι τῷ σιλεντιαρίῳ τὸν δευτερεύοντα, εὑρίσκονται καὶ οἱ τοῦ μέρους, ὁ γειτονιάρχης, ὁ νο-*
Ms. 117. *ατάριος, ἤτοι ὁ χαρτουλάριος, ὁ ποιητής, ὁ μελιστὴς καὶ ὁ μαΐστωρ, ἵνα καὶ αὐτοὶ παραλάβωσιν αὐτὸν παρὰ τοῦ πραιποσίτου. χρὴ δὲ εἰδέναι, ὅτι οἱ δύο δευτερεύοντες τὴν αὐτὴν ἀκολουθίαν ἔχουσι, τοῦ Βενέτου καὶ Πρασίνου.*

[R273] Book I, Chapter 57 [R273-74; V2,81, Chapter 66]

What it is necessary to observe at the appointment of *symponoi* and logothetes [of the Praetorium]

The rulers give the command to the *praipositos* for them to be appointed, and the *praipositos* does not go out, but sends a silentiary who is rostered for the week to the procession in the [Covered] Hippodrome to see whether the eparch is there. If he is, the silentiary goes in and gives a response to the *praipositos* and the *praipositos* reports it to the rulers, and he takes from the rulers the one who is to be appointed *symponos*. The *praipositos* goes out escorted by *koubikoularioi* and silentiaries, and they look for the eparch in the Hemicycle of the Skyla, and they present the *symponos* to him, and they pray for the rulers and go out.

If the eparch is not found in the procession, he is sought by the courier, and if he comes before the rulers recline at table, the *praipositos* reports to the rulers and the ritual takes place as described above, with him presented in the Thermastra. If it happens that the eparch is sick, the rulers present the *symponos* to the *praipositos* and the *praipositos* goes out and enquires whether there is a logothete available, or even another *symponos*, and in their presence he presents the one appointed *symponos* to the

ΚΕΦ. νζ'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ συμπόνων καὶ λογοθετῶν. C

Κελεύουσιν οἱ δεσπόται προβάλλεσθαι αὐτοὺς τῷ πραιποσίτῳ, καὶ ὁ πραιπόσιτος οὐκ ἐξέρχεται, ἀλλ' ἀποστέλλει σιλεντιάριον τὸν ἔχοντα ἑβδομάδα ἐν τῇ προελεύσει τοῦ ἱπποδρόμου, ἵνα ἴδῃ, ἐάν ἐστιν ὁ ὕπαρχος ἐκεῖσε. καὶ εἰ μέν ἐστιν, εἰσέρχεται ὁ σιλεντιάριος, καὶ δίδωσιν ἀπόκρισιν τῷ πραιποσίτῳ, καὶ ὁ πραιπόσιτος ἀναγάγει τοῖς δεσπόταις, καὶ παραλαμβάνει παρὰ τῶν δεσποτῶν τὸν ὀφείλοντα προβληθῆναι σύμπονον. καὶ ἐξέρχεται ὁ πραιπόσιτος ὀψικευόμενος ὑπὸ κουβικουλαρίων καὶ σιλεντιαρίων, καὶ ζητοῦσι τὸν ὕπαρχον ἐν τῷ ἡμικυκλίῳ τῶν σκύλων, καὶ παραδιδοῦσιν αὐτῷ D *σύμπονον, καὶ ἐπεύχονται τοῖς δεσπόταις, καὶ ἐξέρχονται. ἐὰν δὲ οὐχ εὑρεθῇ ὁ ὕπαρχος ἐν τῇ προελεύσει, ζητεῖται παρὰ τοῦ διατρέχοντος, καὶ εἰ μὲν ἔλθῃ πρὸ τοῦ ἀκουμβίσαι τοὺς δεσπότας, ἀναγγέλλει ὁ πραιπόσιτος τοῖς δεσπόταις, καὶ γίνεται ἡ ἀκολουθία, καθὼς ἀνωτέρω εἴρηται, παραδιδοὺς αὐτὸν ἐν τῇ θερμάστρᾳ. εἰ δὲ συμβῇ ἀσθενεῖν τὸν ὕπαρχον, παραδιδοῦσιν οἱ δεσπόται τὸν σύμπονον τῷ πραιποσίτῳ, καὶ ἐξελθὼν ὁ πραιπόσιτος ζητεῖ, ἐάν ἐστι λογοθέτης ἢ καὶ ἕτερος σύμπονος, καὶ παραδίδωσιν αὐτὸν ἐνώπιον αὐτῶν τῷ*

[R274] silentiary who is rostered for the week so that he goes away to the house of the eparch and presents the *symponos*[1] to him.

Likewise, too, the logothete of the Praetorium is appointed with neither more nor less ritual or ceremonial.

Book I, Chapter 58 [R274-75; V2,82, Chapter 67]

[What it is necessary to observe] at the appointment of legal draftsmen[2]

The rulers give the command to the *praipositos* and he goes out and looks for a silentiary and sends him to see whether the quaestor has come along. Once he has been found, the *praipositos* receives a response and reports to the rulers, and he receives from the rulers the one who is to be appointed a legal draftsman. He goes out escorted, as is described above, and looks for the quaestor in the Hemicycle [of the Skyla][3] and presents the legal draftsman, whether there is one or two, and they pray for the rulers and go out to the procession. If it happens that the quaestor is not found in this procession, he is sought by the courier who is sent by the *praipositos*. If he arrives before they recline at table, the *praipositos* reports to the rulers and receives the one who is to be appointed. He looks for the quaestor in the Thermastra and presents the legal draftsman to him, and they pray for the rulers and retire. However, if it happens

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1 i.e. the newly appointed *symponos*.

2 The legal draftsmen (*antigrapheis*) were the most senior members of the staff of the quaestor (R718.1).

3 As at R273.12.

σιλεντιαρίῳ τῷ ὄντι ἑβδομαρίῳ, ὅπως ἀπελθὼν ἐν τῷ οἴκῳ
Ed.L.160 *τοῦ ὑπάρχου, παραδῷ αὐτῷ σύμπονον· ὁμοίως καὶ ὁ λογο-*
θέτης τοῦ πραιτωρίου οὕτως προβάλλεται, μὴ ἔχων ἀκολου-
θίαν ἢ τάξιν πλείω ἢ ἐλάσσω.

ΚΕΦ. νη'.

Ἐπὶ προαγωγῇ ἀντιγραφέως.

Κελεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ ἐξέρχεται
καὶ ζητεῖ σιλεντιάριον, καὶ ἀποστέλλει, ἵνα ἴδῃ, ἐὰν προῆλ-
θεν ὁ κοιαίστωρ, καὶ ἐὰν εὑρεθῇ, λαμβάνει ἀπόκρισιν ὁ πραι-
πόσιτος, καὶ ἀναγγέλλει τοῖς δεσπόταις, καὶ παραλαμβάνει
B *παρὰ τῶν δεσποτῶν τὸν ὀφείλοντα προβληθῆναι ἀντιγραφέα,*
καὶ ἐξέρχεται ὀφφικευόμενος, καθὼς ἀνωτέρω εἴρηται, καὶ
Ms.117.b *ζητεῖ τὸν κοιαίστωρα ἐν τῷ ἡμικυκλίῳ, καὶ παραδίδωσι τὸν*
ἀντιγραφέα, κἄν τε εἷς ἐστι, κἄν τε δύο, καὶ ἐπεύχονται
τοῖς δεσπόταις, καὶ ἐξέρχονται ἐν τῇ προελεύσει. εἰ δὲ συμ-
βῇ μὴ εὑρεθῆναι τὸν κοιαίστωρα ἐν ταύτῃ τῇ προελεύσει,
ζητεῖται παρὰ τοῦ διατρέχοντος, πεμπομένου αὐτοῦ παρὰ
τοῦ πραιποσίτου, καὶ εἰ μὲν ἔλθῃ πρὸ τοῦ ἀκουμβίσαι, ἀ-
ναγγέλλει ὁ πραιπόσιτος τοῖς δεσπόταις, καὶ λαμβάνει τὸν
ὀφείλοντα προβληθῆναι, καὶ ζητεῖ τὸν κοιαίστωρα ἐν τῇ θερ-
C *μάστρᾳ, καὶ παραδίδωσιν αὐτῷ τὸν ἀντιγραφέα, καὶ ἐπεύ-*
χονται τοῖς δεσπόταις καὶ ἀναχωροῦσιν. εἰ δὲ συμβῇ ἐν

[R275] that the quaestor is sick and the rulers want a legal draftsman to be appointed, the whole ritual takes place as is described above for a *symponos*.

Book I, Chapter 59 [R275; V2,83; cod. & V: Chapter 68]

What it is necessary to observe when a *spatharokandidatos* is about to be made a *protospatharios*

The rulers give the command to the *praipositos*, and the one who is to be made *protospatharios* goes in wearing a *skaramangion* and sword, led in by an *ostiarios* and conducted by a eunuch *protospatharios*. Falling down in obeisance, he kisses the feet and the knees of the rulers, and the rulers put the torque around his neck and he goes out.

Book I, Chapter 60 [R275-76; V2,84-85; cod. & V: Chapter 69][1]

The funeral for emperors

The body goes out[2] through the Kavallarios[3] and the gold bier, called "the bier of grief", is placed in the Hall of the Nineteen Couches, and the said body lies there, crowned, in *divetesion* and gold chlamys and sandals. The guildsmen[4] and the clergy from Hagia Sophia go in, and likewise

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[1] This was an established protocol, not datable but used in the funeral of Constantine VII; Vogt, *Comm.*, vol. 2, 95; Theophanes cont., VI, §52 (Bonn ed., 467).

[2] i.e. from the Sacred Palace, but still within the Palace..

[3] Also called the [Covered] Hippodrome.

[4] Guildsmen: γήλωνες (*gelones*): word otherwise unknown (*LBG*); apparently the Latin *gildones*, members of a guild, perhaps here a guild of professional mourners attached to Hagia Sophia.

ἀσθενείᾳ εἶναι τὸν κοιαίστωρα, καὶ θελήσουσιν οἱ δεσπόται προβαλέσθαι ἀντιγραφέα, γίνεται πᾶσα ἡ ἀκολουθία, καθὼς ἀνωτέρω εἴρηται ἐπὶ συμπόνῳ.

ΚΕΦ. νθ΄.

Ὅσα δεῖ παραφυλάττειν, σπαθαροκανδιδάτου μέλλοντος γίνεσθαι πρωτοσπαθαρίου.

Κελεύουσιν οἱ δεσπόται τῷ πραιποσίτῳ, καὶ εἰσέρχεται ὁ μέλλων γίνεσθαι πρωτοσπαθάριος ἀπὸ σκαραμαγγίου καὶ σπαθίου, εἰσαγόμενος ὑπὸ ὀστιαρίου, κρατούμενος ὑπὸ πρω- D
τοσπαθαρίου εὐνούχου. καὶ πίπτων φιλεῖ τοὺς πόδας, καὶ τὰ γόνατα τῶν δεσποτῶν, καὶ βάλλουσιν οἱ δεσπόται τὸ μανιάκιον εἰς τὸν τράχηλον αὐτοῦ, καὶ ἐξέρχεται.

ΚΕΦ. ξ΄.

Ἐπιτάφιος βασιλέων.

Ἐξέρχεται τὸ λείψανον διὰ τοῦ καβαλλαρίου, καὶ τίθεται εἰς τὰ ιθ΄ ἀκούβιτα ἡ χρυσῆ κλίνη ἡ ἐπονομαζομένη λύπης, καὶ πρόκειται ἐκεῖσε τὸ αὐτὸ λείψανον, ἐστεμμένον μετὰ δι- Ed.L. 161
βητησίου καὶ χρυσῆς χλαμύδος καὶ καμπαγίων, καὶ εἰσέρχονται οἱ τῆς ἁγίας Σοφίας γήλωνες καὶ ὁ κλῆρος, ὡσαύτως

[R276] the whole senate in *skaramangia*, and they sing in accordance with ritual. Then the *praipositos* signals to the master of ceremonies and he recites there, "Go out, emperor, the Emperor of Emperors and Lord of Lords summons you." He recites this three times, and straightaway the body is taken up by the emperor's men, and they carry it back inside the Chalke and place it there and do what is usual. When the body is about to be taken away the *praipositos* signals to the master of ceremonies, and he begins to recite three times the, "Go out, emperor," and what follows. Then the body goes out from the Chalke carried by the imperial *protospatharioi* and goes along the Mese, and when they arrive at the place where it will be buried, the ritual of psalm-singing takes place and what is customary. Then the *praipositos* again signals to the master of ceremonies, and he makes the proclamation as follows: "Go in, emperor, the Emperor of Emperors and Lord of Lord summons you," three times. Then: "Take the imperial crown from your head," and immediately **[V2,85]** it is removed by the *praipositos* and a band[1] of plain purple is set in place, and he is put in the tomb.

Note that the same format and the same ceremonial and ritual exists also for the burial of the *augousta*. At the death of an *augousta* the master of ceremonies should recite,"Go out, empress,[2] the Emperor of Emperors and Lord of Lords summons you."

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1 For στεφάνια σημεντέϊνα referring to crowns worn by demesmen at a triumph: R500.18; headbands (*LBG*).

2 Empress: βασίλισσα (*basilissa*) instead of *augousta*, the term normally used for the empress in *Cer*.

καὶ πᾶσα ἡ σύγκλητος ἀπὸ σκαραμαγγίων, καὶ ψάλλουσι κατὰ ἀκολουθίαν. εἶθ' οὕτως νεύει ὁ πραιπόσιτος τῷ τῆς καταστάσεως, καὶ λέγει ἐκεῖσε· „ἔξελθε, βασιλεῦ, καλεῖ σε ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων·" τοῦτο λέγει τρίτον, καὶ παραυτίκα αἴρεται τὸ λείψανον παρὰ τῶν Ms.118.a *βασιλικῶν, καὶ πάλιν εἰσφέρουσιν αὐτὸ ἔνδον τῆς χαλκῆς, καὶ τιθέασιν αὐτὸ ἐκεῖσε, καὶ ποιοῦσι τὰ ἐξ ἔθους. καὶ ὅτε* B *ὀφείλει ἀρθῆναι τὸ λείψανον, νεύει ὁ πραιπόσιτος τῷ τῆς καταστάσεως, καὶ ἄρχεται λέγειν ἐκ τρίτου τὸ „ἔξελθε, βασιλεῦ" καὶ τὰ ἑξῆς, καὶ εἶθ' οὕτως ἐξέρχεται τὸ λείψανον ἀπο τῆς χαλκῆς, βασταζόμενον ὑπὸ βασιλικῶν πρωτοσπαθαρίων, καὶ διέρχεται διὰ τῆς μέσης, καὶ τὸν τόπον καταλαβόντων, ἐν ᾧ μέλλει κηδευθῆναι, γίνεται ἡ ἀκολουθία τῆς ψαλμῳδίας καὶ τὰ συνήθη. εἶτα νεύει πάλιν ὁ πραιπόσιτος τῷ τῆς καταστάσεως, καὶ ποιεῖται τὴν ἀναφώνησιν οὕτως· „εἴσελθε, βασιλεῦ, καλεῖ σε ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων," ἐκ τρίτου. εἶθ' οὕτως· „ἀπόθου τὸ στέμμα ἀπὸ τῆς κεφαλῆς σου·" καὶ εὐθέως αἴρεται παρὰ τοῦ πραιποσίτου, καὶ τίθεται σημεντέϊνον μετὰ πορ-* C *φυρᾶς λιτῆς, καὶ τίθεται ἐν τῷ μνημείῳ. ἰστέον, ὅτι ὁ αὐτὸς τύπος καὶ ἡ αὐτὴ τάξις καὶ ἀκολουθία γίνεται καὶ εἰς τὴν τῆς αὐγούστης κηδείαν. χρὴ δὲ τὸν τῆς καταστάσεως ἐπὶ τῇ ἐξόδῳ τῆς αὐγούστης λέγειν· „ἔξελθε, βασίλισσα, καλεῖ σε ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων.*

[277] Book I, Chapter 61 [R277-78; V2,86-87; cod. & V: Chapter 70][1]

What it is necessary to observe on the annual[2] celebration of the emperor's birthday
All the archons go along having changed into ceremonial dress, and the procession stands in the Hall of Justinian. Come the third hour, the banquet-list is determined. The table stands in the Hall of Justinian. The emperor goes out dressed in a purple *divetesion* and sits at his precious table, and those of the *magistroi*, patricians and the rest of the senators who have been summoned go in. All of them go in having changed into ceremonial dress as is usual; the patricians wear their chlamyses with gold *tablia*, the *strategoi* their *sagia*, and the *protospatharioi* and the rest of the archons their attire, too, each according to his rank, and they sit at the banquet in ceremonial dress.

When all of the archons mentioned previously have been seated at the banquet, the emperor informs the patricians through the steward of the table as follows: "Take off your chlamyses." Standing up, the patricians and *strategoi* pray for the emperor, and the patricians remove their chlamyses and the *strategoi* their *sagia*, and the imperial waiters [V2,87] who stand in attendance at the table below take away their attire and hand it to their assistants at the

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[1] Vogt, *Comm.*, vol. 2, 97, suggests, on the basis of Book II, Chapter 34, that this protocol dates back to the 9th century, to the reign of Michael III.

[2] Emending τῆς αἰτήσεως τελουμένης γενεθλίων ἡμέρᾳ (after the completion of the request on the birthday) to τῇ ἐτησίως τελουμένῃ γενεθλίων ἡμέρᾳ (on the annual celebration of the birthday) following Vogt, who owed this suggestion to Grumel; cf. R632.21 for a similar phrase.

ΚΕΦ. ξα΄.

Ὅσα δεῖ παραφυλάττειν, τῆς αἰτήσεως τελουμένης γενεθλίων ἡμέρᾳ τοῦ βασιλέως. D

Προσέρχονται ἅπαντες οἱ ἄρχοντες ἠλλαγμένοι, καὶ ἵσταται ἡ προέλευσις ἐν τῷ Ἰουστινιανῷ, καὶ τρίτης ὥρας καταλαβούσης, στοιχεῖται τὸ κλητώριον, ἡ δὲ τράπεζα ἵσταται ἐν τῷ Ἰουστινιανῷ τρικλίνῳ. καὶ ἐξέρχεται ὁ βασιλεὺς περιβεβλημένος διβητήσιον πορφυροῦν, καὶ καθέζεται ἐπὶ τῆς τιμίας αὐτοῦ τραπέζης, καὶ εἰσέρχονται οἱ κληθέντες ἀπό τε μαγίστρων, πατρικίων καὶ λοιπῶν συγκλητικῶν. ἅπαντες δὲ αὐτῶν εἰσέρχονται ἠλλαγμένοι, καθὼς εἴθισται, οἱ μὲν πατρίκιοι τὰ χρυσόταβλα αὐτῶν χλανίδια, οἱ δὲ στρατηγοὶ τὰ σαγία αὐτῶν, οἱ δὲ πρωτοσπαθάριοι καὶ οἱ λοιποὶ ἄρχοντες, Ed.L. 162 ἕκαστος κατὰ τὸ ἴδιον ἀξίωμα, φοροῦσι καὶ τὰς στολάς, καὶ καθέζονται ἐν τῷ κλητωρίῳ ἠλλαγμένοι. (Β.) Καὶ πάντων καθεσθέντων τῶν προειρημένων ἀρχόντων ἐν τῷ κλητωρίῳ, δηλοποιεῖ ὁ βασιλεὺς τοῖς πατρικίοις διὰ τοῦ τῆς τραπέζης, Ms.118.b ὡς ὅτι „ἐκβάλλετε τὰ χλανίδια ὑμῶν," καὶ ἀναστάντες οἱ πατρίκιοι καὶ οἱ στρατηγοὶ ὑπερεύχονται τὸν βασιλέα, καὶ ἀπαλλάσσουσιν οἱ μὲν πατρίκιοι τὰ χλανίδια αὐτῶν, οἱ δὲ στρατηγοὶ τὰ σαγία αὐτῶν, ἀπολαμβάνουσι δὲ τὰς αὐτῶν στολὰς ἐγγιστιάριοι βασιλικοὶ οἱ παριστάμενοι ἐν τῇ κάτω τραπέζῃ, καὶ ἐπιδιδοῦσι αὐτὰ τοῖς ὑπουργοῖς αὐτῶν εἰς τὰ B

[R278] Skyla. The archons of the *kouboukleion*, who are in ceremonial dress, stand in attendance in a double formation if it occurs on a Sunday. Indeed it is not possible for a reception[1] to take place on the said day, and for this reason the whole of the senate changes into ceremonial dress.

Book I, Chapter 62 [R278-80; V2,88-89; cod. & V: Chapter 71][2]

What it is necessary to observe on the day before a reception[3]

The two factions go into the Sigma and make their request,[4] the cheerleaders reciting, "Many, many, many!" The people: "Many upon many years!" The cheerleaders: "Many years to you, the appointee of the Trinity!" The people also call out three times, "Many years to you!" The cheerleaders: "Many years to you, so-and-so and so-and-so, sovereigns of the Romans!" The people also call out three times, "Many years to you!" The cheerleaders: "Many years to you, the servants of the Lord!" The people also call out three times, "Many years to you!" The cheerleaders: "Many years to you, so-and-so and so-and-so, *augoustai* of the Romans!" The people also call out three times, "Many years to you!" The cheerleaders: "As servants we dare to entreat you." The people also call out three times likewise. The cheerleaders: "With fear we beseech the rulers." The people also call out three times likewise. The cheerleaders: "Hear with forbearance, O benefactors..." The people likewise three times. The cheerleaders:

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[1] Reception: δέξιμον (*deximon*) the term for receptions by the demes in the fountain-courts of the Palace.

[2] Dagron suggests that Chapters 62, 63 & 65 (V71, 72 & 75) could all date from the time of Constantine VII; "Le cérémonial des fêtes profanes" (*TM*, 16 (2010), 241.

[3] This protocol and Chapter 63 [V72], and probably 65 [V74], celebrate the anniversary of the accession of an emperor; see R279.2.

[4] For this request under Michael III see Book II, Chapter 32, R631.

σκύλα. οἱ δὲ ἄρχοντες τοῦ κουβουκλείου ἠλλαγμένοι ὄντες ἐκτελοῦσι διπλοῦν παραστάσιμον, εἰ τύχῃ ἐν κυριακῆς· οὐ γὰρ ἐνδέχεται τῇ αὐτῇ ἡμέρᾳ γενέσθαι δέξιμον, καὶ διὰ τοῦτο ἀλλάσσει πᾶσα ἡ σύγκλητος.

ΚΕΦ. ξβ'.

Ὅσα δεῖ παραφυλάττειν ἐν παραμονῇ δεξίμου.

Εἰσέρχονται τὰ δύο μέρη εἰς τὸ σίγμα, καὶ αἰτοῦνται, C *λέγοντες οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, τὸ πρόβλημα τῆς τριάδος·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτορες Ῥωμαίων·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, οἱ θεράποντες τοῦ Κυρίου·" φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου· „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐγοῦσται τῶν Ῥωμαίων·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „ὡς δοῦλοι τολμῶμεν παρακαλέσαι·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' ὁμοίως. οἱ κράκται· „μετὰ φόβου δυσωποῦμεν τοὺς δεσπότας·" φθογ-* D *γεῖ καὶ ὁ λαὸς ἐκ γ' ὁμοίως. οἱ κράκται· „ἀνεξικάκως παρακλήθητε, ὦ εὐεργέται·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται·*

[R279] "The petition of your servants the Blues!" The people three times likewise. The cheerleaders: "We ask to celebrate your accession."[1] The people also call out three times likewise. The cheerleaders: "Lord, save the rulers of the Romans!" The people also call out three times, "Lord, save!" The cheerleaders: "Lord, save the rulers with the *augoustai* and the those born in the purple!"

[V2,89] In the evening the two factions go into the Sigma with torches and what is called the Torch Ceremony takes place, and while they dance they recite the *apelatikon*, plagal mode 3: "Hail, rulers of the Romans; hail, the love of the whole empire; hail, lords so-and-so and so-and-so, whom the Trinity has proclaimed as victors and benefactors of the world!" After this they go up to the steps and recite an *apelatikon*, plagal mode 4: "The world rejoices seeing you as sovereign ruler, and your City is delighted, divinely-crowned so-and-so. The order flourishes seeing you as its commander, and the sceptres are fortunate in having you as the holder of the sceptre. You adorn the throne of imperial power of your fathers with the *augousta*, sending out bright rays of good order, for which reason the state, enjoying happy days because of you, celebrates the day of your accession." The cheerleaders recite the acclamations, "Lord, save the rulers of the Romans!" The people three times: "Lord, save!" The cheerleaders: "Lord, save those crowned by you!" The people also call out three times: "Lord,

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[1] i.e. the anniversary of the accession; also at R279.20, R280.20 & R284.1.

„εἰς τὴν δέησιν τῶν δούλων ὑμῶν Βενέτων·" ὁ λαὸς ἐκ γ' ὁμοίως. οἱ κράκται· „τὴν αὐτοκρατορίαν σου αἰτούμεθα ἑορτᾶσαι·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' ὁμοίως. οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας τῶν Ῥωμαίων" φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις." (B.) Καὶ δείλης εἰσέρχονται τὰ μέρη τὰ δύο εἰς τὸ σίγμα μετὰ φατλίων, καὶ γίνεται ἡ λεγομένη φακλαρέα, καὶ λέγουσι τὸν ἀπελατικὸν χορεύοντες, ἦχ. βαρύς· „χαίρετε Ed.L. 163
δεσπόται τῶν Ῥωμαίων, χαίρετε, ὁ πόθος τῆς ὅλης οἰκουμένης, χαίρετε, ἄνακτες ὁ δεῖνα καὶ ὁ δεῖνα, οὓς ἡ τριὰς ἀνηγόρευσεν νικητὰς καὶ κόσμου εὐεργέτας." καὶ μετὰ ταῦτα ἀνέρχονται εἰς τὰ βάθρα, καὶ λέγουσιν ἀπελατικὸν ἦχ. πλ. Ms. 119.a
δ'· „χαίρει ὁ κόσμος ὁρῶν σε αὐτοκράτορα δεσπότην, καὶ ἡ πόλις σου τέρπεται, θεόστεπτε ὁ δεῖνα· ὡραΐζεται ἡ τάξις σε βλέπουσα ταξιάρχην, καὶ εὐτυχοῦσι τὰ σκῆπτρα σκηπτοῦχόν σε κεκτημένα. κατακοσμεῖς γὰρ τὸν θρόνον τῆς πατρῴας βασιλείας, σὺν τῇ αὐγούστῃ προπέμπων μαρμαρυγὰς εὐταξίας, ὅθεν εὐημεροῦσα διά σου ἡ πολιτεία, τῆς σῆς αὐ- B
τοκρατορίας ἑορτάζει τὴν ἡμέραν." καὶ λέγουσιν οἱ κράκται τὰ ἄκτα· „Κύριε, σῶσον τοὺς δεσπότας Ῥωμαίων·" καὶ ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς ἐκ σοῦ ἐστεμμένους·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „Κύ-

[R280] save!" The cheerleaders: "Lord, save the rulers with the *augoustai* and those born in the purple!"

Book I, Chapter 63 [R280-84; V2,90-93; cod. & V: Chapter 72]

What it is necessary to observe on the following day at the reception[1]

Before the rulers go up to the throne, the cheerleaders recite, "Rise up, the divinely-inspired imperial power!" The people call out three times, "Rise up!" and the acclamations which follow. When the rulers have gone up to the throne, firstly they make the sign of the cross, and the people recite, "Holy, holy, holy!" The cheerleaders: "Many, many, many!" The people: "Many upon many years!" Then the cheerleaders recite the acclamations, "Glory to God in the highest and peace on earth." The people three times likewise. The cheerleaders: "Goodwill to Christian people..." The people also call out three times likewise. The cheerleaders: "Because God has had mercy on his people." The people also call out three times likewise. The cheerleaders: "Glory to God, the ruler of all!" The people also call out three times likewise. The cheerleaders: "Many, many, many!" <The people: "Many upon many years!">[2]

Trilexion 1,[3] mode 4: "May God who rules over the visible and the invisible, think you worthy, rulers, to rule over the Romans in peace for a hundred years, and to celebrate the present day of your accession." Acclamation 1: The cheerleaders recite, "Many years to you, the divinely-inspired imperial power!" The people also call out

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1 For the date see note 2 at R278.6. Like Chapter 62 [V71], & probably 65 [V74], this protocol celebrates the anniversary of the accession of an emperor.

2 The people....years: inadvertently omitted from Bonn; ms. and Vogt: Ὁ λαός· "Πολλά ἔτη εἰς πολλά."

3 *Trilexion*: a hymn of three lines interrupted by acclamations.

ριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις."

ΚΕΦ. ξγ'.

C *Ὅσα δεῖ φυλάττειν τῇ ἐπαύριον εἰς τὸ δέξιμον.*

Πρὸ τοῦ ἀνιέναι τοὺς δεσπότας ἐπὶ τοῦ σέκρετου λέγουσιν οἱ κράκται· „ἀνάτειλον ἡ ἔνθεος βασιλεία·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „ἀνάτειλον" καὶ τὰ ἑξῆς τῶν ἄκτων. καὶ ὅτε ἀνέλθωσιν οἱ δεσπόται ἐπὶ τοῦ σέκρετου, κατασφραγίζουσι πρῶτον, καὶ λέγει ὁ λαὸς „ἅγιος, ἅγιος, ἅγιος·" οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." καὶ εἶθ' οὕτως λέγουσι τὰ ἄκτα οἱ κράκται· „δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη·" ὁ λαὸς ἐκ τρίτου ὁμοίως. οἱ κράκται· „ἐν ἀνθρώποις Χριστιανῶν εὐδοκία·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' ὁμοίως. οἱ κράκται· „ὅτι ἠλέησεν ὁ Θεὸς τὸν λαὸν αὐτοῦ·" φθογγεῖ καὶ ὁ λαὸς ὁμοίως D *ἐκ γ'. οἱ κράκται· „δόξα Θεῷ τῷ δεσπότῃ πάντων·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' ὁμοίως. οἱ κράκται „πολλά, πολλά, πολλά." τριλέξιον α', ἦχ. δ'· „ὁ Θεὸς ὁ δεσπόζων ἀοράτων καὶ ὁρωμένων ἀξιώσει ὑμᾶς, δεσπόται, ἑκατὸν ἐν εἰρήνῃ χρόνους βασιλεύειν Ῥωμαίων, καὶ τὴν παροῦσαν ἡμέραν τῆς αὐτοκρατορίας ἑορτάζειν." (Β.) Ἄκτον α'· λέγουσιν οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ἡ ἔνθεος βασιλεία·" φθογγεῖ καὶ ὁ λα-*

[R281] three times, "Many years to you!" and the acclamations which follow.

[V2,91] *Trilexion* 2: "Incomparable soldiers, champions of the empire, who wear the crown, raised up by God to the throne of imperial power, you scattered foreign nations with divinely-inspired weapons of piety. Now may God who crowned you and is the founder of all things increase your days even further!" Acclamation 2: The cheerleaders recite, "Many years for so-and-so and so-and-so, great emperors and sovereigns!" so that all the auspicious words are uttered to the end:[1] "Dutifully let us Blues cheer you; pious ones, many years to you; victors, many years to you; choice of the Trinity, many years to you!"

Trilexion 3: "You were crowned by God who loves mankind, *augoustai*, and you have been blessed with spiritual oil from heaven to the joy of your people, divinely appointed *augoustai*, and to the demise of all your opponents!" Acclamation 3: The cheerleaders recite, "Many years to you, so-and-so and so-and-so, *augoustai* of the Romans!" The people also call out three times, "Many years to you!" The cheerleaders: "Many, many, many!" The people: "Many upon many years!" The organ sounds and <the cheerleaders> recite, "Holy grace!"[2] When it is complete, the cheerleaders recite a chant, plagal mode 4, the intonation: "*Hagia*." The people: "The City of the Romans is made strong, having received salvation from its own progeny, and the sceptre of power is glorified..." "*Ananagia*."[3] "because the rising [sun] has looked upon it from on high. Through you, lord so-and-so, who have loved justice and been anointed with

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1 Following Vogt in keeping this last clause outside the text of the acclamation.

2 Ἁγιαχάς: word unknown (*LBG*); see note 2 at R47.5.

3 ἀνανάγια as in the ms. and Vogt, cf. Bonn: πανάγια, This and ἄγια, for ἅϊα, at R281.20 , R319.3-11, R323.14-17 & R325.9-22, and νανά, νανάϊα and ἀνανάϊα at R283.1 & 14, all indicate intonation; R319.2-22; *LGB*; Wellesz, *A History of Byzantine Music* (1961), 303-305; Dagron, "L'organisation," *TM*, 13 (2000), 39, n. 116.

ὡς ἐκ γ΄ „πολλοὶ ὑμῖν χρόνοι" καὶ τὰ ἑξῆς τῶν ἄκτων. τρι-
λέξιον β΄· „ἀσύγκριτοι στρατιῶται, οἰκουμένης οἱ πρόμαχοι,
στεφηφόροι, οἱ ἐκ Θεοῦ ὑψωθέντες ἐπὶ θρόνου τῆς βασιλεί- Ed.L. 164
ας, διεσκορπίσατε ἔθνη ὅπλοις ἐνθέοις τῆς εὐσεβείας· ἀλλ'
ὁ Θεὸς ὁ στέψας ὑμᾶς καὶ πάντων κτίστης ἐπὶ πλεῖον πλεο-
νάσει ὑμῶν τὰς ἡμέρας." ἄκτον β΄· λέγουσιν οἱ κράκται· „ὁ
δεῖνα καὶ ὁ δεῖνα μεγάλων βασιλέων καὶ αὐτοκρατόρων πολλὰ
τὰ ἔτη· ὡς τὰ αἴσια ἅπαντα εἰς τὰ πέρατα ἐκφωνεῖσθαι. εὐ- Ms. 119 b
φημήσωμεν Βένετοι κατὰ χρέος· εὐσεβεῖς, πολλοὶ ὑμῖν χρό-
νοι· νικηταί, πολλοὶ ὑμῖν χρόνοι· ἐκλογὴ τῆς τριάδος, πολλοὶ
ὑμῖν χρόνοι." τριλέξιον γ΄· „παρὰ Θεοῦ φιλανθρώπου ὑμεῖς
ἐστέφθητε, αὐγοῦσται, νοητῷ δὲ ἐλαίῳ ἐπευλογήθητε οὐρανό-
θεν εἰς χαρμοσύνην τοῦ λαοῦ ὑμῶν, θεοπρόβλητοι αὐγοῦσται,
καὶ εἰς κατάπτωσιν πάντων ἐναντίων." ἄκτον γ΄· λέγουσιν
οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐ- B
γοῦσται τῶν Ῥωμαίων·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ΄ „πολλοὶ
ὑμῖν χρόνοι." οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς
„πολλὰ ἔτη εἰς πολλά·" καὶ αὐλεῖ τὸ ὄργανον. καὶ λέγου-
σιν „ἁγιαχάς." καὶ ὅτε πληρώσῃ, λέγουσιν οἱ κράκται φω-
νὴν ἦχ. π. δ΄· „τὸ ἰχάδιν ἅγια·" καὶ ὁ λαός· „ἀνδρίζεται
ἡ πόλις ἡ τῶν Ῥωμαίων, δεξαμένη ἐκ τοῦ ἰδίου θρέμματος
τὴν σωτηρίαν· καὶ δοξάζεται τὸ σκῆπτρον τῆς ἐξουσίας· ἀ
πανάγια, ὅτι ἐπεσκέψατο αὐτῷ ἀνατολὴ ἐξ ὕψους διά σου, ὁ
δεῖνα ἄναξ, τοῦ ἀγαπήσαντος δικαιοσύνην καὶ χρισθέντος ἐν

[R282] holy oil by the Lord, peace has been granted to the state by him who ransomed the prisoners from the enemy."

Apelatikon in the chant plagal mode 4: "The world rejoices seeing you as sovereign emperor, and your City is delighted, divinely-crowned so-and-so. The order flourishes seeing you as head of the order, and the sceptres are fortunate in having you as the holder of the sceptre. **[V2,92]** You adorn the throne of the imperial power of your fathers with the *augousta*, sending out bright rays of good order, for which reason the state, enjoying happy days because of you, celebrates the day of your accession." After this the cheerleaders recite, "Lord, save the rulers of the Romans!" The people three times: "Lord, save!" The cheerleaders: "Lord, save those crowned by you, with the *augoustai* and those born in the purple!" The people three times: "Lord, save!"

After this the Greens receive him, and after the Greens have finished the cheerleaders of the two factions recite, "For ever, Lord, make this realm strong!" The people likewise, three times. The cheerleaders: "All-holy Spirit, protect the *augoustai*!" The people likewise, three times. The cheerleaders: "Mother of our God, guard those born in the purple!" The people likewise. The cheerleaders: "Lord, [we guard] their life with our life." The people likewise, three times.

When the emperors have stood up from the throne, the cheerleader recites

ἐλαίῳ ἁγίῳ παρὰ Κυρίου, ἐβραβεύθη εἰρήνη τῇ πολιτείᾳ τῷ C ῥυσαμένῳ ἐξ ἐχθρῶν τοὺς αἰχμαλώτους. (Γ.) Ἀπελατικὸν ἀπὸ φωνῆς ἤχ. π. δ΄· „χαίρει ὁ κόσμος ὁρῶν σε αὐτοκράτορα δεσπότην, καὶ ἡ πόλις σου τέρπεται, θεόστεπτε ὁ δεῖνα· ὡραΐζεται ἡ τάξις, σε βλέπουσα ταξιάρχην, καὶ εὐτυχοῦσι τὰ σκῆπτρα, σκηπτοῦχόν σε κεκτημένα. κατακοσμεῖς γὰρ τὸν θρόνον τῆς πατρῴας βασιλείας σὺν τῇ αὐγούστῃ, προπέμπων μαρμαρυγὰς εὐταξίας, ὅθεν εὐημεροῦσα διά σου ἡ πολιτεία τῆς σῆς αὐτοκρατορίας ἑορτάζει τὴν ἡμέραν." καὶ D ἀπὸ τούτου λέγουσιν οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας Ῥωμαίων·" ὁ λαὸς ἐκ γ΄ „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς ἐκ σοῦ ἐστεμμένους·" ὁ λαὸς ἐκ γ΄ „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σωσον τοὺς δεσπότας σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαὸς ἐκ γ΄ „Κύριε, σῶσον." (Δ.) Καὶ ἀπὸ τούτων δέχονται οἱ Πράσινοι, καὶ μετὰ τὸ πληρῶσαι τοὺς Πρασίνους λέγουσιν οἱ κράκται τῶν δύο μερῶν ἔσ· „τοῦτο τὸ βασίλειον, Κύριε, στερέωσον·" ὁ λαὸς ὁμοίως ἐκ γ΄. οἱ κράκται· „πνεῦ- Ed. L. 165 μα τὸ πανάγιον, τὰς αὐγούστας σκέπασον·" ὁ λαὸς ὁμοίως Mi. 120. a ἐκ γ΄. οἱ κράκται· „μήτηρ τοῦ Θεοῦ ἡμῶν, φύλαττε τὰ πορφυρογέννητα·" ὁ λαὸς ὁμοίως. οἱ κράκται· „Κύριε, ζωὴν αὐτῶν διὰ τὴν ζωὴν ἡμῶν·" ὁ λαὸς ὁμοίως ἐκ γ΄. καὶ ἀνισταμένων τῶν βασιλέων ἀπὸ τοῦ σέντζου, λέγει ὁ κράκτης

[R283] in a loud voice, "*Nana*!" The two factions begin to recite, "May God save the rulers!" The people likewise, three times. The cheerleaders: "Many, many, many!" The people: "Many upon many years!" The two factions are silent, and the herald of the *kouboukleion* leans out over the bronze barriers in front of the throne, holding the scroll, and says what is written there, which is this: "May our almighty and most merciful God, who has crowned your serenity because of the intercessions of his totally undefiled Mother, consider us worthy together with you, lovers of Christ, to celebrate these auspicious days for many years in peace!"

Then the said herald extends his right hand and spreads his fingers like rays **[V2,93]** and contracts them again like a bunch of grapes. The two factions recite, "For ever!" The cheerleaders: "*Nana*!" The people: "May God listen to our chant!" The cheerleaders: "Many, many, many!" The people: "Many upon many years!" The cheerleaders: "Many years to you, the appointee of the Trinity!" The people: "Many years to you!" and the acclamations which follow.

It is necessary to know that all the receptions are conducted in accordance with the prescribed format and ceremonial of the ritual performed on the eve of the reception, and likewise in the evening at the Torch Ceremony, and again at the reception itself on the day after, except that the *apelatikoi* and *trilexia* and *tetralekta*[1] should be recited

[1] *Trilexia* and *tetralekta*: hymns of three or four lines respectively, interrupted by acclamations.

φθογγῇ· „νανά." καὶ ἄρχονται λέγειν τὰ δύο μέρη· „πορισώσει ὁ Θεὸς τοὺς δεσπότας·" ὁ λαὸς ὁμοίως ἐκ τρίτον. οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά," καὶ σιωπῶσι τὰ δύο μέρη, καὶ προκύπτει διὰ τῶν χαλκῶν καγκέλλων ἔμπροσθεν τοῦ σέντζου ὁ τοῦ κουβουκλείου φωνοβόλος, κατέχων τὸν τόμον, καὶ λέγει τὰ ἐκεῖ ἐγγεγραμμένα, ἅπερ εἰσὶ ταῦτα· „ὁ παντοδύναμος καὶ πολυέλεος ἡμῶν B Θεὸς ὁ στέψας τὴν ὑμετέραν γαλήνην διὰ πρεσβειῶν τῆς παναχράντου αὐτοῦ μητρὸς ἀξιώσει ἡμᾶς ἅμα τοῖς φιλοχρίστοις ὑμῖν, ἐπὶ πολλοὺς χρόνους εἰρηνικῶς τὰς αἰσίας ταύτας ἡμέρας ἐπιτελεῖν." (E.) Καὶ εἶθ' οὕτως ἐκτείνει ὁ αὐτὸς φωνοβόλος τὴν δεξιὰν αὐτοῦ χεῖρα, τοῖς ἑαυτοῦ δακτύλοις ἀκτινοειδῶς διαστέλλων, καὶ πάλιν βοτρυδὸν ἐπισυστέλλων. καὶ λέγουσι τὰ δύο μέρη ἔσ· οἱ κράκται· „νανά·" καὶ ὁ λαός· „εἰσακούσει ὁ Θεὸς τῆς φωνῆς ἡμῶν." οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, τὸ πρόβλημα τῆς τριάδος·" C καὶ ὁ λαὸς „πολλοὶ ὑμῖν χρόνοι" καὶ τὰ ἑξῆς τῶν ἄκτων. εἰδέναι δὲ δεῖ, ὅτι κατὰ τὸν τύπον καὶ τὴν τάξιν τῆς ἐπιτελουμένης ἀκολουθίας τῇ παραμονῇ τοῦ δεξίμου, ὁμοίως καὶ δείλης ἐν τῇ φακλαρέᾳ, καὶ πάλιν ἐπὶ τῇ αὔριον εἰς αὐτὸ τὸ δέξιμον ἐπιτελοῦνται πάντα τὰ δέξιμα, πλὴν οἱ ἀπελατικοὶ καὶ τὰ τριλέξια καὶ τὰ τετράλεκτα ὀφείλωσι λέγεσθαι, περὶ

[R284] that relate to the occasion for which the reception is held: on the day of the accession[1] those for the accession, at the Gold Hippodrome Festival those for Easter, at the Vegetable Festival those for the Birthday,[2] at Pentecost those for Pentecost, and, to put it simply, *apelatikoi* and *trilexia* and *tetralekta* should be recited for the occasion for which the reception is held.

Book I, Chapter 64 [R284-93; V2,94-101; cod. & V: Chapter 73]

What it is necessary to observe at the reception of the Gold Hippodrome Festival on the Monday after Antipascha[3]

At a command the permit is issued through the *praipositos* on the Sunday evening, when the emperor returns from the procession to the Church of St Mokios.[4] On the same day the two factions conduct their Torch Ceremony, each in their particular fountain-court, doing this as is usual for them in each. On the following day, that is, the Monday, everyone goes along in white chlamyses, having changed into ceremonial dress, the patricians in chlamyses with gold *tablia*, and the rest each according to his order. The master of ceremonies goes and informs the *praipositos* that the demarchs have brought their documents and that all of them are standing in the Hall of Justinian. The *praipositoi* go into the Tripeton, as described above,[5] with

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1 i.e. the anniversary of the accession.

2 i.e. the Birthday of the City, celebrated on May 11th.

3 Antipascha: the Sunday after Easter Sunday. Bury, "The ceremonial book," *EHR*, 22 (1907) 433, sees Chapters 66, 67 & 64 [V75, 76 & 73] as a group, and Ch. 64 going back to before the demolition of the two fountain-courts of the factions under Basil. Ch. 68 is also concerned with the Gold Hippodrome Festival.

4 At R773.3 (in the *Kletorologion*, AD 899), the procession went to the Church of the Holy Apostles.

5 In fact described below in Ch. 66 [V75] (R296.14-15), so Ch. 64 once came after Ch. 66 & its related Ch. 67; i.e. 63, 65, 66 + 67, 64, 68 [V72, 74, 75+76, 73 & 77]; Bury, "The ceremonial book," *EHR*, 22 (1907), 433.

οἵας ὑποθέσεώς ἐστι τὸ δέξιμον, ἐν μὲν τῇ αὐτοκρατορίᾳ τὰ τῆς αὐτοκρατορίας, ἐν δὲ τῷ χρυσῷ ἱπποδρομίῳ τὰ τοῦ πάσχα, ἐν δὲ τῷ λαχανικῷ τὰ τοῦ γενεθλίου, ἐν δὲ τῇ πεντηκοστῇ τὰ τῆς πεντηκοστῆς, καὶ ἁπλῶς περὶ οἵας ὑποθέσεώς ἐστι τὸ δέξιμον, ὀφείλουσι λέγεσθαι οἵ τε ἀπελατικοὶ καὶ τὰς
D τριλέξια καὶ τὰ τετράλεκτα.

ΚΕΦ. ξδʹ.

Ὅσα δεῖ παραφυλάττειν εἰς τὸ δέξιμον τοῦ χρυσοῦ ἱπποδρομίου δευτέρᾳ ἡμέρᾳ μετὰ τὸ ἀντίπασχα.

Ms. 120. b Δίδοται τὸ πέρατον ἀπὸ κελεύσεως διὰ τοῦ πραιποσίτου
Ed.L. 166 τῇ κυριακῇ ἑσπέρας, ἡνίκα ὑποστρέψει ὁ βασιλεὺς τῆς τοῦ ἁγίου Μωκίου προελεύσεως, καὶ ἐκτελοῦσι τῇ αὐτῇ ἡμέρᾳ τὰ δύο μέρη, ἕκαστον ἐν τῇ ἰδίᾳ φιάλῃ, τὴν αὐτοῦ φακλαρέαν, ὡς εἴθισται αὐτοῖς ἐν ἑκάστῃ τοῦτο τελεῖν. τῇ δὲ ἐπιούσῃ, ἤγουν τῇ δευτέρᾳ, προέρχονται ἅπαντες ἠλλαγμένοι ἀπὸ λευκῶν χλανιδίων, οἱ μὲν πατρίκιοι διὰ χρυσοτάβλων χλανιδίων, οἱ δὲ λοιποὶ, ἕκαστος κατὰ τὴν αὐτοῦ τάξιν. ὁ δὲ τῆς καταστάσεως ἐλθὼν δηλοῖ τῷ πραιποσίτῳ, ὡς ὅτι οἱ δήμαρχοι ἤνεγκαν τὰ λιβελλάρια αὐτῶν· καὶ ἵστανται ἐν τῷ Ἰουστινιανῷ τρικλίνῳ ἅπαντες αὐτῶν, οἱ δὲ πραιπόσιτοι εἰσελθόντες ἐν τῷ τριπέτωνι, ὡς ἀνωτέρω εἴρηται, μετὰ τῶν

[R285] all the members of the *koubloukleion*, and the *ostiarioi* carry their staffs. Escorted by all of them, they go out from the Tripeton and, having gone through the Lausiakos Hall, they go into the Hall of Justinian. All the members of the *kouboukleion* and the master of ceremonies and silentiaries stand in the said hall to either side according to their orders, while the [V2,95] *praipositoi* stand in the middle of them at their head.

The demarchs, having gone near the silentiaries, make obeisance to the *praipositoi*. Then going through the middle of the members of the *kouboukleion*, they hand the documents to the *praipositoi*, and when they receive them, at a command, they in turn issue the permit.[1] Then turning back from there, the *praipositoi*, escorted by those mentioned previously, go in through the Lausiakos Hall to the Tripeton. Likewise, the demarchs go down, each of them to his particular fountain-court, and prepare things in advance for the reception. When the factions have been got ready and the insignia and, to put it simply, all those who assist in the reception have gone out - emissaries, too, if they happen to be present - they stand below in the fountain-court. Then the master of ceremonies goes in and informs the *praipositos* that everything is ready.

The emperor, having gone into the vault of the Chapel of St Theodore and been crowned, goes through the Chrysotriklinos escorted by the archons of the *kouboukleion*, while the

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[1] i.e. the permit for the chariot-racing of the Gold Hippodrome festival on the Tuesday.

κουβουκλείου ἁπάντων, βασταζόντων τῶν ὀστιαρίων τὰ αὐτῶν βεργία. καὶ δηριγευόμενος ὑπ' αὐτῶν πάντων ἐξέρχονB ται ἐκ τοῦ τριπέτωνος, καὶ διελθόντες διὰ τοῦ λαυσιακοῦ, εἰσέρχονται ἐν τῷ Ἰουστινιανῷ τρικλίνῳ. καὶ οἱ μὲν τοῦ κουβουκλείου ἅπαντες καὶ ὁ τῆς καταστάσεως καὶ σιλεντιάριοι ἵστανται ἐν τῷ αὐτῷ τρικλίνῳ ἔνθεν κἀκεῖσε κατὰ τὰς αὐτῶν τάξεις· οἱ δὲ πραιπόσιτοι ἵστανται ἐν τῇ μέσῃ αὐτῶν πρὸς τῇ κεφαλῇ. (Β.) Καὶ ἐλθόντες οἱ δήμαρχοι πλησίον τῶν σιλεντιαρίων, προσκυνοῦσι τοῖς πραιποσίτοις, εἶτα διελθόντες μέσον τῶν τοῦ κουβουκλείου, ἐπιδιδοῦσι τὰ λιβελλάρια τοῖς πραιποσίτοις, αὐτοὶ δὲ δεξάμενοι αὐτὰ ἀντιδιδοῦσι ἀπὸ κελεύσεως τὸ πέρατον, καὶ εἶθ' οὕτως ὑποστρέC ψαντες ἀπὸ τῶν ἐκεῖσε οἱ πραιπόσιτοι, δηριγευόμενοι ὑπὸ τῶν προειρημένων, εἰσέρχονται διὰ τοῦ λαυσιακοῦ ἐν τῷ τριπέτωνι· ὁμοίως καὶ οἱ δήμαρχοι κατέρχονται, ἕκαστος αὐτῶν ἐν τῇ ἰδίᾳ φιάλῃ, προευτρεπίζοντες τὰ τοῦ δεξίμου· ἡνίκα δὲ εὐτρεπισθῶσι τὰ μέρη, ἐξέλθωσι δὲ καὶ τὰ σκεύη, καὶ ἁπλῶς ἅπαντες οἱ καθυπουργοῦντες ἐν τῷ δεξίμῳ, εἰ τύχωσι δὲ καὶ ἀποκρισιάριοι, καὶ ἵστανται κάτω ἐν τῇ φιάλῃ, καὶ τότε εἰσέρχεται ὁ τῆς καταστάσεως, καὶ δηλοῖ τῷ πραιποσίτῳ, ὡς ὅτι ἅπαντα ἕτοιμά ἐστιν. (Γ.) Ὁ δὲ βασιλεὺς εἰσελθὼν ἐν τῇ τοῦ ἁγίου Θεοδώρου καμάρᾳ καὶ στεφθείς, D διέρχεται διὰ τοῦ χρυσοτρικλίνου, δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, ὄπισθεν δὲ τοῦ βασιλέως εὐνοῦ-

[R286] eunuch *protospatharioi* go through behind the emperor wearing their *sticharia* and linen mantles and carrying their sword-tipped batons. Going out to the Tripeton, they stand on the threshold of the door which leads out from the Tripeton to the Lausiakos Hall. The patricians and *strategoi* stand to either side in the Lausiakos Hall as far as the door leading into the Hall of Justinian, and the master of ceremonies stands in front of the said door of the Hall of Justinian. When both the aforesaid patricians and *strategoi* have fallen down in obeisance, at a command the *praipositos* signals to the master of ceremonies. Escorted by the archons of the *kouboukleion* and patricians and *strategoi*, the emperor goes out to the Hall of Justinian, the hall of the procession. **[V2,96]** While all of the aforesaid patricians and *strategoi*, with all the senate, stand to either side in the said hall, the emperor stands on the first circular slab. All the aforesaid, having gone in, make obeisance, and when they have stood up, the *praipositos*, at a command, signals to the silentiary who is standing on the further side of the said reception and he says, "If you please," and they pray for the emperor, "For many good years."

The emperor goes through, escorted by all of them together with *spatharokandidatoi* wearing torques and swords and carrying shields and battle-axes. As they are about to go out the door leading out from the Hall of Justinian to the terrace, the *koubikoularios* who is the herald immediately spreads the hanging for the public appearance[1] in front

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[1] The hanging...appearance: παρακυπτικόν; also at R287.9-10. The emperor makes his first appearance here before the faction of the Greens. Afterwards he appears at the fountain-court of the Blues: R289.11-12.

Ms. 121 a χοι πρωτοσπαθάριοι, φοροῦντες τά τε στιχάρια αὐτῶν καὶ σαβάνια, βαστάζοντες καὶ τὰ σπαθοβάκλια αὐτῶν, καὶ ἐξελθόντες ἐν τῷ τριπέτωνι, ἵστανται ἐν τῇ ὁδῷ τῆς ἐξαγούσης πύλης ἀπὸ τοῦ τριπέτωνος ἐν τῷ λαυσιακῷ, οἱ δὲ πατρίκιοι καὶ στρατηγοὶ ἵστανται ἔνθεν κἀκεῖσε ἐν τῷ λαυσιακῷ μέχρι τῆς εἰσαγούσης πύλης ἐν τῷ Ἰουστινιανῷ. ἔμπροσθεν δὲ τῆς αὐτῆς πύλης τοῦ Ἰουστινιανοῦ ἵσταται ὁ τῆς καταστάσεως,
Ed.L. 167 καὶ πεσόντων τῶν προειρημένων πατρικίων τε καὶ στρατηγῶν, νεύει ὁ πραιπόσιτος τῷ τῆς καταστάσεως ἀπὸ κελεύσεως, καὶ δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, πατρικίων τε καὶ στρατηγῶν, ἐξέρχεται ἐν τῷ Ἰουστινιανῷ τρικλίνῳ τῆς προελεύσεως. καὶ στάντων ἁπάντων ἐν τῷ αὐτῷ τρικλίνῳ ἔνθεν κἀκεῖσε τῶν προειρημένων πατρικίων τε καὶ στρατηγῶν μετὰ πάσης τῆς συγκλήτου, ἵσταται ὁ βασιλεὺς ἐν τῷ πρώτῳ ὀμφαλίῳ. ἐλθόντες δὲ ἅπαντες οἱ προλελεγμένοι προσκυνοῦσι, καὶ ἀναστάντες, νεύει ὁ πραιπόσιτος τῷ σιλεντιαρίῳ τῷ ἑστῶτι ἐν τῷ κατωτέρῳ μέρει τῆς αὐτῆς δοχῆς ἀπὸ κελεύσεως, κἀκεῖνος λέγει „κελεύσατε·" αὐτοὶ δὲ ὑπερεύχονται τὸν
B βασιλέα „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." (Δ.) Καὶ δηριγευόμενος ὁ βασιλεὺς ὑπ' αὐτῶν πάντων ἅμα σπαθαροκανδιδάτων, φορούντων μανιάκια καὶ σπαθία, βασταζόντων καὶ σκουτάρια καὶ διστράλια, διέρχεται, καὶ μελλόντων αὐτῶν ἐξέρχεσθαι τὴν ἐξάγουσαν ἀπὸ τοῦ Ἰουστινιανοῦ πρὸς τὸ ἡλιακὸν πύλην, εὐθέως ἐφαπλοῖ τὸ παρακυπτικὸν ἔμπροσθεν

[R287] of the throne, over the rail of the barrier. The master of ceremonies takes the tip of the emperor's chlamys and makes a fold and hands it to the emperor.[1] The emperor goes up and stands in front of the throne and makes the sign of the cross three times over the people, and when all the people have proclaimed, "Holy!" he sits on his throne. The archons of the *kouboukleion* stand to either side, and then the patricians stand likewise to either side, together with the *domestikoi* and the senate, near the hangings of the barrier, not leaning on them but standing erect.

After the deme's crying out the "Holy!" when the organ also sounds in the fountain-court, the *praipositos* receives a sign from the emperor, and he signals with his hand three times and the organ stops. Then the members of the faction begin to do everything that is customary. When the deme has cheered and shouted, the organ sounds, and when it has stopped the deme begins the *apelatikos*. When the deme begins the *apelatikos*, the *praipositos*, at a command, signals to the master of ceremonies, and the master of ceremonies **[V2,97]** goes away and signals to the great *domestikoi* of the regiments[2] as is customary, and they go down to the fountain-court and stand in their order. When the *apelatikos* is completed the organ sounds, and when it stops the members of the faction recite the *tetralekta*[3] as is usual for them, and they recite acclamations. Then they recite imperial eulogies, and when these have been completed they begin the chant.

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1 The emperor makes the sign of the cross with this over the people; see R306.23 - R307.2 & R365.19-22.

2 They are four in number (R291.17-18). The four were associated with the Peratic factions: the *domestikoi* of the *scholai* and of the *exkoubitoi*, who functioned as *demokratai* of the Peratic factions, and the *domestikoi* of the *noumera* and of the Walls, urban regiments who could substitute for *demokratai* in their absence (R293.15-16 & R295.19-21). See, too, R299.14-15 & R367.10-11.

3 Hymns of four lines interrupted by acclamations.

τοῦ σέντζου ἐπάνω τοῦ στηθέου τοῦ καγκέλλου κουβικουλάριος ὁ φωνοβόλος· ὁ δὲ τῆς καταστάσεως λαβὼν τὸ ἄκρον τῆς τοῦ βασιλέως χλανίδος, ποιεῖ τὸ ῥωσθέλιον, καὶ ἐπιδίδωσι τῷ βασιλεῖ· ὁ δὲ βασιλεὺς ἀνελθὼν ἵσταται ἔμπροσθεν τοῦ σέντζου, καὶ σφραγίζει τὸν λαὸν ἐκ τρίτου, καὶ παντὸς τοῦ λαοῦ ἀναφωνήσαντος „ἅγιος," καθέζεται ἐπὶ τοῦ σέντζου C αὐτοῦ. οἱ δὲ ἄρχοντες τοῦ κουβουκλείου ἵστανται ἔνθεν κἀκεῖσε, εἶθ' οὕτως ἵστανται πατρίκιοι ὁμοίως ἔνθεν κἀκεῖσε ἅμα τοῖς δομεστίκοις καὶ τῆς συγκλήτου πλησίον τῶν παρακυπτικῶν τοῦ καγκέλλου, μὴ ἐπερειδόμενοι ἐπ' αὐτοῖς, ἀλλ' ἵστανται ὄρθιοι, καὶ μετὰ τὸ ἀνακράξαι τὸν δῆμον τὸ „ἅγιος", Ms.121.b αὐλοῦντος καὶ τοῦ ὀργάνου ἐν τῇ φιάλῃ, λαμβάνει νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, καὶ νεύει διὰ τῆς χειρὸς ἐκ τρίτου, καὶ λήγει τὸ ὄργανον. καὶ εἶθ' οὕτως ἄρχονται οἱ τοῦ μέρους ἐκτελεῖν τὰ συνήθη ἅπαντα, εὐφημήσαντος δὲ τοῦ δήμου καὶ ἐκφωνήσαντος, αὐλεῖ τὸ ὄργανον, καὶ παύσαντος αὐτοῦ, ἄρχεται ὁ δῆμος τὸν ἀπελατικόν. καὶ ἡνίκα ἄρξηται ὁ δῆμος τὸν ἀπελατικὸν, νεύει ὁ πραιπόσιτος ἀπὸ κελεύσεως D τῷ τῆς καταστάσεως, ὁ δὲ τῆς καταστάσεως ἀπελθὼν νεύει τοῖς μεγάλοις δομεστίκοις τῶν ταγμάτων κατὰ συνήθειαν, καὶ κατέρχονται κάτω ἐν τῇ φιάλῃ, καὶ ἵστανται ἐν τῇ αὐτῶν τάξει. καὶ πληρουμένου τοῦ ἀπελατικοῦ, αὐλεῖ τὸ ὄργανον, καὶ παύσαντος αὐτοῦ, λέγουσιν οἱ τοῦ μέρους, ὡς εἴθισται αὐτοῖς, τὰ τετράλεκτα, καὶ ἀκτολογοῦσι· λέγουσι δὲ καὶ αὐγουστιακὰ, καὶ τελεσθέντων τούτων, ἄρχονται τὴν φω-

[R288] When they begin the chant, at a command the master of ceremonies receives a sign from the *praipositos* and he signals to the consulars.[1] They go away and go to the Hall of Justinian and stand in their orders to either side. When the chant has been completed, the emperor stands up and immediately the organ sounds again. The emperor stands behind the throne and <the eunuch *protospatharioi* stand behind him>[2] in ceremonial dress, while the archons of the *kouboukleion*, patricians and *strategoi* stand to either side in front of the emperor as far as the door leading from the side into the Hall of Justinian. When the *praipositos* has received a sign from the emperor, he signals to the *koubikoularios* who is the herald and he makes his appearance and signals three times to the people. The organ stops, and with it the members of the faction, and immediately the herald begins to recite, "O almighty and most merciful God," and what follows. When he has completed it they begin to make the customary requests, and as each request is completed the *praipositos* signals to the herald and he indicates approval with his hand three times for each, as described above.

When everything has been completed, the emperor, escorted by the archons of the *kouboukleion* and patricians and *strategoi*, goes through the Hall of Justinian, while the senate, together with the *spatharokandidatoi* and *spatharioi*, stand to either side. **[V2,98]** Likewise the [imperial] arms[3] stand to the left of the door leading out from the Hall of Justinian to the Lausiakos Hall where the bench of the *kouropalates* also stands.

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1 Consuls were one of the five senatorial ranks; also at R289.21 & R291.1-2 ; see note 5 at R720.16 (the *Kletorologion*); cf. Dagron, "Le cérémonial des fêtes profanes," *TM*, 16 (2010), 242: senators.

2 Inserted in the Bonn text from the parallel passage at R292.3-4, in place of "of the emperor" (τοῦ βασιλέως) of the ms., which does not make sense here.

3 i.e. probably two *spatharioi* carrying the arms, as at R302.6.

νήν. ἡνίκα δὲ ἄρξονται τὴν φωνήν, λαμβάνει νεῦμα ὁ τῆς καταστάσεως παρὰ τοῦ πραιποσίτου ἀπὸ κελεύσεως, καὶ νεύει
Ed.L. 168 *τοῖς ὑπατικοῖς, οἱ δὲ ἀπέρχονται καὶ εἰσέρχονται ἐν τῷ Ἰουστινιανῷ, καὶ ἵστανται ἐν τῇ αὐτῶν τάξει ἔνθεν κἀκεῖθεν, καὶ τῆς φωνῆς τελεσθείσης, ἀνίσταται ὁ βασιλεύς, καὶ εὐθέως πάλιν αὐλεῖ τὸ ὄργανον. καὶ ἵσταται ὁ βασιλεὺς ὄπισθεν τοῦ σέντζου, καὶ ὀπίσω αὐτοῦ ἵστανται εὐνοῦχοι πρωτοσπαθάριοι ἠλλαγμένοι· οἱ δὲ ἄρχοντες τοῦ κουβουκλείου, πατρίκιοί τε καὶ στρατηγοὶ ἵστανται ἔνθεν κἀκεῖθεν ἔμπροσθεν τοῦ βασιλέως μέχρι τῆς εἰσαγούσης πύλης ἀπὸ πλαγίας ἐν τῷ Ἰουστινιανῷ. (Ε.) Καὶ λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει κουβικουλαρίῳ τῷ φωνο-*
B *βόλῳ, κἀκεῖνος παρακύψας νεύει ἐκ τρίτου τῷ λαῷ, καὶ παύει τὸ ὄργανον καὶ σὺν αὐτῷ οἱ τοῦ μέρους, καὶ εὐθέως ἄρχεται ὁ φωνοβόλος λέγειν· „ὁ παντοδύναμος καὶ πολυέλεος Θεὸς" καὶ τὰ ἑξῆς. καὶ τελέσαντος αὐτοῦ, ἄρχονται τὰς συνήθεις αἰτήσεις αἰτεῖσθαι, καὶ ἑκάστης αἰτήσεως τελεσθείσης, νεύει ὁ πραιπόσιτος τῷ φωνοβόλῳ, κἀκεῖνος συντίθεται διὰ τῆς χειρὸς ἐκ γ' καθ' ἑκάστην, ὡς ἀνωτέρω εἴρηται. καὶ πάντων τελεσθέντων, διέρχεται ὁ βασιλεύς, δορυφορούμενος ὑπὸ τῶν*
Ms.122.a *ἀρχόντων τοῦ κουβουκλείου, πατρικίων τε καὶ στρατηγῶν, διὰ τοῦ Ἰουστινιανοῦ τρικλίνου, ἡ δὲ σύγκλητος ἅμα σπαθαροκανδιδάτων καὶ σπαθαρίων ἵστανται ἔνθεν κἀκεῖσε, ὡσαύτως καὶ τὸ ἅρμα ἵσταται ἐξ ἀριστερᾶς τῆς ἐξαγούσης πύλης ἀπὸ τοῦ Ἰουστινιανοῦ ἐν τῷ λαυσιακῷ, ἐν ᾗ καὶ τὸ σκάμνον ἵστα-*

[R289] When the emperor goes through the middle of the senate as previously described, they all pray, "For many good years," and, escorted by the archons of the *kouboukleion*, the emperor goes through the Tripeton and goes into the Chrysotriklinos. When he has gone inside the curtain in the vault of the Chapel of St Theodore, the *praipositos* takes the imperial crown from the emperor's head and then, at a command, the *vestetores* go in and take the emperor's chlamys and go out.

The emperor sits until all the preparation for the reception, as in the fountain-court of the Greens, has gone across to the fountain-court of the Blues, that is, the insignia and the City administration and the ambassadors from foreign countries, if they happen to be present, as mentioned previously. Then after the preparation of all those who will assist in the reception at the fountain-court of the Blues, the master of ceremonies goes in and informs the *praipositos* that everything is ready, and the *praipositos* informs the emperor of what he has learned from the master of ceremonies, and when the master of ceremonies, at a command, has received a sign from the *praipositos*, he orders a move away in the Lausiakos Hall.

The patricians and *strategoi*, with the senators and consulars, go <through>[1] the Thermastra and, having gone up the stairs, they go in through the door of the Diaitarikion and go through the vault in front of the Pantheon. They go out through the single-leaved door to the terrace, and all those previously mentioned stand on the terrace

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[1] Following Vogt in emending "and" (καὶ) of the ms., omitted in Bonn, to "through" (διὰ).

ται τοῦ κουροπαλάτου. διερχόμενος δὲ ὁ βασιλεύς, ὡς προ- C *είρηται, μέσον τῆς συγκλήτου, οὗτοι ἅπαντες ὑπερεύχονται „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους," καὶ δηριγευόμενος ὁ βασιλεὺς ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, διέρχεται διὰ τοῦ τριπέτωνος, καὶ εἰσέρχεται ἐν τῷ χρυσοτρικλίνῳ, καὶ εἰσελθὼν ἔνδον τοῦ βήλου ἐν τῇ καμάρᾳ τοῦ ἁγίου Θεοδώρου, λαμβάνει ὁ πραιπόσιτος τὸ στέμμα ἀπὸ τῆς κεφαλῆς τοῦ βασιλέως, καὶ εἶθ' οὕτως εἰσελθόντες οἱ βεστήτορες ἀπὸ κελεύσεως, λαμβάνουσι τὴν χλανίδα τοῦ βασιλέως καὶ ἐξέρχονται. ὁ δὲ βασιλεὺς καθέζεται, μέχρις ἂν ἡ παρασκευὴ ἅπασα τοῦ δεξίμου ὁμοιοτρόπως τῆς φιάλης τῶν Πρασίνων μετέλθῃ ἐν τῇ φιάλῃ τῶν Βενέτων, τουτέστι τά τε σκεύη καὶ τὸ πολί-* D *τευμα, εἰ τύχωσιν, ὡς προείρηται, καὶ πρέσβεις ἐθνῶν. καὶ εἶθ' οὕτως μετὰ τὸ πάντας εὐτρεπισθῆναι τοὺς μέλλοντας καθυπουργεῖν ἐν τῷ δεξίμῳ φιάλης τῶν Βενέτων, εἰσέρχεται ὁ τῆς καταστάσεως, καὶ δηλοῖ τῷ πραιποσίτῳ, ὡς ὅτι ἑτοιμά ἐστι πάντα, καὶ ὁ πραιπόσιτος δηλοῖ τῷ βασιλεῖ, ἃ παρὰ τοῦ τῆς καταστάσεως ἐδιδάχθη, καὶ λαβὼν νεῦμα ὁ τῆς καταστάσεως παρὰ τοῦ πραιποσίτου ἀπὸ κελεύσεως, δίδωσι μεταστάσιμον ἐν τῷ λαυσιακῷ. (ς.) Καὶ διέρχονται οἵ τε πα-* Ed. L. 169 *τρίκιοι καὶ στρατηγοὶ μετὰ τῶν συγκλητικῶν καὶ ὑπατικῶν τῆς θερμάστρας, καὶ ἀνελθόντες τὰ γραδήλια, εἰσέρχονται διὰ τῆς διαιταρικίου πύλης, ἐλθόντες δὲ διὰ τῆς καμάρας ἔμπροσθεν τοῦ πανθέου, ἐξέρχονται διὰ τοῦ μονοθύρου ἐν τῷ ἡλιακῷ, καὶ πάντες οἱ προειρημένοι ἐν τῷ ἡλιακῷ ἵσταν-*

[R290] to either side of the door of the Chrysotriklinos which leads out to **[V2,99]** the aforementioned terrace, as far as the baldachin, where, indeed, the throne stands. The emperor, going in in front of the said curtain,[1] puts on his chlamys with the help of the *vestetores*, and when the *vestetores* have gone out the *praipositos* crowns the emperor.

Escorted by the archons of the *kouboukleion*, the emperor goes away as far as the vault of the Chrysotriklinos which is to the east, with the archons of the *kouboukleion* standing to either side. The rest of the doors of the Chrysotriklinos which lead out to the terrace are closed. Two *koubikoularioi* stand, one to the right and the other to the left, holding back one door each, and when they have received a sign, the said *koubikoularioi* suddenly open them out and the emperor, escorted by the previously mentioned archons of the *kouboukleion*, goes out to the terrace and stands on the porphyry slab. The patricians and *strategoi* and all the senate straightaway fall down in obeisance. Behind them stand *protospatharioi*, *spatharokandidatoi* and *spatharioi*, the *protospatharioi* wearing their torques and carrying their sword-tipped batons, while the *spatharokandidatoi* wear their torques and also carry shields, and likewise the *spatharioi* carry shields and battle-axes. The master of ceremonies stands in the middle of the reception and, as previously described, when they have all made obeisance and stood up, the *praipositos*, at a command, signals to the master of ceremonies, and he says, "If you please."

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1 i.e. so that he is concealed by the curtain.

ται ἔνθεν κἀκεῖσε ἀπὸ τῆς ἐξαγούσης πύλης τοῦ χρυσοτρι-
κλίνου, ἐν τῷ προειρημένῳ ἡλιακῷ μέχρι τοῦ καμελαυκίου,
ἐν ᾧ καὶ τὸ σέντζον ἵσταται. ὁ δὲ βασιλεὺς εἰσελθὼν ἔμ-
προσθεν τοῦ εἰρημένου βήλου, περιβάλλεται τὴν χλανίδα αὐ-
τοῦ διὰ τῶν βεστητόρων, καὶ τῶν βεστητόρων ἐξελθόντων,
Ms.122.b *στέφει ὁ πραιπόσιτος τὸν βασιλέα, καὶ δηριγευόμενος ὁ βα-*
B *σιλεὺς ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, ἀπέρχεται μέ-*
χρι τῆς καμάρας τῆς οὔσης πρὸς ἀνατολὰς τοῦ χρυσοτρικλί-
νου, ἑστώτων ἔνθεν κἀκεῖσε ἀρχόντων τοῦ κουβουκλείου· αἱ
δὲ λοιπαὶ πύλαι τοῦ χρυσοτρικλίνου αἱ ἐξάγουσαι πρὸς τὸ
ἡλιακὸν εἰσι κεκλεισμέναι. καὶ ἵστανται δύο κουβικουλάριοι,
εἷς ἐκ δεξιῶν, ὁ δὲ ἕτερος ἐξ ἀριστερᾶς, κατέχοντες ἀνὰ μίαν
πύλην, λαβόντες δὲ νεῦμα οἱ αὐτοὶ κουβικουλάριοι ἐξανοί-
γουσιν αὐτὰς ἄφνω. καὶ δηριγευόμενος ὁ βασιλεὺς ὑπὸ τῶν
προῤῥηθέντων ἀρχόντων τοῦ κουβουκλείου, ἐξέρχεται ἐν τῷ
ἡλιακῷ, καὶ ἵσταται ἐν τῷ πορφυρῷ λίθῳ, καὶ παραυτίκα οἵ
τε πατρίκιοι καὶ στρατηγοὶ καὶ ἡ σύγκλητος πᾶσα πίπτουσι,
C *καὶ ὄπισθεν αὐτῶν ἵστανται πρωτοσπαθάριοι, σπαθαροκανδι-*
δάτοι καὶ σπαθάριοι, οἱ μὲν πρωτοσπαθάριοι φοροῦντες τὰ
μανιάκια αὐτῶν, βαστάζοντες καὶ τὰ σπαθοβάκλια αὐτῶν, οἱ
δὲ σπαθαροκανδιδάτοι τὰ μανιάκια αὐτῶν, βαστάζουσι δὲ
καὶ σκουτάρια, ὡσαύτως καὶ οἱ σπαθάριοι σκουτάρια καὶ δι-
στράλια. ἵσταται δὲ ὁ τῆς καταστάσεως εἰς τὴν μέσην τῆς
δοχῆς, καὶ δὴ, ὡς προείρηται, προσκυνησάντων πάντων καὶ
ἀναστάντων, νεύει ὁ πραιπόσιτος ἀπὸ κελεύσεως τῷ τῆς κα-
ταστάσεως, κἀκεῖνος λέγει „κελεύσατε." (Z.) Καὶ οἱ μὲν

[R291] The patricians and *strategoi*, with the senate and the consulars, go away and stand, as described above, in their place, while the master of ceremonies makes the fold, as is usual for him, and hands it to the emperor. Straightaway the *koubikoularios* who is the herald spreads the hanging for the public appearance over the rail which is under the baldachin, in front of the throne, and the emperor makes the sign of the cross three times over the people, as is usual for him, **[V2,100]** and sits on the throne. Immediately, when the organ sounds, too, the demarch cries out loudly the "Holy!" The *praipositos* receives a sign from the emperor and makes his appearance and signals with his hand three times and the organ stops. When the organ has stopped, the members of the faction begin to perform everything that is customary. When the faction has cheered and shouted, the organ sounds, and when it has stopped, the deme begins the *apelatikos*. Then immediately the *praipositos* receives a sign from the emperor, and he signals to the master of ceremonies, and he to the four *domestikoi* of the regiments[1] as customary, and they go down and stand in their order down in the fountain-court.[2] When the *apelatikoi* have been completed the organ sounds, and when it has stopped the members of the faction recite the *tetralekta*[3] and recite acclamations, and also recite imperial eulogies. When these have been completed they begin the chant. When it begins, the master of ceremonies receives a sign from the *praipositos* and he signals to the consulars, and they go away and go into the Chrysotriklinos and stand

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1 See note 2 at R287.20.

2 i.e. the fountain-court of the Blues; he had gone first to the fountain-court of the Greens (R287.12).

3 Hymns of four lines interrupted by acclamations.

πατρίκιοι καὶ στρατηγοὶ μετὰ τῆς συγκλήτου καὶ τῶν ὑπατι-
κῶν ἀπέρχονται, καὶ ἵστανται, ὡς ἀνωτέρω εἴρηται, ἐν τῇ D
αὐτῶν στάσει· ὁ δὲ τῆς καταστάσεως ποιήσας τὸ ῥωσθέλι-
ον, ὡς εἴθισται αὐτῷ, ἐπιδίδωσι τῷ βασιλεῖ, καὶ παραυτίκα
ὁ φωνοβόλος κουβικουλάριος ἐφαπλοῖ τὸ παρακυπτικὸν ὕπερ-
θεν τοῦ ὄντος ὑπὸ τοῦ καμελαυκίου στηθέου ἔμπροσθεν τοῦ
σέντζου, καὶ κατασφραγίζει ὁ βασιλεὺς τὸν λαὸν ἐκ τρίτου,
ὡς εἴθισται αὐτῷ, καὶ καθέζεται ἐπὶ τοῦ σέντζου, καὶ εὐθέ-
ως ὁ δήμαρχος, αὐλοῦντος καὶ τοῦ ὀργάνου, ἀνακράζει μεγά-
λως τὸ „ἅγιος." λαβὼν δὲ νεῦμα ὁ πραιπόσιτος παρὰ τοῦ
βασιλέως καὶ παρακύψας, νεύει διὰ τῆς χειρὸς ἐκ τρίτου,
καὶ παύει τὸ ὄργανον. παύσαντος δὲ τοῦ ὀργάνου, ἄρχονται Ed.L. 170
οἱ τοῦ μέρους ἐκτελεῖν τὰ συνήθη ἅπαντα. εὐφημήσαντος
δὲ τοῦ μέρους καὶ ἐκφωνήσαντος, αὐλεῖ τὸ ὄργανον, καὶ παύ-
σαντος αὐτοῦ, ἄρχεται ὁ δῆμος τὸν ἀπελατικόν. καὶ εὐθέως Ms.123.a
λαμβάνει νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, καὶ νεύει
τῷ τῆς καταστάσεως, κἀκεῖνος τοῖς τέσσαρσι δομεστίκοις τῶν
ταγμάτων, ὡς κατὰ συνήθειαν, καὶ κατελθόντες ἵστανται κά-
τω ἐν τῇ φιάλῃ ἐν τῇ τάξει αὐτῶν. τελεσθέντων δὲ τῶν ἀ-
πελατικῶν, αὐλεῖ τὸ ὄργανον, καὶ παύσαντος αὐτοῦ, λέγουσιν
οἱ τοῦ μέρους τὰ τετράλεκτα ἀκτολογοῦντες, λέγουσι δὲ καὶ
αὐγουστιακά, καὶ τούτων τελεσθέντων, ἄρχονται οἱ αὐτοὶ τὴν B
φωνήν. ἡνίκα δὲ ἄρξηται, λαμβάνει νεῦμα ὁ τῆς καταστά-
σεως παρὰ τοῦ πραιποσίτου, καὶ νεύει τοῖς ὑπατικοῖς, αὐτοὶ
δὲ ἀπελθόντες εἰσέρχονται ἐν τῷ χρυσοτρικλίνῳ, καὶ ἵσταν-

[R292] there in their orders. When the chant has been completed the emperor stands up and the organ sounds, and the emperor stands behind the throne and eunuch *protospatharioi* stand behind him in ceremonial dress, while archons of the *kouboukleion* stand in front of him to either side, with both patricians and *strategoi*, as far as the door leading into the Chrysotriklinos. When the *praipositos* has received a sign from the emperor, he gives a sign to the *koubikoularios* who is the herald and he, having made an appearance, signals three times to the people with his hand, and the organ stops, and with it the members of the faction, and the herald recites, "O almighty and most merciful God," and what follows. When he has completed it, the members of the faction begin to make the customary four requests, and when these reach an end the emperor signals to the *praipositos*, and he to the herald, and he **[V2,101]** indicates approval with his hand, doing this three times for each request as described above.

Then the emperor goes through the said terrace, escorted by the archons of the *kouboukleion*, the patricians and *strategoi*, and goes into the Chrysotriklinos and stands in front of the throne, while all those previously mentioned stand to either side. When the *praipositos* has received a sign from the emperor, he says, "If you please," and they pray for the emperor, "For many years," and go out. When the emperor has gone in, the *praipositos* takes the imperial crown from his head, and the *vestetores* go in and they also take his chlamys

ται ἐκεῖσε ἐν ταῖς αὐτῶν τάξεσι· τελεσθείσης δὲ τῆς φωνῆς, ἀνίσταται ὁ βασιλεὺς, καὶ αὐλεῖ τὸ ὄργανον, καὶ ἵσταται ὁ βασιλεὺς ὄπισθεν τοῦ σέντζου, καὶ ὀπίσω αὐτοῦ ἵστανται εὐνοῦχοι πρωτοσπαθάριοι ἠλλαγμένοι, καὶ ἔμπροσθεν αὐτοῦ ἵστανται ἄρχοντες τοῦ κουβουκλείου ἔνθεν κἀκεῖσε μετὰ πατρικίων τε καὶ στρατηγῶν μέχρι τῆς εἰσαγούσης πύλης ἐν τῷ χρυσοτρικλίνῳ. καὶ λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, δίδωσι νεῦμα κουβικουλαρίῳ τῷ φωνοβόλῳ, κἀκεῖνος
C *παρακύψας, νεύει ἐκ τρίτου τῷ λαῷ διὰ τῆς χειρὸς, καὶ παύει τὸ ὄργανον, σὺν αὐτῷ καὶ οἱ τοῦ μέρους, καὶ ὁ φωνοβόλος λέγει· „ὁ παντοδύναμος καὶ πολυέλεος Θεὸς" καὶ τὰ ἑξῆς. καὶ τελέσαντος αὐτοῦ, ἄρχονται οἱ τοῦ μέρους αἰτεῖσθαι τὰς συνήθεις τέσσαρας αἰτήσεις, καὶ τούτων πέρας εἰληφότων, νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ, κἀκεῖνος τῷ φωνοβόλῳ, κἀκεῖνος συντίθεται διὰ τῆς χειρὸς, ἐκ τρίτου τοῦτο τελῶν καθ' ἑκάστην αἴτησιν, ὡς ἀνωτέρω εἴρηται. (H.) Εἶθ' οὕτως διέρχεται ὁ βασιλεὺς διὰ τοῦ αὐτοῦ ἡλιακοῦ, δηριγευόμενος ὑπό τε τῶν ἀρχόντων τοῦ κουβουκλείου, πατρικίων τε καὶ στρατηγῶν, καὶ*
D *εἰσέρχεται ἐν τῷ χρυσοτρικλίνῳ, καὶ ἵσταται ἔμπροσθεν τοῦ σέντζου, οἱ δὲ προειρημένοι πάντες ἵστανται ἔνθεν κἀκεῖσε. καὶ λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, λέγει „κελεύσατε·" οἱ δὲ ὑπερεύχονται τὸν βασιλέα „εἰς πολλοὺς χρόνους," καὶ ἐξέρχονται. τοῦ δὲ βασιλέως εἰσελθόντος, λαμ-*
Mi.123.b *βάνει ὁ πραιπόσιτος τὸ στέμμα ἀπὸ τῆς κεφαλῆς αὐτοῦ, καὶ εἰσελθόντες οἱ βεστήτορες λαμβάνουσι καὶ αὐτοὶ τὴν χλαμύ-*

[R293] and go out. The emperor, if he wishes, makes appointments to ranks, making promotions from ex-eparchs up to patricians,[1] and then, when the banquet-list has been determined, dismissals take place.

Note that on this day dances are not part of the banquet,[2] but the demarchs dine as is customary on this day, each in his own fountain-court, along with the foremost members of the factions.

Book I, Chapter 65 [R293-96; V2,102-104; cod. & V: Chapter 74][3]

What it is necessary to observe at the dance, that is, at the banquet

After the conclusion of the reception dismissals are given, and a special banquet takes place in the magnificent Hall of Justinian. The rulers recline at the table and the customary ceremonial for the banquet is performed. After the roast meat course the *atriklinai* go out and lead in those who are going to take part in the dance, that is, the *domestikos* of the *scholai* and the *noumeros*,[4] and the demarch of the Blues along with his particular faction, both tribunes and lieutenants. These go inside the curtain and pray for the rulers, "[May God make your holy reign] long-lasting," and immediately the *domestikos* of the *scholai* holds up the document in his right hand. Then the steward of the table goes down and takes it and brings it up and hands it to the *nipsistiarios*, and the members of the faction recite

1 For such appointments see Book II, Chapter 33, R632, and under Michael III: R633.10-12 & R634.6-7.

2 The same fact is recorded at R773.10 (*Kletorologion*).

3 Ch. 65 [V74] would once have followed Ch. 63 [V72]; see Ch. 64 [V73], notes 3 & 5 at R284.8 & 21. Vogt, *Comm.*, vol. 2, 107-108, suggests that this protocol, like those of Ch. 62 & Ch. 63, celebrated the anniversary of the accession of an emperor. For the dance for the birthday of Michael III: Book II, Ch. 35, R633.

4 i.e. the *domestikos* of the *noumera*. Here, unusually, the three senior personnel of the Blues are present and at R295.19-21 of the Greens; Cameron, *Circus Factions* (1976), 118. See note 2 at R287.20.

δα, καὶ ἐξέρχονται, ὁ δὲ βασιλεὺς, εἰ κελεύει, προβάλλεται προβολὰς ἀξιωμάτων, ἀπό τε ἀπὸ ἐπάρχων προαναβιβάζων μέχρι πατρικίων, καὶ εἶθ' οὕτως, στοιχηθέντος τοῦ κλητωρίου, γίνονται μίνσαι. ἰστέον, ὅτι ἐν ταύτῃ τῇ ἡμέρᾳ σάξιμα Ed. L.171 *ἐν τῷ κλητωρίῳ οὐκ εἰσέρχονται, ἀριστῶσι δὲ οἱ δήμαρχοι κατὰ τὸ σύνηθες ἐν ταύτῃ τῇ ἡμέρᾳ, ἕκαστος ἐν τῇ ἰδίᾳ φιάλῃ μετὰ καὶ τοὺς τῶν μερῶν προὔχοντας.*

ΚΕΦ. ξε'.

Ὅσα δεῖ παραφυλάττειν εἰς τὸ σάξιμον, ἤγουν εἰς τὸ κλητώριον.

Μετὰ τὴν τοῦ δεξίμου ἀπόλυσιν δίδονται μίνσαι, καὶ γίνεται κλητώριον ἀποκοπτὸν ἐν τῷ εὐπρεπεστάτῳ τρικλίνῳ τοῦ Ἰουστινιανοῦ, καὶ τῶν δεσποτῶν ἀκουμβιζόντων ἐπὶ τῆς τραπέζης, ἐπιτελεῖται ἡ συνήθης τάξις τοῦ κλητωρίου, καὶ B *ἀπὸ τοῦ ὀπτομίνσου ἐξέρχονται οἱ ἀρτοκλῖναι, καὶ εἰσάγουσι τοὺς ὀφείλοντας χορεῦσαι ἐν τῷ σαξίμῳ, ἤγουν τὸν δομέστικον τῶν σχολῶν καὶ τὸν νούμερον καὶ τὸν δήμαρχον τῶν Βενέτων μετὰ καὶ τοῦ ἰδίου μέρους, τούς τε τριβούνους καὶ βικαρίους. καὶ δὴ τούτων εἰσερχομένων ἔνδοθεν τοῦ βήλου, ἐπεύχονται τοὺς δεσπότας πολυχρόνιον, καὶ εὐθέως κρατεῖ τὸ λιβελλάριον τῇ δεξιᾷ χειρὶ ὁ δομέστικος τῶν σχολῶν. εἶτα κατέρχεται ὁ τῆς τραπέζης, καὶ αἴρει αὐτὸ, καὶ ἀναφέρει, καὶ ἐπιδίδωσι τῷ νιψιστιαρίῳ, καὶ λέγουσιν οἱ τοῦ μέρους*

[R294] an *apelatikos*, mode 1: "Having placed the power in your hands today, God has confirmed you as sovereign ruler. The great Archangel Michael, having come from heaven, has opened the doors of imperial power before your eyes; therefore the world falls down in obeisance before the sceptre in your right hand, giving thanks to the Lord who has thus determined. He was longing to have you as the pious emperor and ruler and shepherd, so-and-so, sovereign." **[V2,103]** Then the steward of the table turns and extends his right hand and spreads his fingers like rays and contracts them again like a bunch of grapes, and the *domestikos* of the *scholai* begins to dance, along with the *noumeros* and the demarch and the tribunes and lieutenants and the demesmen, going around the table in a circle three times.[1]

It should be recognized that the tribunes and lieutenants wear the blue and white short-sleeved tunics with gold appliqués[2] and greaves on their legs, and they carry what are called *phengia*.[3]

After dancing three times, they all go down and stand below the table, opposite the rulers. The cheerleaders recite, "*Es.*[4] Lord, make this realm strong!" The people three times, "*Hoi es*. Lord, make this realm strong!" The cheerleaders: "Lord, [we guard] their life with our life." The people likewise, three times.

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[1] SCHOLION: Note that when those dancing go through in front of the separate table where the rulers are sitting, they pray for the emperors with their hands only.

[2] διακοπτός: cut through; slit, slashed (*LBG*). Here "with cut segments", i.e. with appliqués, probably in the form of borders, bands or roundels; likewise at R296.2 and describing curtains at R589.6; cf. at R582.13.

[3] i.e. crescent-tipped staffs: Reiske, *Comm*., pp. 304 & 696-97, and Sophocles, *Greek Lexicon*; also at R589.18.

[4] ἕς and οἱ ἕς: terms transliterated here as they have not been satisfactorily explained. For these and similar phrases see note 1 at R199. 4 & R314.1-2, R315.20-23, R318.13, R351.4, 5 &14, R358.1 & 10, R377.12 & 15 & R378.2 & 21. Since at R351.4 it seems clear that the words Ἰοὺς ἀὲς, ἀὲς (following the reading of the ms.) must form an acclamation, the similar phrases, usually including ἕς, are also included within the acclamations, the solution adopted also by both Vogt and Dagron, "L'organisation," *TM*, 13 (2000), and often in Bonn.

ἀπελατικὸν ἦχ. α'· „ἐν ταῖς χερσί σου σήμερον παραθέμενος C τὸ κράτος, Θεός σε ἐπεκύρωσεν αὐτοκράτορα δεσπότην, καὶ προελθὼν οὐρανόθεν ἀρχιστρατηγὸς ὁ μέγας, πρὸ προσώπου σου ἤνοιξε τὰς πύλας τῆς βασιλείας· ὅθεν ὁ κόσμος προσπίπτει τῷ σκήπτρῳ τῆς δεξιᾶς σου, εὐχαριστῶν τῷ Κυρίῳ τῷ εὐδοκήσαντι οὕτως. σὲ γὰρ ἔχειν ἐπεπόθει τὸν εὐσεβῆ βασιλέα, δεσπότην τε καὶ ποιμένα, ὁ δεῖνα αὐτοκράτωρ." καὶ εἶθ' οὕτως στρέφεται ὁ τῆς τραπέζης, καὶ ἐκτείνει τὴν δεξιὰν αὐτοῦ χεῖρα, καὶ τοὺς δακτύλους ἀκτινοειδῶς διαστέλ- Ms. 12ʹ. a λων καὶ πάλιν βοτρυδὸν ἐπισυστέλλων, ἄρχεται χορεύειν ὅ,τε δομέστικος τῶν σχολῶν μετὰ καὶ τοῦ νουμέρου καὶ τοῦ δημάρχου καὶ τῶν τριβούνων καὶ βικαρίων καὶ τῶν δημοτῶν, περιερχόμενοι γυρόθεν τῆς τραπέζης τρίτον. χρὴ δὲ γινώ- D σκειν, ὅτι οἱ τριβοῦνοι καὶ οἱ βικάριοι περιβέβληνται τὰ χρυσοσήμεντα διακοπτὰ κοντομάνικα Βένετά τε καὶ λευκά, καὶ ἐν τοῖς ποσὶ τὰ ποδόψελλα, βαστάζοντες ἐν ταῖς χερσὶ τὰ λεγόμενα φεγγία. (B.) Καὶ μετὰ τὸ χορεῦσαι τρίτον κατέρ- Ed. L. 172 χονται πάντες, καὶ ἵστανται κάτωθεν τῆς τραπέζης ἀντικρὺ τῶν δεσποτῶν. καὶ λέγουσιν οἱ κράκται ἔσ· „τοῦτο τὸ βασίλειον, Κύριε, στερέωσον·" καὶ ὁ λαὸς ἐκ γ' οἱ ἔσ· „τοῦτο τὸ βασίλειον, Κύριε, στερέωσον." οἱ κράκται· „Κύριε, ζωὴν αὐτῶν διὰ τὴν ζωὴν ἡμῶν·" καὶ ὁ λαὸς ὁμοίως ἐκ γ'. καὶ

[R295] Then the steward of the table goes down with the purse, that is to say, it is carried by an *atriklines*, and he hands it to the *domestikos*, and when these have made obeisance, the cheerleaders recite, "Many, many, many!" The people: "Many upon many years!" They recite the *choreutikos*:[1] "The rulers radiate light, the world rejoices; the *augoustai* radiate light, the world rejoices; also those born in the purple, the world rejoices; the senate and the whole Palace is delighted, the world rejoices; the City and the whole of Romania is delighted, the world rejoices. *Augoustai*, our joy and wealth, yes, Lord, many years for them!" The cheerleaders: "For the emperors." The people: **[V2,104]** "Many years!" The cheerleaders: "Good years for the emperors." The people: "Yes, Lord, many good years for them!" The cheerleaders: "And for the *augoustai*." The people: "Many years!" The cheerleaders: "Good years for them!" The people: "Yes, Lord, many good years for them!" The cheerleaders: "For those born in the purple." The people: "Many years!" The cheerleaders: "Good years for them!" The people: "Yes, Lord, many good years for them!" Then they all pray, "[May God make your holy reign] long-lasting!"

Dance 2: The faction of the Greens goes in in the manner previously described, along with the *domestikos* of the *exkoubitoi* and the *teicheiotes*[2] and the demarch and the tribunes and lieutenants and the demesmen of the faction.

It should be known

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1 A hymn with a dance rhythm; also at R322.6 & R367.17.

2 i.e. the *domestikos* of the Walls. See note 4 at R293.16.

εἶθ' οὕτως κατέρχεται ὁ τῆς τραπέζης μετὰ τοῦ ἀποκομβίου, δηλονότι ὑπὸ ἀρτοκλίνου βασταζόμενον, καὶ ἐπιδίδωσι τῷ δομεστίκῳ, καὶ τούτων προσκυνούντων, λέγουσιν οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." καὶ λέγουσι τὸν χορευτικόν· „λάμπουσιν οἱ δεσπόται, χαίρεται ὁ κόσμος, λάμπουσιν αἱ αὐγοῦσται, χαίρεται ὁ κόσμος, καὶ τὰ πορφυρογέννητα, χαίρεται ὁ κόσμος, ἀγάλλεται ἡ σύγκλητος καὶ ὅλον τὸ παλάτιον, χαίρεται ὁ κόσμος, ἀγάλλεται B ἡ πόλις καὶ ὅλη ἡ Ῥωμανία, χαίρεται ὁ κόσμος· αὐγοῦσται, χαρὰ καὶ ὁ πλοῦτος ἡμῶν, ναὶ Κύριε, πολλὰ τῶν τὰ ἔτη." οἱ κράκται „τῶν βασιλέων·" ὁ λαὸς „πολλὰ τὰ ἔτη." οἱ κράκται· „καλὰ τὰ ἔτη τῶν βασιλέων·" ὁ λαός· „ναὶ Κύριε, πολλὰ καὶ καλὰ τῶν τὰ ἔτη." οἱ κράκται „καὶ τῶν αὐγουστῶν·" ὁ λαὸς „πολλὰ τὰ ἔτη." οἱ κράκται „καλὰ τῶν τὰ ἔτη·" ὁ λαός· „ναὶ Κύριε, πολλὰ καὶ καλὰ τῶν τὰ ἔτη." οἱ κράκται „τῶν πορφυρογεννήτων·" ὁ λαὸς „πολλὰ τὰ ἔτη." οἱ κράκται „καλὰ τῶν τὰ ἔτη·" ὁ λαός· „ναὶ Κύριε, πολλὰ καὶ καλὰ τῶν τὰ ἔτη." καὶ εἶθ' οὕτως ἐπεύχονται πάντες πο- C λυχρόνιον. σάξιμον β'· εἰσέρχεται τὸ μέρος τῶν Πρασίνων κατὰ τὸν προῤῥηθέντα τύπον μετὰ καὶ τοῦ δομεστίκου τῶν ἐξκουβίτων καὶ τοῦ τειχεώτου καὶ τοῦ δημάρχου καὶ τῶν τριβούνων καὶ βικαρίων καὶ τῶν δημοτῶν τοῦ μέρους. χρὴ δὲ εἰδέναι, ὅτι κατὰ τὸν προειρημένον τύπον ἐπιτελεῖται καὶ

[R296] that this dance, too, is conducted following exactly the format previously described, except that the tribunes and the lieutenants wear the green and red short-sleeved tunics with gold appliqués.[1]

Note that this whole ceremonial is performed also for the banquet for the *augousta.*

Book I, Chapter 66 [R296-301; V2,105-109; cod. & V: Chapter 75][2]

What it is necessary to observe when a reception takes place in the private fountain-court of the Triconch, when it is winter and there are violent winds which do not allow it to take place in the fountain-courts (of the Blues and the Greens) as usual

On the said day, patricians and *strategoi* and the entire senate go along while it is still dark, and each of them changes into his particular attire. The master of ceremonies tells the *praipositos* that the factions are ready, and that the demarchs have brought their documents and are waiting in the Hall of Justinian at the consuls' benches. The *praipositos* goes into the Tripeton with all the members of the *koubouklelon* and directs the *ostiarioi* to take their staffs and, escorted by them, he goes out into the Lausiakos Hall and there the master of ceremonies receives him with the silentiaries. Then from there, escorted by the members of the *koubouklelon* and the master of ceremonies, and indeed also by the silentiaries and the *ostiarioi* carrying their staffs, he goes out into the Hall of Justinian.

It should be known that when the *praipositos* is escorted through the Lausiakos Hall everyone stands,

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1 See note 2 at R294.15.

2 As it stands this chapter must postdate Basil I's building of the Chapel of St John the Theologian but predate his demolition of the fountain-courts of the factions; *Vita Basilii*, ed. & trans. Ševčenko, §90, 27-31 (Theophanes cont., V, Bonn ed., 336). For the relationship between Chapters 64 & 66 plus 67, see notes 3 & 5 at R284.9 & 21.

τοῦτο τὸ σάξιμον ἀπαραλλάκτως, πλὴν οἱ τριβοῦνοι καὶ οἱ
βικάριοι περιβέβληνται τὰ χρυσοσήμεντα διακοπτὰ κοντομά-
Ms. 123.b νικα Πράσινά τε καὶ ῥούσια. ἰστέον, ὅτι αὕτη ἡ τάξις
ἅπασα ἐπιτελεῖται καὶ ἐπὶ τοῦ αὐγουστιακοῦ κλητωρίου.

D **ΚΕΦ. ξϛ'.**

Ὅσα δεῖ παραφυλάττειν, δεξίμου γενομένου ἐν τῇ μυστικῇ φιάλῃ τοῦ τρικόγχου, χειμῶνος ὄντος καὶ βιαίων ἀνέμων, καὶ μὴ συγχωρούντων γενέσθαι ἐν ταῖς ἐξ ἔθους φιάλεσι.

Προέρχονται τῇ αὐτῇ ἡμέρᾳ ἐννύχιοι πατρίκιοι καὶ στρα-
Ed.L. 173 τηγοὶ καὶ πᾶσα ἡ σύγκλητος, καὶ ἕκαστος αὐτῶν ἀλλάσσει
τὴν ἰδίαν στολήν, ὁ δὲ τῆς καταστάσεως λέγει τῷ πραιποσί-
τῳ, ὡς ὅτι τὰ μέρη ἕτοιμά εἰσιν, οἱ δήμαρχοι ἤνεγκαν τὰ
λιβελλάρια αὐτῶν, καὶ ἐν τῷ Ἰουστινιανῷ τρικλίνῳ εἰς τὰ
τῶν ὑπάτων σκάμνα ἐκδέχονται. καὶ ὁ πραιπόσιτος εἰσελ-
θὼν ἐν τῷ τριπέτωνι μετὰ πάντων τοῦ κουβουκλείου, προσ-
τάσσει τοὺς ὀστιαρίους λαβεῖν τὰ βεργία αὐτῶν, καὶ δηρι-
γευόμενος ὑπ' αὐτῶν, ἐξέρχεται εἰς τὸ λαυσιακόν, κἀκεῖσε
δέχεται αὐτὸν ὁ τῆς καταστάσεως μετὰ τῶν σιλεντιαρίων,
εἶτα ἐκεῖθεν δηριγευόμενος ὑπὸ τῶν τοῦ κουβουκλείου καὶ
τοῦ τῆς καταστάσεως, ἀλλὰ μὴν καὶ τῶν σιλεντιαρίων καὶ
τῶν ὀστιαρίων βασταζόντων τὰ βεργία αὐτῶν, ἐξέρχεται ἐν
B τῷ Ἰουστινιανῷ τρικλίνῳ. χρὴ δὲ εἰδέναι, ὅτι, τοῦ πραιπο-
σίτου δηριγευομένου διὰ τοῦ λαυσιακοῦ, ἀνίστανται πάντες·

[R297] for on this day he goes through as the representative of the emperor, and because of this the ceremonial and honour is observed in this way. The [V2,106] archons of the *kouboukleion* stand to either side in the said hall and the *praipositos* in the middle of them. Then the demarchs go carrying documents, and going through the middle of the *kouboukleion*, they draw near the *praipositos* and make obeisance to him. He receives their documents, having made obeisance a little to them. The two demarchs hold two documents each, one for the emperor and the other for the *praipositos*. The said *praipositos* turns back from them there and, escorted by those mentioned previously, goes into the Tripeton, and having stood there for a little while he goes out, and they all sit in their orders.[1] When the factions have been made ready and the insignia have gone out and, to put it simply, when all those who will assist in the reception have gone out, if emissaries also happen to be present, they, too, stand in the fountain-court. Then the master of ceremonies goes in and tells the *praipositos* that everything has been made ready, and the *praipositos* goes in and advises the emperor and then a move is ordered. The patricians and all the non-eunuch archons go through the Lausiakos Hall and the little steps there, and they go through the single-leaved door which is to the Eidikon, into the Hemicycle of the private fountain-court of the Triconch.

When all those previously mentioned are standing facing the

[1] i.e. the patricians, *strategoi* and senate wait in the Hall of Justinian.

τῇ γὰρ ἡμέρᾳ ἐκείνῃ ὡς ἐκ προσώπου τοῦ βασιλέως διέρχεται, καὶ διὰ τοῦτο φυλάττεται ἡ τάξις καὶ ἡ τιμὴ οὕτως. οἱ δὲ τοῦ κουβουκλείου ἄρχοντες ἵστανται ἐν τῷ αὐτῷ τρικλίνῳ ἔνθεν καὶ ἔνθεν, καὶ ὁ πραιπόσιτος μέσον αὐτῶν. εἶτα ἔρχονται οἱ δήμαρχοι βαστάζοντες λιβελλάρια, καὶ διερχόμενοι μέσον τοῦ κουβουκλείου, πλησιάζουσι τῷ πραιποσίτῳ, καὶ προσκυνοῦσιν αὐτῷ· καὶ αὐτὸς μικρόν τι προσκυνήσας αὐτοῖς, δέχεται τὰ λιβελλάρια αὐτῶν, κρατοῦσι δὲ οἱ δύο δήμαρχοι ἀνὰ δύο λιβελλαρίων, ἓν μὲν λόγῳ τοῦ βασιλέως, τὸ δὲ ἕτερον λόγῳ τοῦ πραιποσίτου. καὶ ὑποστρέψας ἀπὸ τῶν ἐκεῖσε ὁ αὐτὸς πραιπόσιτος καὶ δηριγευόμενος ὑπὸ τῶν C *προειρημένων, εἰσέρχεται ἐν τῷ τριπέτωνι, κἀκεῖσε μικρὸν ἑστὼς ἐξέρχεται, καὶ καθέζονται εἰς τὰς τάξεις αὐτῶν ἅπαν-* Ms.125.a *τες. τῶν δὲ μερῶν ἑτοιμασθέντων καὶ τῶν σκευῶν ἐξελθόντων, καὶ ἁπλῶς πάντων τῶν καθυπουργεῖν βουλομένων ἐν τῷ δεξίμῳ, εἰ τύχωσι δὲ καὶ ἀποκρισιάριοι, ἵστανται καὶ αὐτοὶ εἰς τὴν φιάλην. εἶτα εἰσέρχεται ὁ τῆς καταστάσεως, καὶ λέγει τῷ πραιποσίτῳ, ὅτι πάντα ἡτοίμασται, καὶ ὁ πραιπόσιτος εἰσελθὼν μηνύει τῷ βασιλεῖ, καὶ εἶθ' οὕτως δίδοται μεταστάσιμον. οἱ δὲ πατρίκιοι καὶ πάντες οἱ βαρβάτοι ἄρχοντες διέρχονται διὰ τοῦ λαυσιακοῦ καὶ τῶν ἐκεῖσε βαθμίδων, καὶ διὰ τοῦ μονοθύρου τοῦ ὄντος εἰς τὸν εἰδικὸν εἰσέρχονται* D *ἐν τῷ ἡμικυκλίῳ τῆς μυστικῆς φιάλης τοῦ τρικόγχου. (B.) Κἀκεῖσε πάντων τῶν προειρημένων στάντων ἐνώπιον τοῦ*

[R298] Chapel of St John waiting for the emperor, the emperor, escorted by the *kouboukleion*, goes through the passageways of the Holy Forty Martyrs and goes out through the tinned, single-leaved door of the Hemicycle and goes into the Triconch. Then the *praipositos* summons the *vestetores* and they put his chlamys on him, and straightaway they all go out, and the emperor is crowned by the *praipositos*, while the *kouboukleion* stands there in attendance.

[V2,107] It should be known that the emperor is never crowned in front of non-eunuchs, this tradition having been observed from the very beginning.

When the archons of the *kouboukleion* have stood to either side, the *spatharo-koubikoularioi* and the *koubikoularioi* stand behind the archons of the *kouboukleion*, some in the conch above at the little step, the others on the left, and they likewise at the little step. When the *praipositos* has received a sign from the emperor, he signals to the *ostiarios* standing at the curtain, and he leads in patricians and *strategoi*. When they have gone in and stood in the hall,[1] obeisance is made to the emperor by the archons of the *kouboukleion*, and the *praipositos* receives a sign to say rather loudly the "If you please," and they pray the "For many good years." This takes place at each reception for the emperor.

Then they go out outside the silver doors where the throne stands and stand there. The emperor goes out to the silver door and all those mentioned previously make obeisance before him. Then the *praipositos*, having received a sign

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1 For the hall of the Triconch see below at R300.6.

ναοῦ τοῦ ἁγίου Ἰωάννου καὶ ἐκδεχομένων τὸν βασιλέα, ὁ βασιλεὺς δορυφορούμενος ὑπὸ τοῦ κουβουκλείου, διέρχεται διὰ τῶν διαβατικῶν τῶν ἁγίων μ΄, καὶ ἐξέρχεται διὰ τοῦ γανωτοῦ μονοθύρου τοῦ ἡμικυκλίου, καὶ εἰσέρχεται εἰς τὸ τρίκογχον. εἶθ᾽ οὕτως προσκαλεῖται ὁ πραιπόσιτος τοὺς βεστήτορας, καὶ Ed.L. 17 περιβάλλουσιν αὐτὸν τὴν χλανίδα αὐτοῦ, καὶ παραυτίκα ἐξέρχονται πάντες· ὁ δὲ βασιλεὺς στέφεται παρὰ τοῦ πραιποσίτου τοῦ κουβουκλείου ἐκεῖσε παρισταμένου. χρὴ εἰδέναι, ὅτι ἐνώπιον βαρβάτων ὁ βασιλεὺς οὐδέποτε στέφεται, ἐξ αὐτῆς τῆς ἀρχῆς ταύτης τῆς παραδόσεως φυλαττομένης. ἱσταμένων δὲ τῶν ἀρχόντων τοῦ κουβουκλείου ἔνθεν κἀκεῖσε, οἱ σπαθαροκουβικουλάριοι καὶ οἱ κουβικουλάριοι ἵστανται ὄπισθεν τῶν ἀρχόντων τοῦ κουβουκλείου, οἱ μὲν ἐν τῇ κόγχῃ ἄνωθεν εἰς τὸ βαθμίδιον, οἱ δὲ ἐξ εὐωνύμων, καὶ αὐτοὶ ὁμοίως εἰς τὸ βαθμίδιον. καὶ λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τῷ ὀστιαρίῳ τῷ ἱστῶντι εἰς τὸ βῆλον, καὶ B εἰσάγει πατρικίους καὶ στρατηγούς, καὶ εἰσελθόντων αὐτῶν ἐν τῷ τρικλίνῳ καὶ στάντων, προσκυνεῖται ὁ βασιλεὺς ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, καὶ λαμβάνει νεῦμα ὁ πραιπόσιτος εἰπεῖν μειζόνως τὸ „κελεύσατε·" οἱ δὲ ὑπερεύχονται τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." τοῦτο γίνεται καθ᾽ ἑκάστην δοχὴν τοῦ βασιλέως. (V.) Εἶτα ἐξέρχονται ἔξω Ms.125.b τῶν ἀργυρῶν πυλῶν, ἔνθα ἵσταται τὸ σέντζον, κἀκεῖσε ἵστανται, καὶ ἐξέρχεται ὁ βασιλεὺς εἰς τὴν ἀργυρᾶν πύλην, καὶ προσκυνοῦσιν αὐτὸν πάντες οἱ προειρημένοι. εἶτα λαβὼν νεῦ-

[R299] from the emperor, signals to the master of ceremonies and he says, "If you please," and each goes away to his particular order and position. The master of ceremonies, having made the fold,[1] as is usual for him, hands it to the emperor, and the emperor, going up to the throne, makes the sign of the cross over the people three times and is seated. The *praipositos*, having received a sign from the emperor, makes his appearance and signals to the people three times with his hand and the organs are silent. The two factions make the usual chants and cheers, and when these have stopped, the organ of the faction of the Blues sounds, and when this has sounded and stopped, the deme of the Blues begins the *apelatikos*, and when this has been completed it begins the chant. Then the *praipositos* receives a sign from the emperor and goes away and takes the great *domestikoi*,[2] as custom requires, and **[V2,108]** they go down and stand in their orders. The Greens, too, do the same, reciting their acclamations, and when the organ has sounded, they recite the *apelatikos* and then the chant. The emperor stands up from his throne and the organs sound. The emperor stands at the throne, while the patricians and the *strategoi* stand in the Triconch, to either side. Then the *praipositos* receives a sign from the emperor and he signals to the *koubikoularios* who is herald, who says, "O almighty and most merciful God," and what follows. The *koubikoularios* signals from the private box and the organs stop and the factions begin

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1 i.e. in the emperor's chlamys; see note 1 at R287.2-6.

2 For the four great *domestikoi*, see note 2 at R287.20.

μα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τῷ τῆς καταστάσεως, κἀκεῖνος λέγει „κελεύσατε," καὶ ἀπέρχεται ἕκαστος ἐν τῇ ἰδίᾳ αὐτοῦ τάξει τε καὶ στάσει. ὁ δὲ τῆς καταστάσε- C *ως ποιήσας τὸ ῥωσθέλιον, ὡς εἴθισται αὐτῷ, ἐπιδίδωσι τῷ βασιλεῖ, ὁ δὲ βασιλεὺς ἀνελθὼν ἐν τῷ σέντζῳ, κατασφραγίζει τὸν λαὸν ἐκ τρίτου, καὶ καθέζεται. καὶ ὁ πραιπόσιτος λαβὼν νεῦμα παρὰ τοῦ βασιλέως, παρακύψας νεύει τῷ λαῷ ἐκ γ´ διὰ τῆς χειρός, καὶ ἡσυχάζουσι τὰ ὄργανα, τὰ δὲ δύο μέρη τὰς συνήθεις φωνὰς καὶ εὐφημίας ἐκτελοῦσι, καὶ τούτων παυσαμένων, αὐλεῖ τὸ ὄργανον μέρους Βενέτων· καὶ τούτου αὐλήσαντος καὶ παυσαμένου, ἄρχεται ὁ δῆμος τῶν Βενέτων τὸν ἀπελατικὸν, καὶ τούτου τελεσθέντος, ἄρχεται τὴν φωνήν. εἶθ' οὕτως λαμβάνει νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, κἀκεῖνος ἀπελθὼν, λαμβάνει τοὺς δομεστίκους τοὺς με-* D *γάλους, ὡς ἡ συνήθεια ἔχει, καὶ κατελθόντες, ἵστανται εἰς τὰς τάξεις αὐτῶν· τὸ αὐτὸ δὲ ποιοῦσι καὶ οἱ Πράσινοι, λέγοντες τὰ ἄκτα αὐτῶν, καὶ τοῦ ὀργάνου αὐλήσαντος, λέγουσι τὸν ἀπελατικὸν, εἶθ' οὕτως τὴν φωνήν. καὶ ἀνίσταται ὁ βασιλεὺς ἀπὸ τοῦ σέντζου αὐτοῦ, καὶ αὐλοῦσι τὰ ὄργανα, ὁ δὲ βασιλεὺς ἵσταται εἰς τὸ σέντζον, οἱ δὲ πατρίκιοι καὶ οἱ στρατηγοὶ ἵστανται εἰς τὸ τρίκογχον ἔνθεν κἀκεῖσε. εἶτα λαμβάνει νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, καὶ νεύει τῷ φωνοβόλῳ κουβικουλαρίῳ τῷ λέγοντι „ὁ παντοδύναμος καὶ πολυέλεος Θεὸς" καὶ τὰ ἑξῆς, ὁ δὲ κουβικουλάριος νεύει ἀπὸ τοῦ παρακυπτικοῦ, καὶ παύουσι τὰ ὄργανα, καὶ ἄρχονται τὰ* Ed.L. 175

[R300] to make the four requests. When each has come to an end, the *praipositos* receives a sign and he signals to the herald, and he indicates approval to the people three times with his hand in accordance with their requests. When he has granted his consent to them the emperor goes into the Triconch. Then, standing in front of the little step of the hall's conch, the emperor signals to the *praipositos* and the *praipositos* says, "If you please."

When all the archons have gone out, the emperor remains with the *koubouklelon* only, and the *praipositos* takes the imperial crown from his head and summons the *vestetores* and they take off the emperor's chlamys. Then the emperor goes out from the Triconch and again goes through the said passageways and goes away to the Chrysotriklinos. The *praipositos*, having received a purse for the two factions, and escorted by the archons of the *koubouklelon*, goes through the passageways and goes away to the Hemicycle of the fountain-court of the Triconch and makes his appearance from below. The members of the faction of the Blues hold the chlamys of their demarch spread out and receive in it the purse sent to them from the emperor through the *praipositos*. Likewise the Greens do the same. Then the *praipositos* turns back with the *koubouklelon*.

[V2,109] When the emperor is seated on the throne, wearing also his *sagion*, and the *koubouklelon* is standing in the Chrysotriklinos, he commands

*μέρη αἰτεῖσθαι τὰς τέσσαρας αἰτήσεις, καὶ ἑκάστης πέρας εἰ-
ληφυίας, λαμβάνει νεῦμα ὁ πραιπόσιτος, καὶ νεύει τῷ φωνο-
βόλῳ, κἀκεῖνος συντίθεται τῷ λαῷ ἐκ τρίτου διὰ τῆς χειρὸς
κατὰ τὰς αἰτήσεις αὐτῶν. καὶ συνταξάμενος αὐτοῖς ὁ βασι-
Ms.126.a λεύς, εἰσέρχεται εἰς τὸ τρίκογχον, εἶτα στὰς ἔμπροσθεν τῆς
βαθμίδος τῆς κόγχης τοῦ τρικλίνου ὁ βασιλεύς, νεύει τῷ
πραιποσίτῳ, ὁ δὲ πραιπόσιτος λέγει „κελεύσατε." (Δ.) Καὶ
πάντων τῶν ἀρχόντων ἐξελθόντων, μένει ὁ βασιλεὺς μετὰ
τοῦ κουβουκλείου μόνου, ὁ δὲ πραιπόσιτος, λαβὼν ἀπὸ τῆς
B κεφαλῆς αὐτοῦ τὸ στέμμα, προσκαλεῖται τοὺς βεστήτορας, καὶ
ἀπαλλάσσουσι τὴν χλανίδα τοῦ βασιλέως. εἶθ' οὕτως ἐξέρ-
χεται ὁ βασιλεὺς ἀπὸ τοῦ τρικόγχου, καὶ διέρχεται πάλιν
διὰ τῶν αὐτῶν διαβατικῶν, καὶ ἀπέρχεται εἰς τὸν χρυσο-
τρίκλινον, καὶ ὁ πραιπόσιτος, λαβὼν ἀποκόμβιον τῶν δύο με-
ρῶν, δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, δι-
έρχεται διὰ τῶν διαβατικῶν, καὶ ἀπέρχεται ἐν τῷ ἡμικυκλίῳ
φιάλης τοῦ τρικόγχου, καὶ παρακύπτει κάτωθεν, οἱ δὲ τοῦ
μέρους τῶν Βενέτων κρατοῦσιν ἡπλωμένην τὴν χλανίδα τοῦ
δημάρχου αὐτῶν, εἰς ἣν δέχονται τὸ ἀποκόμβιον τὸ διὰ τοῦ
C πραιποσίτου παρὰ τοῦ βασιλέως πεμφθὲν αὐτοῖς. ὁμοίως δὲ
καὶ οἱ Πράσινοι τὸ αὐτὸ ποιοῦσιν. εἶτα ὑποστρέφει ὁ πραι-
πόσιτος μετὰ τοῦ κουβουκλείου, καὶ τοῦ βασιλέως καθεσθέν-
τος ἐπὶ τοῦ σέντζου, φοροῦντος καὶ τὸ σαγίον αὐτοῦ, καὶ τοῦ
κουβουκλείου εἰς τὸν χρυσοτρίκλινον ἑστῶτος, κελεύει εἰσαχθῆ-*

[R301] that the appointees to many ranks be led in, making appointments for each order, from *mandatores* up to *protospatharioi*; and if he wishes, he also appoints patricians. When this has been completed, he sits at his precious table in the Hall of Justinian and commands the dances to go in. The first dance is led in: the *kouboukleion*; for the second group, the patricians go in together with the *protospatharioi* and the rest of the emperor's men; for the third ceremony the *domestikos* of the *scholai* goes in with the Peratic deme of the Blues; for the fourth ceremony the *exkoubitos* goes in with the Peratic deme of the Greens; for the fifth ceremony the members of the faction of the Blues go in; for the sixth ceremony the members of the faction of the Greens.[1] When each group of them has received a purse containing a considerable sum, it goes out giving thanks to God and cheering and praying for him.

Book I, Chapter 67 [R301-303; V2,110-11; cod. & V: Chapter 76][2]

Concerning the order and positioning of all the archons in each reception conducted in the great fountain-courts

Note that after the seating of the emperor on the throne with the ceremonial which we have described above,[3] eunuch *protospatharioi* stand

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1 SCHOLION: Note that if either the *domestikos* of the *scholai* or the *domestikos* of the *exkoubitoi* is unable to be present, patricians stand in for them.

2 For the dating see note 2 at R296.8.

3 See above R299.5.

ναι τὰς προβολὰς ἀξιωμάτων πολλῶν, ἀπό τε μανδατώρων προαναβιβάζων καθ' ἑκάστην τάξιν ἕως πρωτοσπαθαρίων, εἰ κελεύει δὲ, προβάλλεται καὶ πατρικίους. καὶ τούτων τελεσθέντων, καθέζεται ἐπὶ τῆς τιμίας αὐτοῦ τραπέζης εἰς τὸν Ἰουστινιανοῦ τρίκλινον, καὶ κελεύει εἰσελθεῖν σάξιμα· καὶ εἰσάγεται πρῶτον σάξιμον, τὸ κουβούκλειον· καὶ τῇ δευτέρᾳ τάξει εἰσέρχονται οἱ πατρίκιοι ἅμα τῶν πρωτοσπαθαρίων καὶ λοιπῶν βασιλικῶν· τῇ τρίτῃ δὲ καταστάσει εἰσέρχεται ὁ δο- D μέστικος τῶν σχολῶν μετὰ τοῦ περατικοῦ δήμου τῶν Βενέτων· τῇ δὲ τετάρτῃ καταστάσει εἰσέρχεται ὁ ἐξκούβιτος μετὰ τοῦ περατικοῦ τῶν Πρασίνων δήμου· τῇ δὲ πέμπτῃ καταστάσει εἰσέρχονται οἱ τοῦ μέρους τῶν Βενέτων· τῇ δὲ ἕκτῃ καταστάσει οἱ τοῦ μέρους τῶν Πρασίνων. καὶ ἑκάστη αὐτῶν τάξις λαβοῦσα ἀποκόμβιον, ἔχον χρήματα ἱκανὰ, ἐξέρχεται, εὐχαριστοῦσα τὸν Θεὸν καὶ εὐφημοῦσα, καὶ ὑπερευχομένη αὐτῷ.

ΚΕΦ. ξζʹ. Ed.L. 176

Περὶ τῆς τῶν ἁπάντων ἀρχόντων τάξεώς τε καὶ παραστάσεως ἐν ἑκάστῳ δεξίμῳ ἐπιτελουμένῳ ἐν ταῖς μεγάλαις φιάλεσι.

Ἰστέον, ὅτι μετὰ τὸ καθεσθῆναι τὸν βασιλέα ἐν τῷ σέν- Ms.126. b *τζῳ τῇ τάξει, ᾗ ἀνωτέρω εἰρήκαμεν, ἵστανται εὐνοῦχοι πρω-*

[R302] behind the emperor near the throne, having changed into their *sticharia* and linen mantles, and they wear their torques, and carry their sword-tipped batons on their shoulders. Behind the said *protospatharioi*, in the middle of the terrace, stand the non-eunuch *protospatharioi* having changed into their *spekia* and torques. Two *spatharioi* carry the [imperial] arms, that is, the shield, each of them one at a time, and they stand with the said non-eunuch *spatharokoubikoularioi* and *koubikoularioi* previously mentioned, carrying their shields and wearing their torques and swords. Likewise, too, the *spatharioi*, wearing their swords **[V2,111]** and carrying their shields and battle-axes, stand to either side of the *spatharokandidatoi*, and similarly City *spatharioi*[1] also, if they happen to be present. The silentiaries stand on the marble dais at the curtain which hangs at the door of the terrace. The archons of the *kouboukleion* and patricians stand erect to either side at the barriers where public appearances are made, <not>[2] leaning on them.

Note this, too, that if the reception happens to take place

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[1] Vogt, *Comm.*, vol. 2, 113, suggests that these were *spatharioi* who did not have duties at court.

[2] Inserting μὴ (not), as occurs at R287.10; in both cases they stand erect.

τοσπαθάριοι ὄπισθεν τοῦ βασιλέως πλησίον τοῦ σέντζου, ἠλλαγμένοι τά τε στιχάρια αὐτῶν καὶ τὰ σαβάνια, φοροῦσι δὲ καὶ τὰ μανιάκια, καὶ ἐπὶ ὤμων βαστάζουσι τὰ σπαθοβάκλια αὐτῶν, ὄπισθεν δὲ τῶν αὐτῶν πρωτοσπαθαρίων ἵστανται μέ- B σον τοῦ ἡλιακοῦ πρωτοσπαθάριοι βαρβάτοι ἠλλαγμένοι τά τε σπέκια αὐτῶν καὶ τὰ μανιάκια. τὸ δὲ ἄρμα, ἤγουν τὸ σκουτάριον, βαστάζουσι σπαθάριοι δύο καθ' ἕνα ἕκαστος αὐτῶν, καὶ ἵστανται μετὰ τῶν αὐτῶν βαρβάτων πρωτοσπαθαρίων· οἱ δὲ σπαθαροκουβικουλάριοι καὶ οἱ κουβικουλάριοι ἵστανται ἐπ' εὐθείας ἅπαντες ἔνθεν κἀκεῖσε τῶν αὐτῶν βαρβάτων πρωτοσπαθαρίων. ὁ δὲ τῆς καταστάσεως ἵσταται ἔμπροσθεν τῶν κουβικουλαρίων μικρὸν πρὸς τὸ λαμβάνειν αὐτὸν ἀπὸ κελεύσεως ἐκ τοῦ πραιποσίτου τὰ νεύματα. οἱ δὲ σπαθαροκανδιδάτοι ἵστανται ὄπισθεν τῶν προειρημένων βαρβάτων πρωτοσπαθαρίων, 'σπαθαροκουβικουλαρίων τε καὶ κουβι- C κουλαρίων βαστάζοντες τὰ σκουτάρια αὐτῶν, φοροῦντες καὶ τὰ μανιάκια καὶ τὰ σπαθία αὐτῶν, ὡσαύτως καὶ οἱ σπαθάριοι φοροῦντες τά τε σπαθία αὐτῶν καὶ σκουτάρια, βαστάζοντες τὰ διστράλια αὐτῶν, ἵστανται ἔνθεν κἀκεῖσε τῶν σπαθαροκανδιδάτων, ὁμοίως εἰ τύχωσι καὶ σπαθάριοι διὰ πόλεως. οἱ δὲ σιλεντιάριοι ἵστανται ἐν τῷ κρεμαμένῳ βήλῳ πύλης τοῦ ἡλιακοῦ ἐν τῷ μαρμαρίνῳ πουλπίτῳ· ἄρχοντες δὲ τοῦ κουβουκλείου καὶ πατρίκιοι ἵστανται ἔνθεν κἀκεῖσε ἐν τοῖς παρακυπτικοῖς καγκέλλοις ὄρθιοι, ἐπερειδόμενοι ἐπ' αὐτοῖς. (B.) Ἰστέον δὲ καὶ τοῦτο, ὅτι, εἰ τύχοι γενέσθαι τὸ

[R303] in the private fountain-court of the Triconch,[1] the order for standing in attendance is conducted as follows: the emperor sits on the throne as is usual for him, and archons of the *kouboukleion* stand facing him, while patricians and *strategoi* all stand to either side of the dais at the doors. The senators of consular rank stand near them, likewise, at the doors. Likewise, too, the eunuch *protospatharioi* stand behind the emperor, near the throne, in ceremonial dress, while the non-eunuch *protospatharioi* and those carrying the [imperial] arms, as previously mentioned, stand in front of the doors of the Triconch. Behind the aforesaid eunuch *protospatharioi*, both *spatharokoubikoularioi* and *koubikoularioi* stand at the third door of the Triconch, while the *spatharokandidatoi* and the *spatharioi* stand to either side of the emperor on the marble daises. The master of ceremonies stands in front of both the aforesaid *spatharokandidatoi* and *spatharioi*, and behind the master of ceremonies stand the silentiaries.

Book I, Chapter 68 [R303-10; V2,112-17; D10-18; cod., V & D: Chapter 77][2]

Concerning the Gold Hippodrome Festival and what is performed at it[3]

Everyone goes along while it is still dark, having changed into white chlamyses, some to the Thermastra and others to the Apse.

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1 For this situation see Book I, Chapter 66 [V75].

2 Vogt, *Comm.*, vol. 2, 123-24, suggests that this protocol dates from the 9th century, from the reign of Theophilos or Michael III, but with some indications, e.g. the Latin terms, of an earlier origin. However, in its present state it must postdate Basil I's building of the Chapel of St John the Theologian; see note 2 at R296.5.

3 This festival marked the beginning of the year's season of chariot-racing which had ended with the Butchers' Festival (Book I, Chapter 73 [V82]) prior to Lent. Chapter 64 [V73], the reception for the Gold Hippodrome Festival, would immediately precede this chapter if restored to its earlier position as the last in the group of receptions after Chapter 67 [V76]; see notes 3 & 5 at R284.8 & 21.

δέξιμον ἐν τῇ μυστικῇ φιάλῃ τοῦ τρικόγχου, τελεῖται ἡ τῆς παραστάσεως τάξις οὕτως. καθέζεται ὁ βασιλεὺς ἐπὶ τοῦ D *σέντζου, ὡς εἴθισται αὐτῷ, καὶ ἵστανται ἐνώπιον αὐτοῦ ἄρχοντες τοῦ κουβουκλείου, οἱ δὲ πατρίκιοι καὶ στρατηγοὶ ἵστανται ἅπαντες ἔνθεν κἀκεῖσε ἀπὸ τοῦ πουλπίτου ἐν ταῖς θυρίσι· οἱ δὲ συγκλητικοὶ ὑπατικοὶ ἵστανται ἀπ' αὐτῶν ὁμοίως* Ms. 127.a *καὶ αὐτοὶ ἐν ταῖς θυρίσιν. ὡσαύτως καὶ οἱ εὐνοῦχοι πρωτοσπαθάριοι ἵστανται ὄπισθεν τοῦ βασιλέως πλησίον τοῦ σέντζου ἠλλαγμένοι· οἱ δὲ βαρβάτοι πρωτοσπαθάριοι καὶ οἱ τὸ οὖρμα κατέχοντες, ὡς προείρηται, ἵστανται ἔμπροσθεν τῶν πυλῶν τοῦ τρικόγχου. ὄπισθεν τῶν προῤῥηθέντων εὐνούχων πρωτοσπαθαρίων σπαθαροκουβικουλάριοί τε καὶ κουβικουλάριοι ἵστανται ἐν τῇ τρίτῃ πύλῃ τοῦ τρικόγχου, οἱ δὲ σπα-* Ed.L. 177 *θαροκανδιδάτοι καὶ οἱ σπαθάριοι ἵστανται ἔνθεν κἀκεῖσε τοῦ βασιλέως ἐν τοῖς μαρμαρίνοις πουλπίτοις· ὁ δὲ τῆς καταστάσεως ἵσταται ἔμπροσθεν τῶν προειρημένων σπαθαροκανδιδάτων τε καὶ σπαθαρίων, ὄπισθεν δὲ τοῦ τῆς καταστάσεως ἵστανται σιλεντιάριοι.*

ΚΕΦ. ξη'.

Περὶ τοῦ χρυσοῦ ἱπποδρομίου καὶ τῶν ἐν αὐτῷ τελουμένων.

Προέρχονται ἅπαντες ἐννύχιοι, ἠλλαγμένοι ἀπὸ λευκῶν B *χλανιδίων, οἱ μὲν ἐν τῇ θερμάστρᾳ, οἱ δὲ ἐν τῇ ἀψίδι· καὶ*

[R304] When the *praipositos* has received a program from a silentiary he goes in and hands it to the emperor, and the emperor gives a command to the *praipositos* for the permit to be issued. The *praipositos* goes out with all the members of the *kouboukleion* and goes through the passageways of the Holy Forty Martyrs. When he has gone into the Hemicycle of the Triconch, the master of ceremonies with all the silentiaries receives him there, and the *praipositos* goes with them through the Apse and the Palace of Daphne.[1] Going away as far as the Hall of the Augousteus, he goes out to the Vestibule at the Gold Hand, and there he finds the footmen with the constables standing to either side. Both the demarchs and the *aktouarios* go through the middle of them and, drawing near the *praipositos*, make obeisance to him, and then the *praipositos* issues the permit to them. Then turning back from there, escorted by those mentioned previously, he goes into the [Sacred] Palace.

The emperor, putting on his gold-bordered *sagion* and escorted by the archons of **[V2,113]** the *kouboukleion*, goes through the passageways of the Triconch, the Apse and the Palace of Daphne, lighting candles in the chapels as is usual for him. Having gone through the Hall of the Augousteus, he goes into the Church of St Stephen, and from there he goes up via the private spiral stairway into the bedchamber of the Kathisma and there he watches until everything has been prepared.

Then the master of ceremonies goes and informs the *praipositos* that

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1 SCHOLION: Note that all the hippodrome festivals, both those taking place in the morning and those in the afternoon, have this format and this ceremonial.

*λαβὼν κομβίναν ὁ πραιπόσιτος παρὰ σιλεντιαρίου, εἰσέρχεται
καὶ ἐπιδίδωσιν αὐτὴν τῷ βασιλεῖ, ὁ δὲ βασιλεὺς κελεύει τῷ
πραιποσίτῳ δοθῆναι τὸ πέρατον, καὶ ἐξελθὼν μετὰ τῶν τοῦ
κουβουκλείου ἁπάντων, διέρχεται διὰ τῶν διαβατικῶν τῶν ἁγί-
ων τεσσαράκοντα. εἶτα ἐλθόντα ἐν τῷ ἡμικυκλίῳ τοῦ τρικόγ-
χου δέχεται αὐτὸν ἐκεῖσε ὁ τῆς καταστάσεως μετὰ σιλεντια-
ρίων ἁπάντων, καὶ διέρχεται μετ' αὐτῶν ὁ πραιπόσιτος διά
τε τῆς ἀψῖδος καὶ τῆς δάφνης. ἀπελθὼν δὲ μέχρι τοῦ αὐ-
γουστέως, ἐξέρχεται εἰς τὸ στενὸν ἐν τῇ χρυσῇ χειρὶ, καὶ
εὑρίσκει ἐκεῖσε ἑστῶτας τοὺς κούρσωρας μετὰ τῶν δεκανῶν
C ἔνθεν κἀκεῖσε. διελθόντες δὲ μέσον αὐτῶν οἵ τε δήμαρχοι
καὶ ὁ ἀκτουάριος καὶ πλησιάσαντες τῷ πραιποσίτῳ, προσκυ-
νοῦσιν αὐτῷ, καὶ εἶθ' οὕτως δίδωσιν αὐτοῖς ὁ πραιπόσιτος
τὸ πέρατον, εἶτα ὑποστρέψας ἀπὸ τῶν ἐκεῖσε, δηριγευόμενος
ὑπὸ τῶν προειρημένων, εἰσέρχεται ἐν τῷ παλατίῳ. (B.) Ὁ
δὲ βασιλεὺς περιβαλλόμενος τὸ χρυσοπερίκλειστον αὐτοῦ σα-
γίον καὶ δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλεί-
ου, διέρχεται διὰ τῶν διαβατικῶν τοῦ τρικόγχου, ἀψῖδός τε
καὶ τῆς δάφνης, ἅπτων κηροὺς ἐν τοῖς εὐκτηρίοις, ὡς εἴθι-
σται αὐτῷ. καὶ διελθὼν διὰ τοῦ αὐγουστέως, εἰσέρχεται εἰς
D τὸν ἅγιον Στέφανον, καὶ ἀπὸ τῶν ἐκεῖσε ἀνέρχεται διὰ τοῦ
μυστικοῦ κοχλιοῦ ἐν τῷ κοιτῶνι τοῦ καθίσματος, καὶ ἐκεῖσε
παρακύπτει, μέχρις ἂν ἅπαντα εὐτρεπισθῶσι. τοῦ δὲ τῆς
καταστάσεως ἐλθόντος καὶ δηλώσαντος τῷ πραιποσίτῳ, ὡς*

[R305] all elements are ready; the charioteers have gone out and done their sorting out and are standing in their particular places with their teams; the *demokratai* and the demarchs have gone up to their usual seats behind the demes, waiting for the appearance of the ruler, so that they may go up each to his deme;[1] all the horses for the teams have gone up; the army is standing in their orders with their pennons; the ordinary people have gone up and filled the tiers. Then the *praipositos* goes in and informs the emperor that everything is ready. The emperor goes down via the stone staircase, and as he goes down he says to the *praipositos*, "Order a move," and the latter says loudly, "A move!" The emperor goes into his bedchamber and the *praipositos* summons the *vestetores*, and they go in and put the chlamys on the emperor, and when the *praipositos* has said, "If you please," the *vestetores* go out from the bedchamber and the emperor, having been crowned by the *praipositos*, goes out from the bedchamber escorted by the archons of the *kouboukleion*. Standing in the vestibule,[2] he signals to the *praipositos*, and the *praipositos* to the *ostiarios*, and the *ostiarios* leads in the patricians, while a silentiary handles the curtain at this door. When the patricians go in inside along with the *strategoi* **[V2,114]** they fall down in obeisance, and when they have stood up, the emperor signals to the *praipositos* and he says loudly, "If you please."

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1 An emendation is needed to eliminate this apparent contradiction; Vogt, *Comm.*, vol. 2, 122; Dagron, "L'organisation," *TM*, 13 (2000), 12, n. 19 & p. 139, with reference also to R307.8-18 & R367.9-12. Perhaps emend "gone up to their usual seats behind the demes" to read "gone up to their usual seats behind the rulers"(i.e. in the Kathisma).

2 This vestibule leading to the great hall where the emperor lunches when at the Hippodrome is more often referred to as the narrow hall (ὁ στενὸς τρίκλινος), but as the vestibule (τὸ στενὸν) also at R342.13 & R361.9. Elsewhere in Cer. τὸ στενὸν refers to the Gold Hand, which functions as the vestibule to the Hall of the Augousteus, and at R699 it refers to the Bosphorus straits.

ὅτι πάντα ἕτοιμά ἐστι τὰ σκεύη, ἐξελθόντες οἱ ἡνίοχοι ἐποί- Ms. 127.b *ησαν τὰ ἀποδιαλύσιμα αὐτῶν, καὶ ἵστανται ἐν τοῖς ἰδίοις τόποις μετὰ τῶν ἁρμάτων αὐτῶν, οἱ δὲ δημοκράται καὶ οἱ δήμαρχοι ἀνῆλθον ἐν ταῖς ἐξ ἔθους καθέδραις ὄπισθεν τῶν δήμων, ἐκδεχόμενοι τὴν ἀνατολὴν τοῦ δεσπότου, ὅπως ἀνέλθω-* Ed.L. 178 *σιν ἕκαστος ἐν τῷ αὐτοῦ δήμῳ, ἅπαντες οἱ ἵπποι τῶν ἁρμάτων ἀνῆλθον, ὁ στρατὸς μετὰ τῶν φλαμούλων ἵσταται ἐν ταῖς τάξεσιν αὐτῶν, ὁ κοινὸς λαὸς ἀνῆλθον καὶ ἐπληρώθησαν τὰ βάθρα. τότε εἰσελθὼν ὁ πραιπόσιτος δηλοῖ τῷ βασιλεῖ, ὡς ὅτι ἅπαντα ἕτοιμά ἐστιν· ὁ δὲ βασιλεὺς κατέρχεται διὰ τῆς λιθίνης σκάλας, κατερχόμενος δὲ λέγει τῷ πραιποσίτῳ „δὸς μεταστάσιμον·" κἀκεῖνος λέγει μεγάλως „μεταστάσιμον." εἰσέρχεται δὲ ὁ βασιλεὺς ἐν τῷ κοιτῶνι αὐτοῦ, καὶ προσκαλεσάμενος ὁ πραιπόσιτος τοὺς βεστήτορας, εἰσέρχονται καὶ περιβάλλουσι τὴν χλανίδα τῷ βασιλεῖ, εἰπόντος δὲ τοῦ πραιποσίτου „κελεύσατε," ἐξέρχονται οἱ βεστήτορες ἀπὸ τοῦ* B *κοιτῶνος, καὶ στεφθεὶς ὑπὸ τοῦ πραιποσίτου ὁ βασιλεὺς ἐξέρχεται ἀπὸ τοῦ κοιτῶνος, δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, στὰς δὲ εἰς τὸ στενόν, νεύει τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος τῷ ὀστιαρίῳ, καὶ ὁ ὀστιάριος εἰσάγει τοὺς πατρικίους, τὸ δὲ βῆλον τῆς πύλης ἐκείνης σιλεντιάριος ποιεῖ. (Γ.) Εἰσελθόντες δὲ ἔσω οἱ πατρίκιοι μετὰ καὶ τῶν στρατηγῶν, πίπτουσι, καὶ ἀναστάντων αὐτῶν, νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ, καὶ λέγει μεγάλως „κελεύσατε." ἀπὸ δὲ τῶν ἐ-*

[R306] The emperor, escorted from there, goes and stands in the hall in which he lunches on the said day, and three or rather four silentiaries go in, three of them going through on the right-hand side behind the reception while the other stands in the middle. When the *praipositos* has received a sign from the emperor, he gives a sign to the silentiary, and the silentiary goes away to the curtain and says loudly, "Raise it,"[1] and he leads in the master of ceremonies and he stands in the middle of the reception. Again, when he has received a sign from the emperor, the *praipositos* signals to the *magistros*, and if there is not a *magistros*, he signals to the quaestor.

Note that if the eparch of the Praetorium[2] and the quaestor are not patricians they go in in their own group ahead of the senate.

When the *magistros* has received a sign, he signals to the master of ceremonies saying, "*Kometes*," and he goes away and says, "Raise it." The members of the senate go in, and having made obeisance they stand, each of them in their order. Then the emperor again signals to the *praipositos* and the *praipositos* to the *magistros*, and the *magistros* signals a second time to the master of ceremonies, saying, "The *prophektor*,"[3] and he goes away to the curtain and says, "Raise it," and the ex-eparch goes in and, having also made obeisance, stands in his place. Then the emperor signals to the *praipositos* and he to the master of ceremonies, and he says, "If you please," and they pray, "For many good years."

Immediately the master of ceremonies, taking hold of the tip of the emperor's chlamys and making a fold, hands it to the emperor

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1 For the command "Raise it", see note 1 at R239.24.

2 i.e. the eparch of the City; also at R61.6; Dagron, "L cérémonial des fêtes profanes," *TM*, 16 (2010), 242.

3 For the Latin *praefectus*: note 2 at R265.17. See R636.2-7 where an ex-eparch appointed at the reception is led in after the senate, "as custom requires", at the hippodrome festival for the birthday of Michael III.

κεῖσε δηριγευόμενος ὁ βασιλεύς, ἐλθὼν ἵσταται ἐν τῷ τρικλίνῳ, ἐν ᾧ ἀριστᾷ τῇ αὐτῇ ἡμέρᾳ, καὶ εἰσελθόντες σιλεντιάριοι τρεῖς ἢ καὶ τέσσαρες, οἱ μὲν τρεῖς διέρχονται ἐν τῷ δεξιῷ μέρει τῆς δοχῆς ὄπισθεν, ὁ δὲ ἕτερος ἵσταται ἐν τῷ [Ms. 128 a] *μέσῳ. λαβὼν δὲ νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, δίδωσι νεῦμα τῷ σιλεντιαρίῳ, ὁ δὲ σιλεντιάριος ἀπέρχεται ἐν τῷ βήλῳ, καὶ λέγει μεγάλως „λεβά·" καὶ εἰσάγει τὸν τῆς καταστάσεως, καὶ ἵσταται μέσον τῆς δοχῆς, λαβὼν δὲ πάλιν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τῷ μαγίστρῳ, μὴ ὄντος δὲ μαγίστρου, νεύει τῷ κοιαίστωρι. ἰστέον δέ, ὅτι, εἰ μὲν ὁ ὕπαρχος τοῦ πραιτωρίου καὶ ὁ κοιαίστωρ οὐκ εἰσὶ πατρίκιοι, πρὸ τῆς συγκλήτου ἴδιον βῆλον εἰσέρχονται· λαβὼν γὰρ νεῦμα ὁ μάγιστρος, νεύει λέγων τῷ τῆς καταστάσεως „κόμητες," κἀκεῖνος ἀπελθὼν λέγει „λεβά." καὶ εἰσέρχονται* [D] *οἱ τῆς συγκλήτου, προσκυνήσαντες δὲ ἵστανται ἕκαστος αὐτῶν ἐν τῇ τάξει αὐτῶν· εἶτα νεύει πάλιν ὁ βασιλεὺς τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος τῷ μαγίστρῳ, ὁ δὲ μάγιστρος νεύει τὸ δεύτερον τῷ τῆς καταστάσεως, λέγων „προφέκτωρ·" κἀκεῖνος εἰς τὸ βῆλον ἀπελθὼν λέγει „λεβά," καὶ εἰσέρχεται ὁ ἀπὸ ἐπάρχων· προσκυνήσας δὲ καὶ αὐτός, ἵσταται ἐν τῇ τάξει αὐτοῦ. εἶτα νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ, κἀκεῖνος τῷ τῆς καταστάσεως, καὶ λέγει „κελεύσατε·" αὐτοὶ δὲ ὑπερ-* [Ed.L. 179] *εύχονται „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους."* (*Δ.*) *Καὶ εὐθέως κατασχὼν ὁ τῆς καταστάσεως τὸ ἄκρον τῆς χλανίδος τοῦ βασιλέως καὶ ποιήσας ῥωσθέλιον, ἐπιδίδωσι τῷ βασιλεῖ,*

[R307] so that when he has gone up to the throne he may make the sign of the cross with it over the people as is customary. Then, escorted by all of them as previously mentioned, the emperor goes out and **[V2,115]** goes up into the Kathisma, and standing in front of the throne he makes the sign of the cross over the people three times, firstly the middle [section],[1] secondly the deme of the Blue faction and thirdly the deme of the Green, and he sits on the throne. After the completion of the cheering by the people and the troops, the emperor signals to the *praipositos*, and the *praipositos*, going out outside the Kathisma, stands at the top of the steps and summons both the patricians <and the *strategoi*>[2] who customarily perform the obeisance. Going into the Kathisma in their order of rank, they make obeisance to the emperor and go out praying and stand below the steps in front of the great door. After the completion of all this, the *praipositos*, having received a sign from the emperor, goes out and again stands at the top of the steps and signals to those who have made obeisance to go away to their orders on the benches.

When the four races have been held, the emperor stands up from the throne, while the patricians and the *strategoi* stand to either side in the hall in which the emperor lunches on the said day. Escorted by the archons of the *kouboukleion*, he goes through while they pray, "For many good years." When the emperor goes into his bedchamber, the *praipositos* takes

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1 i.e. those situated between the Blue and Green demes, namely, those of the White and Red demes; also at R316.23-24. In his diagram of the spina Dagron places the seating of the demes on the western side of the Hippodrome facing the Kathisma, as these passages would suggest; "L'organisation," *TM*, 13 (2000), 115.

2 Adding καὶ τοὺς στρατηγοὺς; the Bonn text is incomplete. For the pairing, see immediately below at R307.19-20.

ὅπως ἀνελθὼν ἐν τῷ σέντζῳ, σφραγίσῃ μετ' αὐτοῦ τὸν λαὸν κατὰ συνήθειαν. δηριγευόμενος δὲ, ὡς προείρηται, ὑπ' αὐτῶν πάντων ὁ βασιλεὺς, ἐξέρχεται καὶ ἀνέρχεται ἐν τῷ καθίσματι, καὶ στὰς ἔμπροσθεν τοῦ σέντζου, σφραγίζει τὸν λαὸν ἐκ γ', πρῶτον μὲν μέσον, δεύτερον τὸν τοῦ Βενέτου δῆμον, τρίτον τοῦ Πρασίνου, καὶ καθέζεται ἐπὶ τοῦ σέντζου. μετὰ δὲ τὴν συμπλήρωσιν τῆς εὐφημίας τοῦ δήμου καὶ τῶν στρατευμάτων νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ· ὁ δὲ πραιπόσιτος ἐξελθὼν ἔξω τοῦ καθίσματος, ἵσταται ἐπάνω τῶν βάθρων, καὶ προσκαλεῖται τούς τε πατρικίους τοὺς κατὰ συν- B *ήθειαν ἐκτελοῦντας προσκύνησιν, καὶ εἰσελθόντες κατὰ τὴν τάξιν αὐτῶν ἐν τῷ καθίσματι, προσκυνοῦσι τῷ βασιλεῖ, καὶ ἐξέρχονται ὑπερευχόμενοι, καὶ ἵστανται ὑποκάτω τῶν βάθρων ἔμπροσθεν τῆς μεγάλης πύλης. καὶ μετὰ τὴν συμπλήρωσιν πάντων λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, ἐξελθὼν ἵσταται πάλιν ἐπάνω τῶν βάθρων, καὶ νεύει* Ms.128.b *τοῖς τὴν προσκύνησιν τελέσασιν, ὅπως ἀπέλθωσι ἐν ταῖς αὐτῶν τάξεσιν ἐν τοῖς σκαμνίοις. τελεσθέντων δὲ τῶν δ' βαΐων, ἀνίσταται ὁ βασιλεὺς ἀπὸ τοῦ σέντζου, οἱ δὲ πατρίκιοι καὶ οἱ στρατηγοὶ ἵστανται ἐν τῷ τρικλίνῳ, ἐν ᾧ ἀριστᾷ τῇ αὐτῇ ἡμέρᾳ ὁ βασιλεὺς, ἔνθεν κάκεῖσε, καὶ δηριγευόμενος ὑπὸ* C *τῶν ἀρχόντων τοῦ κουβουκλείου, διέρχεται, αὐτοὶ δὲ ὑπερεύχονται „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." καὶ εἰσελθόντος τοῦ βασιλέως εἰς τὸν κοιτῶνα αὐτοῦ, λαμβάνει ὁ πραιπόσιτος*

[R308] the imperial crown from his head and, at a command, the *vestetores* go in and take his chlamys and go out. Then the emperor goes out and sits at his precious table along with the guests whom he invites. After standing up from the banquet and having rested for a little while, the emperor waits until everything has been made ready in the Hippodrome.

[V2,116] Concerning the hippodrome festival in the afternoon

Then the master of ceremonies goes in and informs the *praipositos* that everything is ready and the *praipositos* informs the emperor. The emperor goes via the stone staircase and goes into his bedchamber and puts on his chlamys and imperial crown as usual and, escorted by the archons of the *kouboukleion*, he goes through the narrow hall and goes out into the great hall in which he lunches.[1] Standing there together with the archons of the *kouboukleion*, he signals to the *praipositos* and he to the *ostiarios*, and he leads in patricians and *strategoi*. When they have made obeisance before the emperor, the *praipositos* receives a sign from the emperor and says, "If you please," and immediately the patricians and *strategoi*, with the senate, go out outside the door and stand to either side. When the emperor is standing at the door, all those previously mentioned fall down in obeisance, and when they have stood up, the *praipositos* receives a sign

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1 This and the associated narrow hall are at the Kathisma.

τὸ στέμμα ἀπὸ τῆς κεφαλῆς αὐτοῦ, καὶ εἰσελθόντες οἱ βεστήτορες ἀπὸ κελεύσεως, λαμβάνουσι τὴν χλανίδα, καὶ ἐξέρχονται· εἶθ' οὕτως ἐξέρχεται ὁ βασιλεύς, καὶ καθέζεται ἐπὶ τῆς τιμίας αὐτοῦ τραπέζης μετὰ καὶ φίλων, ὧν κελεύει, καὶ ἀναστὰς ἀπὸ τοῦ κλητωρίου ὁ βασιλεὺς καὶ μικρὸν ἀναπαύσας, ἐκδέχεται, μέχρις ἂν τὰ πάντα ἑτοιμασθῶσιν ἐν τῷ ἱππικῷ.

D *Περὶ τοῦ δειλινοῦ ἱπποδρομίου.*

Εἶτα εἰσελθὼν ὁ τῆς καταστάσεως δηλοῖ τῷ πραιποσίτῳ, ὡς ὅτι ἅπαντα ἕτοιμά ἐστι, καὶ ὁ πραιπόσιτος δηλοῖ τῷ βασιλεῖ· ὁ δὲ βασιλεὺς διέρχεται διὰ τῆς λιθίνης σκάλας, καὶ εἰσέρχεται ἐν τῷ κοιτῶνι αὐτοῦ, καὶ περιβάλλεται τὴν χλανίδα αὐτοῦ καὶ τὸ στέμμα κατὰ τὸ εἰωθός, καὶ δηριγευόμενος ὑπό τε τῶν ἀρχόντων τοῦ κουβουκλείου, διέρχεται διὰ τοῦ στενοῦ τρικλίνου. καὶ ἐξέρχεται ἐν τῷ μεγάλῳ τρικλίνῳ, ἐν ᾧ ἀριστᾷ, καὶ στὰς ἐκεῖσε ἅμα τῶν ἀρχόντων τοῦ κουβουκλείου, νεύει τῷ πραιποσίτῳ, κἀκεῖνος τῷ ὀστιαρίῳ, καὶ εἰσάγει πατρικίους
Ed.L. 180 *καὶ στρατηγούς, καὶ προσκυνησάντων τὸν βασιλέα, λαμβάνει νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, καὶ λέγει „κελεύσατε," καὶ εὐθέως ἐξελθόντες ἔξω τῆς πύλης οἵ τε πατρίκιοι καὶ στρατηγοὶ μετὰ τῆς συγκλήτου, ἵστανται ἔνθεν κἀκεῖσε. καὶ τοῦ βασιλέως ἑστῶτος ἐν τῇ πύλῃ, πίπτουσιν οἱ προειρημένοι ἅπαντες, καὶ ἀναστάντων, λαμβάνει νεῦμα ὁ πραιπό-*

[R309] from the emperor and he signals to the master of ceremonies, and he says, "If you please," and they pray for the emperor.

Escorted from there by the archons of the *kouboukleion*, patricians and *strategoi*, the emperor goes up into the Kathisma with the archons of the *kouboukleion* and two *manglabitai* who are[1] *spatharioi*, carrying battle-axes and wearing their swords, as they usually do at each hippodrome festival. After mounting the throne, the emperor makes the sign of the cross three times over the people and is seated. After the completion of the cheering by the people, at a command, the *praipositos* goes out and signals to the patricians and *strategoi*, and each goes away to his order and seat, for in the afternoon the emperor goes out with this ceremonial, **[V2,117]** and not as in the mornings. When the four races have been held the emperor stands up from the throne. The patricians and *strategoi* stand to either side in the hall in which he lunches and the emperor, escorted by the archons of the *kouboukleion*, goes through the middle of them while they pray, "For many good years." Going through the narrow hall, he goes into his bedchamber and changes out of his chlamys and imperial crown, as customary. He puts on a *sagion* and goes down via the private spiral stairway, and goes through the Hall of the Augousteus and the Apse and the Triconch. He is escorted by all of the *kouboukleion*, while both the *protospatharioi* and the *manglabitai* stand in the Hemicycle of the Triconch in front of the Chapel of St

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1 The sense of "two *manglabitai spatharioi*" as *manglabitai* with the conferred title of *spatharios* is made clearer at R347.8-9 in a comparable passage which reads δυὸ μαγλαβιτῶν καὶ σπαθαρίων.

σιτος παρὰ τοῦ βασιλέως, καὶ νεύει τῷ τῆς καταστάσεως, κἀ-
κεῖνος λέγει „κελεύσατε·" αὐτοὶ δὲ ὑπερεύχονται τὸν βασι-
λέα. (R.) Ἀπὸ δὲ τῶν ἐκεῖσε δηριγευόμενος ὁ βασιλεὺς ὑ- Ms.109.2
πό τε τῶν ἀρχόντων τοῦ κουβουκλείου, πατρικίων τε καὶ
στρατηγῶν, ἀνέρχεται ἐν τῷ καθίσματι μετὰ τῶν τοῦ κου- B
βουκλείου ἀρχόντων καὶ δύο μαγλαβιτῶν, σπαθαρίων βαστα-
ζόντων τὰ διστράλια, φορούντων καὶ τὰ σπαθία αὐτῶν, ὡς
ἐν ἑκάστῳ ἱπποδρομίῳ εἰώθασι ποιεῖν. καὶ ἀνελθὼν ἐν τῷ
σέντζῳ ὁ βασιλεὺς καὶ σφραγίσας τὸν λαὸν ἐκ τρίτου, καθέζε-
ται, καὶ μετὰ τὴν συμπλήρωσιν τῆς εὐφημίας τοῦ λαοῦ ἐξ-
έρχεται ὁ πραιπόσιτος ἀπὸ κελεύσεως, καὶ νεύει τοῖς πατρι-
κίοις καὶ στρατηγοῖς, καὶ ἀπέρχεται ἕκαστος ἐν τῇ αὐτοῦ τά-
ξει τε καὶ καθέδρᾳ· δείλης γὰρ ἐν τῇ τοιαύτῃ τάξει ἐξέρχε-
ται ὁ βασιλεύς, καὶ οὐχὶ ὡς τὸ πρωΐ. τελεσθέντων δὲ τῶν
τεσσάρων βαΐων, ἀνίσταται ὁ βασιλεὺς ἀπὸ τοῦ σέντζου, τῶν C
πατρικίων καὶ στρατηγῶν ἑστώτων ἐν τῷ τρικλίνῳ, ἐν ᾧ ἀ-
ριστᾷ, ἔνθεν κἀκεῖσε, καὶ δηριγευόμενος ὁ βασιλεὺς ὑπό τε
τῶν ἀρχόντων τοῦ κουβουκλείου, διέρχεται μέσον αὐτῶν· αὐ-
τοὶ ὑπερεύχονται „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους," καὶ
διελθὼν διὰ τοῦ στενοῦ τρικλίνου, εἰσέρχεται ἐν τῷ κοιτῶνι
αὐτοῦ, καὶ ἀπαλλάξας τήν τε χλανίδα καὶ τὸ στέμμα κατὰ
τὸ σύνηθες, περιβάλλεται σαγίον, καὶ κατέρχεται διὰ τοῦ μυ-
στικοῦ κοχλιοῦ, καὶ διέρχεται διὰ τοῦ αὐγουστέως καὶ τῆς
ἀψίδος καὶ τοῦ τρικόγχου. δηριγεύεται δὲ ὑπὸ πάντων τοῦ
κουβουκλείου, ἑστώτων τῶν τε πρωτοσπαθαρίων καὶ τῶν μα-
γλαβιτῶν ἐν τῷ ἡμικυκλίῳ τοῦ τρικόγχου ἔμπροσθεν τοῦ ἁ-

[R310] John. The emperor goes through the said Hemicycle, escorted by those mentioned previously, while they pray for the emperor. Going through the tinned, single-leaved door and through the passageways of the Holy Forty Martyrs, he goes into the Chrysotriklinos, and all the members of the *koubouleion* loudly recite the prayer, the "For many good years," and go out, and each of them goes away to his own house.

Book I, Chapter 69 [R310-40; V2,118-42; cod., V & D: Chapter 78][1]

What it is necessary to observe when scheduled chariot-racing is held

The rulers summon the *praipositoi* and give the command for the banner to be given, that is, to hang out the cloth. The *praipositos* goes out and says to the *thessarios*,[2] "Go and put it up." He goes out and goes to the Stama, that is, to the Pi, and makes the sign of the cross, making three crosses. From there he goes away to the second line, and likewise there he makes the sign of the cross three times towards the doors, and he says three times in a loud voice, "Go and put it up," and immediately the custodian hangs the banner and the mechanic sets the barriers in place. The *thessarios* goes down from there and goes away to the stable[3] and stands at the threshold of the great door

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[1] Bury, "The ceremonial book," *EHR*, 22 (1907), 434, would date this chapter to the reign of Michael III with some subsequent updating. Vogt, *Comm.*, vol. 2, 126, 137 & 139, judges it a collection of material of various dates. Dagron has noted that this long chapter is concerned with the races from the point of view of the organizers of the races themselves and, apart from some acclamations, not from the point of view of the emperor and his involvement; L'organisation," *TM*, 13 (2000), 3-4.

[2] θεσσάριος: from the Latin *tesserarius*. The *tesserarius* in antiquity was a military official who conveyed a message or password from the commander written on a tessera (*OLD*).

[3] i.e. the stable of the Blues; later he goes to the stable of the Greens; see R311.19.

γίου Ἰωάννου. καὶ διέρχεται ὁ βασιλεύς, δορυφορούμενος ὑ-
D πὸ τῶν προειρημένων, διὰ τοῦ αὐτοῦ ἡμικυκλίου, αὐτοὶ δὲ
ὑπερεύχονται τὸν βασιλέα, καὶ διελθὼν διὰ τῆς γανωτῆς πύ-
λης τοῦ μονοθύρου καὶ διὰ τῶν διαβατικῶν τῶν ἁγίων μ',
εἰσέρχεται ἐν τῷ χρυσοτρικλίνῳ, καὶ ὑπερευξάμενοι μεγάλως
οἱ τοῦ κουβουκλείου ἅπαντες τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς
χρόνους," ἐξέρχονται, καὶ ἀπέρχονται ἕκαστος αὐτῶν ἐν τῷ
ἰδίῳ αὐτοῦ οἴκῳ.

Ed.L.181 **ΚΕΦ. ξθ'.**

Ὅσα δεῖ παραφυλάττειν, ἱππικοῦ ἀγομένου τοῦ καταλόγου.

Προσκαλοῦνται οἱ δεσπόται τοὺς πραιποσίτους, κελεύοντες
Ms.129 b δοθῆναι τὸ βηλάριον, ἤτοι κρεμάσαι τὸ πάνιον. ὁ δὲ πραι-
πόσιτος ἐξελθών, λέγει τῷ θεσσαρίῳ· „ἄπελθε, βάλε ἄνω."
ὁ δὲ ἐξερχόμενος ἔρχεται εἰς τὸ στάμα, ἤγουν εἰς τὸ Π, καὶ
κατασφραγίζων, ποιεῖ τρεῖς σταυρούς, καὶ ἀπὸ τῶν ἐκεῖσε
ἀπέρχεται εἰς τὸ δεύτερον κριτάριον, κἀκεῖσε ὁμοίως κατα-
σφραγίζει τρίτον ἐπὶ τὰς θύρας, καὶ λέγει τρίτον μεγάλῃ φω-
B νῇ· „ἄπελθε, βάλε ἄνω," καὶ εὐθέως ὁ κουστωδιάριος κρε-
μᾷ τὸ βῆλον ἄνω, καὶ ὁ μαγγανάριος ἱστᾷ τὰ κάγκελλα. ὁ
δὲ θεσσάριος ἀπὸ τῶν ἐκεῖσε κατερχόμενος, ἀπέρχεται εἰς τὸν
σταῦλον, καὶ ἵσταται εἰς τὴν φλιὰν τοῦ μεγάλου πυλῶνος,

[R311] and says in a low voice, "Here, out front, lads! Greetings, come on!" and all the stablehands respond in a loud voice, saying, "Greetings!" Then the overseer recites, "May he have victory from God!" Then the stablehands: "Your representative, Ouranios!" (The Greens: "Olympios.") Likewise they[1] cheer the charioteer of the White faction, and the Greens the charioteer of the Red. Again the overseer says in a loud voice, "Holy, thrice holy!" and they all respond, reciting, "Victory to the **[V2,119]** Blue faction!" (The Greens: "to the Green!") The overseer: "Lady, Mother of God..." The people: "Victory to the Blue faction!" (The Greens: "To the Green.") The overseer: "The power of the cross..." The people: "Victory to the Blue faction!" (The Greens: "To the Green.") The overseer: "May your representative, Ouranios, have victory from God!" (The Greens: "Olympios.") Just as they cheer the *phaktionarios*, so too they cheer the *mikropanites*.

After the completion of the cheers the *thessarios* goes in and, as his customary gift, takes three full *tagaria*[2] of barley and three bundles of hay and immediately retires and goes away to the stable of the Green faction and performs the same actions there. Immediately the charioteers say, "Fix the doors," that is, "Secure them." When this has been done, the two charioteers and the two instructors and the two overseers stand and give orders to the stablehands, and they bring out one horse at a time

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1 i.e. the Blues.

2 A *tagarion* was equal to 1/8 *modios*, or 5 Roman lbs (1.6 kg); Schillbach, *Metrologie* (1970), 106-109; Dagron, "L'organisation," *TM*, 13 (2000), 20, n. 61.

καὶ λέγει μικρᾷ τῇ φωνῇ· „δεῦτε ἔμπροσθεν, παιδία, χαίρετε, ἄγετε·" καὶ ἀνταποκρίνονται λέγοντες μεγάλῃ φωνῇ πάντες οἱ σταβλησιανοὶ „χαίρετε." εἶτα λέγει ὁ θεωρητής· „θεοῦ τὴν νίκην ἔχει" εἶτα οἱ σταβλησιανοί· „τὸ πρόσωπόν σου, οὐράνιε," οἱ Πράσινοι „ὀλύμπιε." ὁμοίως εὐφημοῦσι τὸν τοῦ λευκοῦ, οἱ δὲ Πράσινοι τὸν τοῦ ῥουσίου. καὶ πάλιν λέγει ὁ θεωρητὴς φωνῇ μεγάλῃ „ἅγιε, τρισάγιε·" καὶ ἀποκρίνονται πάντες καὶ λέγουσι· „νίκη εἰς τὸ Βένετον," οἱ C *Πράσινοι „εἰς τὸ Πράσινον." ὁ θεωρητὴς „δέσποινα Θεοτόκε·" ὁ λαός· „νίκη εἰς τὸ Βένετον," οἱ Πράσινοι „εἰς τὸ Πράσινον." ὁ θεωρητής· „τοῦ σταυροῦ ἡ δύναμις·" ὁ λαός· „νίκη εἰς τὸ Βένετον," οἱ Πράσινοι „εἰς τὸ Πράσινον." ὁ θεωρητής· „Θεοῦ τὴν νίκην ἔχει τὸ πρόσωπόν σου, οὐράνιε," οἱ Πράσινοι „ὀλύμπιε." ὁμοίως τοῦ φακτιοναρίου εὐφημοῦσι καὶ τὸν μικροπανίτην. (Β.) Μετὰ δὲ τὸ πληρωθῆναι τὰς εὐφημίας εἰσερχόμενος ὁ θεσσάριος λαμβάνει λόγῳ συνηθείας αὐτοῦ κριθῆς ταγάρια γ' κουμουλάτα καὶ χορταρίου δέματα γ', καὶ εὐθέως ἀναχωρεῖ, καὶ ἀπέρχεται* D *εἰς τὸν τοῦ Πρασίνου στάβλον, κἀκεῖσε τὰ ὅμοια ἐκτελῶν, εὐθέως δὲ λέγουσιν οἱ ἡνίοχοι· „νικήσατε τὰς θύρας," τουτέστιν „ἀσφαλίσατε." καὶ τούτου γενομένου, ἵστανται οἱ δύο ἡνίοχοι καὶ οἱ δύο μαΐστορες καὶ οἱ δύο θεωρηταί, καὶ ἐπιτρέπουσι τοὺς σταβλησιανούς, καὶ ἐκβάλλουσιν ἕνα ἕκαστον*

[R312] into the middle of the stable, from the first to the last, and they all inspect the condition of the horses. In the afternoon the overseers proceed with the biga-drivers to the houses of the foremost charioteers and they all, the charioteers and the biga-drivers and the overseers, go to the equipment-room.[1] After the charioteers have proceeded there, the demarch goes up with a few demesmen and the rest of the team[2] and, getting together, they all discuss with each other the barriers and the horses. The holders of high office call for the overseers to examine the barriers and the horses, and after their examination of the barriers, the mechanic opens all of them and, at the tribune's urging, the charioteers and the biga-drivers and the overseers and the superintendent go down and all go to the Tribunal.

[V2,120] Concerning the urn: how it should be rolled

Note that the urn stands in the middle of the Tribunal, and the *phaktionarios* places in the urn's receptacle the two balls for his faction, each in its own place and there it sits, and likewise the *phaktionarios* of the other faction does this. A silentiary, as a representative of the *praipositos*, sits in the middle; in the second place, after him, the tribune; third the footman, as the representative of the *aktouarios*; fourth

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[1] ὀρνατόριον; the plural at R352.14; cf. R313.5: ἀρματούριον; also in the form ἀρματούριον at R334.1 & 4 and R344.23. Both terms may refer to rooms where charioteers had their equipment and prepared for the races; Dagron, "L'organisation," *TM*, 13 (2000), 20, n. 66.

[2] φιλητῶν of the ms. is interpreted as φυλητῶν in Bonn; here "team", following Dagron in preserving the ms. reading. However, cf. Dagron, "L'organisation," *TM*, 13 (2000), 144-45: "partisans", or "fans".

ἵππον εἰς τὸ μέσον τοῦ στάβλου ἀπὸ τοῦ πρώτου ἕως τοῦ ἐσχά- Ms. 130. *του, καὶ θεωροῦσιν ἀμφότεροι τὸ σώστιππον. δείλης δὲ προέρχονται οἱ θεωρηταὶ μετὰ τῶν βιγαρίων εἰς τοὺς οἴκους τῶν κρατούντων ἡνιόχων, καὶ ἀμφότεροι, οἵ τε ἡνίοχοι καὶ οἱ βιγάριοι καὶ* Ed. L. 183 *οἱ θεωρηταί, ἔρχονται εἰς τὸ ὀρνατόριον. μετὰ δὲ τὸ προελθεῖν τοὺς ἡνιόχους ἀνέρχεται ὁ δήμαρχος μετὰ ὀλίγων δημοτῶν καὶ τῶν λοιπῶν φυλητῶν, καὶ συναθροιζόμενοι πάντες ἀντιβάλλουσι πρὸς ἀλλήλους τὰ κάγκελλα καὶ τοὺς ἵππους. οἱ δὲ ὀφφικιάλιοι κράζουσι τοὺς θεωρητάς, ἵνα πειράσωσι τὰ κάγκελλα καὶ τοὺς ἵππους, μετὰ δὲ τὸ πειράσαι τούτους τὰ κάγκελλα ὁ μαγγανάριος ἀνοίγει πάντα, ἐπείγοντος δὲ τοῦ τριβούνου, κατέρχονται οἵ τε ἡνίοχοι καὶ οἱ βιγάριοι καὶ οἱ θεωρηταὶ καὶ ὁ ἐπιστάτης, καὶ εἰσέρχονται ἀμφότεροι εἰς τὸ τριβουνάλιον.*

B *Περὶ τῆς ὄρνας, πῶς δεῖ κυλίειν.*

Ἰστέον, ὅτι ἡ ὄρνα ἵσταται ἐν τῷ μέσῳ τοῦ τριβουναλίου, καὶ ὁ φακτιονάριος τιθεῖ εἰς τὸ φαινίον τῆς ὄρνας τὰ δύο σφαιρία τοῦ μέρους αὐτοῦ ἐπὶ τὸν τόπον τὸν ἴδιον, ἔνθα καὶ κάθηται, ὁμοίως τοῦτο ποιεῖ καὶ ὁ τοῦ ἑτέρου μέρους φακτιονάριος· εἰς δὲ τὸ μέσον καθέζεται ἐκ προσώπου τοῦ πραιποσίτου σιλεντιάριος, δεύτερος μετ' ἐκεῖνον ὁ τριβοῦνος, τρίτος ὁ κούρσωρ, ὡς ἐκ προσώπου τοῦ ἀκτουαρίου, τέταρτος

[R313] the imperial program-writer; and, behind the urn, two program-writers, one for the Blue faction and one for the Green, and behind these program-writers the holders of high office stand in attendance. The charioteers sit to the side, two on one side and two on the other, and with them the superintendents.

Then they both bring in one overseer, that of the faction which has precedence, that he may roll the urn. He stands in the middle and takes advice from the four[1] and says, "How say you? Just as you know about the horses already teamed up and identified, so do we." The overseer who has arranged them says to the charioteers, "How say you?" Immediately he takes the balls from the receptacle and throws them into the urn and rolls it three times, and whichever ball drops, comes out. Immediately they determine the order and all name the charioteers on the left for the four races.[2] They establish the order and depart and go up to the equipment-room and, discussing with each other, they establish the three remaining positions, with all the overseers coming and going, <and>[3] they record details of all the races with the imperial program-writer.

Early in the morning the demarchs go up to the great Hall of the Palace of the Quaestor and the permit is issued there, and if **[V2,121]** the demarchs have any disagreement between them they receive justice there in the presence of the *praipositoi*. The two demarchs go down from there, each to his own crossing-point,[4] and each makes the sign of the cross over his own deme,

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1 i.e. the silentiary, the tribune, the footman and the imperial program-writer (R312.21 - R313.1).

2 The team winning this lottery would take the left, i.e. the. inside, or preferred position, at the starting-gates for the first race; Dagron, *L'hippodrome* (2011), 129.

3 Supplied by Dagron, who discusses the difficulties faced in translating R313.5-18; *TM*, 13 (2000), 22-23.

4 διασφαγή. These "cuttings" are crossing-points in the Euripos (the spina) and provided access across to the sections of the seating for the demes along the west side of the Hippodrome; see R338.13, R344.10, R353.10 & R363.12 & 22; Dagron, "L'organisation," *TM*, 13 (2000), 115-18 (with diagram) & 155.

ὁ βασιλικὸς κομβηνογράφος, καὶ ὄπισθεν τῆς ὄρνας δύο κομβηνογράφοι, εἷς Βενέτου καὶ εἷς Πρασίνου, ὄπισθεν δὲ τῶν τοιούτων κομβηνογράφων παρίστανται οἱ ὀφφικιάλιοι. οἱ δὲ C ἡνίοχοι ἐκ πλαγίων καθέζονται, δύο ἔνθεν καὶ δύο ἐκεῖθεν, καὶ μετ' αὐτῶν οἱ ἐπιστάται. εἶτα φέρουσιν ἀμφότεροι θεωρητὴν ἕνα, οἷον μέρος ἔχει προτίμησιν, ἵνα κυλίσῃ, τοῦ δὲ ἱσταμένου ἐν τῷ μέσῳ, λαμβάνει γνώμην τῶν δ', καὶ λέγει· „πῶς κελεύετε, ἱππάρια τὰ προζεύξαντα καὶ γνωριζόμενα ἕως ὅτου ἔχετε, καὶ ἔχομεν." καὶ συνταξάμενος ὁ θεωρητής, λέγει πρὸς τοὺς ἡνιόχους· „πῶς κελεύετε," καὶ εὐθέως αἴρει τὰ σφαιρία ἀπὸ τοῦ φατνίου, καὶ βάλλει αὐτὰ εἰς τὴν ὄργαν, καὶ κυλίει τρίτον, καὶ οἷον ἂν χαλάσῃ σφαιρίον, ἐξέρχεται, καὶ εὐθέως ὁρίζουσι, καὶ ὀνομάζουσιν ἀμφότεροι τοὺς D ἀριστεροὺς τῶν δ' βαΐων, καὶ στοιχοῦντες ἐκβαίνουσι, καὶ ἀ- Ms.130.b νέρχονται εἰς τὸ ἁρματούριον, καὶ ἀντιβάλλοντες πρὸς ἀλλήλους στοιχοῦσι τὰς τρίγας, τῶν θεωρητῶν ἀμφοτέρων ἀπερχομένων καὶ ἐρχομένων, μετὰ τοῦ βασιλικοῦ κομβηνογράφου ἀποστοιχοῦσι τὰ βαΐα ὅλα. (Β.) Καὶ τῇ ἕωθεν ἀνέρχονται οἱ δήμαρχοι ἐν τῷ μεγάλῳ τρικλίνῳ τοῦ κυαιστωρίου, καὶ δίδοται ἐκεῖσε τὸ πέρατον, καὶ εἰ ἔχουσί τι πρὸς ἀλλήλους οἱ δήμαρχοι, λαμβάνουσιν ἐκεῖσε δίκην κατενώπιον τῶν πραιποσίτων, καὶ ἀπὸ τῶν ἐκεῖσε κατέρχονται οἱ δύο δήμαρχοι, ἕκαστος εἰς Ed. L. 183 τὴν ἰδίαν διασφαγήν, καὶ σφραγίζει ἕκαστος τὸν ἴδιον δῆμον

[R314] three crosses each.

The people from the deme recite, "*Es; ha hoi es.*[1] Lord,[2] hail, the whole day today is a good day for you!" Immediately the cheerleaders of each deme recite in a loud voice, "Welcome, servant of the divinely crowned rulers; welcome, appointee of the benefactors; the *protospatharios* is welcome, the subject of the rulers!" While the demarchs go up to their own demes, the people of each deme begin an *apelatikon*, plagal mode 4: "The divinely crowned benefactors, who have worthily received the title from God, have honoured you as a most dear and especially beloved servant, with higher titles today, worthily honoured *protospatharios* and demarch, so that you, beloved so-and-so, may bless the gold-Blue deme with victory." (The Greens: "gold-Green.") When each of the demarchs has gone up to his own deme, the cheerleaders of each deme recite, "Let us, the Blues, with the demarch, make it a good day." (The Greens likewise.) Immediately they recite the *triadikon*:[3] "Let us, the Blues (the Greens) praise the Trinity, our God and ruler of all, one indivisible godhead, the power in three hypostases, and the force existing before all the ages and enduring through all the ages, who is the light of a triple sun, by whom, too, the world is illumined. Let us glorify God in heaven, who was born for us from the Virgin; being by nature a lover of mankind,

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1 ἐς· ἃ οἱ ἐς: see note 4 at R294.19; this enigmatic phrase occurs also at R377.15.

2 κυρι is emended to Κύριε, Lord, as at R377.15.

3 A hymn in honour of the Trinity.

ἀνὰ τριῶν σταυρῶν. καὶ λέγει ὁ λαὸς ἀπὸ τοῦ δήμου ἔσ·
ἃ οἱ ἐσ κυρι· „χαῖρε ὅλη ἡμέρα σήμερον, καλή σου ἡμέρα
γίνεται." καὶ εὐθέως λέγουσιν οἱ κράκται ἑκάστου δήμου
ἀπὸ φθογγῆς· „καλῶς ἦλθε θεοστέπτων ὁ δοῦλος· καλῶς
ἦλθε προβολὴ εὐεργετῶν· καλῶς ἦλθεν ὁ πρωτοσπαθάριος
τῶν δεσποτῶν ὁ ὑπήκοος." τῶν δὲ δημάρχων ἀνερχομένων
πρὸς τοὺς ἰδίους δήμους, ἀπάρχεται ὁ λαὸς ἑκάστου δήμου
ἀπελατικὸν ἦχ. π. δ'· „οἱ τὴν ἀξίαν θεόθεν ἀξιοδότως λα-
B βόντες, θεοστεφεῖς εὐεργέται, ὡς προσφιλέστατον καὶ οἰκειο-
πόθητον δοῦλόν σε ἐδόξασαν σήμερον ἐν ὑπερτέραις ἀξίαις
πρωτοσπαθάριον ἔντιμον καὶ δήμαρχον ἐπαξίως, ὅπως σὺ
εὐτυχήσῃς νικητικῶς, ὁ δεῖνα ἠγαπημένε, τὸν χρυσιοβένετον
δῆμον," οἱ Πράσινοι „χρυσιοπράσινον." καὶ ὅτε ἀνέλθῃ
ἕκαστος τῶν δημάρχων εἰς τὸν ἴδιον δῆμον, λέγουσιν οἱ κρά-
κται ἑκάστου δήμου· „καλὴν ἡμέραν ποιήσωμεν οἱ Βένετοι
μετὰ τοῦ δημάρχου·" οἱ Πράσινοι ὁμοίως· καὶ εὐθέως λέ-
γουσιν τριαδικόν· „τριάδα ὑμνήσωμεν οἱ Βένετοι, (οἱ Πρά-
σινοι,) τὸν δεσπότην τοῦ παντὸς καὶ Θεὸν ἡμῶν, μίαν ἀδι-
C αίρετον θεότητα, τὴν τρισυπόστατον ἐξουσίαν, καὶ δύναμιν
πρὸ πάντων τῶν αἰώνων ὑπάρχουσαν, καὶ εἰς πάντας τοὺς
αἰῶνας διαμένουσαν, φῶς ὑπάρχει τριοήλιον, δι' οὗ καὶ ὁ
κόσμος φωτίζεται, Θεὸν ἐπουράνιον δοξάζομεν τὸν ἐκ τῆς
παρθένου ἡμῖν ἀνατείλαντα· φύσει γὰρ ὑπάρχων φιλάνθρω-

[R315] he has deigned to become man, redeeming our forefather from original sin, and he has had pity on the whole world. Glory to his goodness!"

[V2,122] The cheerleaders recite, "Lord, save so-and-so and so-and-so, the emperors of the Romans!" The people three times: "Lord, save!" The cheerleaders: "Help the *augoustai*, you who are praised in the Trinity!" The people three times: "Lord, save!" The cheerleaders: "Guard those born in the purple, you who are glorified in the heavens!" The people three times: "Lord, save!" The cheerleaders: "Strengthen the realm; strengthen also the Blue faction!" The people three times: "Lord, save!" When the organ plays the "Thrice holy," the cheerleaders recite, "Thrice-holy one, help the rulers!..." The people three times: "Thrice holy!" The cheerleaders: "And serve them in everything..." The people likewise three times. <The cheerleaders>:[1] "Increasing the years of their life..." The people likewise three times. The cheerleaders: "With the pious and God-loving *augoustai*..." The people likewise, three times. The cheerleaders: "And of your true servants the Blues." The people likewise, three times. The cheerleaders: "*Es*:[2] Holy, thrice holy, guard the rulers!" The people likewise, three times. The cheerleaders: "All-holy Spirit, protect the *augoustai*!" The people, "*Hoi es*: All-holy Spirit!" The cheerleaders: "Mother of our God, guard those born in the purple!" The people: "*Hoi es*: Mother of our God!" The cheerleaders: "Lord, [we guard] their life with our life." The people: "Lord, [we guard] their life with our life!"

While the rulers

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1 Following Vogt in inserting <οἱ κράκται>.

2 See note 4 at R294.19.

πος, ἄνθρωπος γενέσθαι κατηξίωσε, τὸν προπάτορα ῥυσάμενος τοῦ ἀρχαίου παραπτώματος, καὶ κόσμον ὅλον ἠλέησε. δόξα τῇ αὐτοῦ ἀγαθότητι." (Γ.) Καὶ λέγουσιν οἱ κράκται· „Κύριε, Ms.131.a *σῶσον ὁ δεῖνα καὶ ὁ δεῖνα τοὺς βασιλεῖς τῶν Ῥωμαίων·"* D *ὁ λαὸς ἐκ γ΄ „Κύριε, σῶσον." οἱ κράκται· „τὰς αὐγούστας βοήθησον, ὁ ἐν τριάδι ὑμνούμενος·" ὁ λαὸς ἐκ γ΄ „Κύριε, σῶσον." οἱ κράκται· „τοὺς πορφυρογεννήτους φύλαξον, ὁ ἐν οὐρανοῖς δοξαζόμενος·" ὁ λαὸς ἐκ γ΄ „Κύριε, σῶσον." οἱ κράκται· „αὔξει τὸ βασίλειον, αὔξει καὶ τὸ Βένετον·" ὁ λαὸς ἐκ γ΄ „Κύριε, σῶσον." καὶ τρισαγιάζοντος τοῦ ὀργάνου, λέγουσιν οἱ κράκται· „τρισάγιε, βοήθησον τοὺς δεσπότας·" ὁ λαὸς ἐκ γ΄ „τρισάγιε." οἱ κράκται· „καὶ σὺ αὐτοὺς θεράπευσον ἐπὶ πᾶσι·" καὶ ὁ λαὸς ὁμοίως ἐκ τρίτου. „πλεο-* Ed.L.184 *νάζων τῆς ζωῆς αὐτῶν χρόνους·" ὁ λαὸς ὁμοίως ἐκ τρίτου. οἱ κράκται· „σὺν αὐγούσταις εὐσεβέσι φιλοθέοις·" ὁ λαὸς ὁμοίως ἐκ γ΄. οἱ κράκται· „καὶ Βενέτων τῶν γνησίων ὑμῶν τῶν δούλων·" καὶ ὁ λαὸς ὁμοίως ἐκ γ΄. οἱ κράκται ἔσ· „ἅγιε, τρισάγιε, τοὺς δεσπότας φύλαξον·" ὁ λαὸς ὁμοίως ἐκ γ΄. οἱ κράκται· „πνεῦμα τὸ πανάγιον, τὰς αὐγούστας σκέπασον·" ὁ λαὸς οἱ ἔσ· „πνεῦμα τὸ πανάγιον." οἱ κράκται· „μήτηρ τοῦ Θεοῦ ἡμῶν, τοὺς πορφυρογεννήτους φύλαξον·" ὁ λαὸς οἱ ἔσ „μήτηρ τοῦ Θεοῦ ἡμῶν." οἱ κράκται· „Κύριε, ζωὴν αὐτῶν διὰ τὴν ζωὴν ἡμῶν·" ὁ λαὸς οἱ ἔσ· „Κύριε, ζωὴν αὐτῶν διὰ τὴν ζωὴν ἡμῶν. (Δ.) Τῶν δὲ δεσποτῶν* B

[R316] are doing what is usual in the ceremonial and are about to go up to the Kathisma, the *aktouarios* makes the appropriate sign, and if the Blue deme has precedence, their cheerleaders recite, "Rise up, the divinely-inspired imperial power!" and if it is the Greens, they recite, "Rise up, the choice of the Trinity!" The people three times: "Rise up!" The cheerleaders: "Rise up, so-and-so and so-and-so, *augoustai* of the Romans!" The people three times: "Rise up!" The cheerleaders: "Rise up, the **[V2,123]** servants of the Lord!" The people three times: "Rise up!" The cheerleaders: "Rise up, the divinely crowned rulers with the *augoustai*!" The people three times: "Rise up!" Then they recite a *dromikon apelatikon*, plagal mode 1: "Let the divinely appointed power of your joint rule, so-and-so sovereign and so-and-so the glory of the purple, shine forth, rulers, on your true servants, gladdening your people." Again the cheerleaders recite, "Rise up, the orthodox power!" The people three times: "Rise up!" The cheerleaders: "Rise up, the beloved of the Romans!" The people three times: "Rise up!" The cheerleaders: "Rise up, our joy and glory!" The people three times: "Rise up!" The cheerleaders: "Rise up, so-and-so and so-and-so, sovereigns of the Romans!" The people also call out three times, "Rise up!"

When the rulers go up to the Kathisma and stand in front of the throne, they make the sign of the cross with the tip of their chlamyses, firstly over the middle, that is, the people between the demes,[1] then the deme of the Blue faction, and then the deme of the Green. When the

[1] i.e. the people of the White and the Red demes, situated between the Blue and Green demes; see note 1 at R307.5.

τὰ εἰωθότα τῆς τάξεως πραττόντων καὶ μελλόντων ἀνιέναι ἐπὶ τοῦ καθίσματος, ποιεῖ ὁ ἀκτουάριος τὸ αἴσιον, καὶ εἰ μὲν ἔχει ὁ Βένετος προτίμησιν, λέγουσιν οἱ τούτων κράκται· „ἀνάτειλον ἡ ἔνθεος βασιλεία·" εἰ δὲ οἱ Πράσινοι, λέγουσιν· „ἀνάτειλον ἡ ἐκλογὴ τῆς τριάδος·" ὁ λαὸς ἐκ γ' „ἀνάτειλον." οἱ κράκται· „ἀνάτειλον ὁ δεῖνα καὶ ὁ δεῖνα αὐγοῦσται τῶν Ῥωμαίων·" ὁ λαὸς ἐκ γ' „ἀνάτειλον." οἱ κράκται· „ἀνάτειλον οἱ θεράποντες τοῦ Κυρίου·" ὁ λαὸς ἐκ
C *γ' „ἀνάτειλον." οἱ κράκται· „ἀνάτειλον οἱ θεόστεπτοι δεσπόται σὺν ταῖς αὐγούσταις·" ὁ λαὸς ἐκ γ' „ἀνάτειλον." καὶ εἶθ' οὕτως λέγουσιν ἀπελατικὸν δρομικὸν ἦχ. π. α'· „τὸ θεοπρόβλητον κράτος τῆς ὑμετέρας δυάδος, ὁ δεῖνα αὐτοκράτωρ καὶ ὁ δεῖνα ἡ δόξα τῆς πορφύρας, ἐκλάμψατε ἐπὶ δούλους γνησίους, εὐφραίνοντες, δεσπόται, τὸν λαὸν ὑμῶν." καὶ πάλιν λέγουσιν οἱ κράκται· „ἀνάτειλον τὸ ὀρθόδοξον κράτος·" ὁ λαὸς ἐκ γ' „ἀνάτειλον." οἱ κράκται· „ἀνάτειλον τῶν Ῥωμαίων ὁ πόθος·" ὁ λαὸς ἐκ γ' „ἀνάτειλον." οἱ κράκται· „ἀνάτειλον ἡ χαρὰ ἡμῶν καὶ δόξα·" ὁ λαὸς ἐκ γ' „ἀνάτειλον."*
D *οἱ κράκται· „ἀνάτειλον ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτορες Ῥω-*
Ms.131.b *μαίων" φθεγγεῖ καὶ ὁ λαὸς ἐκ γ' „ἀνάτειλον." (E.) Τῶν δὲ δεσποτῶν ἀνιόντων ἐπὶ τοῦ καθίσματος καὶ ἱσταμένων ἔμπροσθεν τοῦ σέντζου, κατασφραγίζουσι μετὰ τὸ ἄκρον τῶν χλανιδίων αὐτῶν, πρῶτον μὲν μέσον, ἤγουν τὸ μεσοδίμην, ἔπειτα τὸν τοῦ Βενέτου δῆμον· εἶθ' οὕτως τὸν τοῦ Πρασίνου, καὶ δὴ τῶν*

[R317] rulers make the sign of the cross, the demes recite, "Holy, holy, holy!" The cheerleaders: "Many, many, many!" The people: "Many upon many years!" The cheerleaders: "Christ-loving so-and-so and so-and-so, conquer in the name of God!" The people three times likewise. And whichever faction has precedence, <its cheerleaders>[1] recite, "Ouranios!"[2] and the one: "Crown our emperors with victories!" The other: "Rule together with them!" The one: "The power above!" The other: "Universally beloved!" The one: "Imitate God's love for mankind!" The Greens: "The power from above!" The one: "How are we, O armies, to put our enemies to flight?" The Greens: "Cherishing[3] our faith in God who crowned the rulers of the Romans, and our rulers' prudence." The cheerleaders recite, **[V2,124]** "Many, many, many!" The people: "Many upon many years!" The cheerleaders: "Many years to you, the appointee of the Trinity!" The Greens: "The choice of the Trinity!" The people three times: "Many years to you!" The Greens: "Holy!" The cheerleaders: "Many years to you, so-and-so and so-and-so, sovereigns of the Romans!" The people three times: "Many years to you!" The cheerleaders: "Many years to you, the servants of the Lord!" The people three times: "Many years to you!" Again the cheerleaders recite, "How much joy does the state have in looking upon its rulers?" The people call out three times, "The state has much joy." The cheerleaders: "You are the joy of the Romans." The people three times:

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1 Following Vogt in inserting <οἱ τούτου κράκται>, cf. R318.3.

2 As Dagron notes (*TM*, 13 (2000), 228, n. 109), there is a lacuna here where the Greens could be expected to invoke Olympios as at R311.5.

3 Emending φυλάττοντας to φυλάττοντες, the reading at R372.9-10.

δεσποτῶν σφραγιζόντων, λέγουσιν οἱ δῆμοι· „ἅγιος, ἅγιος, ἅγιος." οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „ὁ δεῖνα καὶ ὁ δεῖνα φιλόχριστοι, Ed. L. 185 *ἐν Θεῷ νικᾶτε·" καὶ ὁ λαὸς ἐκ γ' ὁμοίως. καὶ οἷον μέρος ἔχει προτίμησιν, λέγουσιν „οὐράνιε·" καὶ ὁ ἀντὶς „στέψον νίκαις τοὺς βασιλεῖς ἡμῶν." καὶ ὁ ἀντὶς „τούτους συμβασίλευσον·" καὶ ὁ ἀντὶς „ἡ ἐξουσία ἡ ἄνω." καὶ ὁ ἀντὶς „κοσμοπόθητοι·" καὶ ὁ ἀντὶς „μιμήσασθε Θεοῦ φιλανθρωπίαν." οἱ Πράσινοι „τὴν ἄνωθεν ἐξουσίαν·" καὶ ὁ ἀντίς· „ἡμεῖς δέ, ὦ στρατόπεδα, πῶς τροπώσωμεν πολεμίους·" οἱ Πράσινοι· „τοῦ στέψαντος τοὺς δεσπότας Ῥωμαίων Θεοῦ φυλάττοντας τὴν πίστιν, καὶ τὴν εὐγνωμοσύνην δεσποτῶν." καὶ λέγουσιν οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, τὸ πρόβλημα τῆς τριάδος·" οἱ Πράσινοι· „ἡ ἐκλογὴ* B *τῆς τριάδος·" ὁ λαὸς ἐκ γ' „πολλοὶ ὑμῖν χρόνοι·" οἱ Πράσινοι· „ἅγιε." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτορες Ῥωμαίων·" ὁ λαὸς ἐκ γ' „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, οἱ θεράποντες τοῦ Κυρίου·" ὁ λαὸς ἐκ γ' „πολλοὶ ὑμῖν χρόνοι." καὶ πάλιν λέγουσιν οἱ κράκται· „πόσην χαρὰν ἔχει ἡ πολιτεία, ὅτι βλέπει τοὺς ἰδίους δεσπότας·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ'· „πολλὴν ἔχει χαρὰν ἡ πολιτεία." οἱ κράκται· „ὑμεῖς ὑπάρχετε ἡ χαρὰ τῶν Ῥωμαίων·" ὁ λαὸς ἐκ γ' „ἅ-*

[R318] "Holy!" The cheerleaders: "You are the love of the Romans." The people three times: "Holy!" And whichever faction has precedence, its cheerleaders recite, "O Christ-loving so-and-so and so-and-so, conquer in the name of God!" The people three times, and the other deme also recites the same; likewise, too, the deme of the White faction and the deme of the Red, and all the demes respond, reciting, "So-and-so and so-and-so, *augoustoi, tu vincas*!"[1] If the Blue has precedence, its cheerleaders recite, "Members of the senate, rouse yourselves! Let us pray for the rulers." The people likewise three times. But if the Green has precedence, its cheerleaders recite, "Members of the infantry,[2] rouse yourselves. Let us pray for the rulers." The people likewise, three times. The cheerleaders: "*Es*.[3] Many years to those who love us!" and again: "Bad years to those who hate us!" and the people likewise, three times.

The rest of the demes also recite this and they all respond reciting, "Let the one who does not love his rulers be hanged like Judas!" The people likewise, three times. Immediately the organ sounds and whichever faction has **[V2,125]** precedence recites a chant led by the cheerleaders, plagal mode 4: "We give thanks to you, Christ our God, who foils the designs of foreign nations and destroys the enemy, because you have increased your miracles for your people, O mighty one. For you have made our enemies subject to your might; you have raised up the horn of

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1 The phrase τούμβικας is a Greek transliteration of the Latin *tu vincas* meaning "may you conquer!"

2 οἱ τῶν πεδατουρῶν: Haldon suggests that these are soldiers and watchmen forming an urban militia under the City eparch; *Byzantine Praetorians* (1984), 541-42.

3 See note 4 at R294.19.

γιε.» οἱ κράκται· „ὑμεῖς ὑπάρχετε ὁ πόθος τῶν Ῥωμαίων·» ὁ λαὸς ἐκ γʹ „ἅγιε.» καὶ οἷον μέρος ἔχει προτίμησιν, λέγουσιν οἱ τούτου κράκται· „ὁ δεῖνα καὶ ὁ δεῖνα φιλό-
C *χριστοι, ἐν Θεῷ νικᾶτε·» καὶ ὁ λαὸς ἐκ γʹ, τὸ αὐτὸ δὲ λέγει καὶ ὁ ἀντὶς δῆμος, ὁμοίως καὶ ὁ τοῦ λευκοῦ καὶ ὁ τοῦ ῥουσίου, καὶ ἀποκρίνονται ἀμφότεροι οἱ δῆμοι καὶ λέγουσιν· „ὁ δεῖνα καὶ ὁ δεῖνα αὔγουστοι τούμβηκας.» καὶ εἰ μὲν ἔχει ὁ Βένετος προτίμησιν, λέγουσιν οἱ τούτου κράκται· „οἱ τῆς συγκλήτου, ἐγείρεσθε· τοὺς δεσπότας εὐξώμεθα·» καὶ ὁ λαὸς ὁμοίως ἐκ γʹ· εἰ δὲ ἔχει ὁ Πράσινος τὴν προτίμησιν, λέγουσιν οἱ τούτου κράκται· „οἱ τῶν πεδατουρῶν, ἐγείρεσθε·*
Ms.132.a *τοὺς δεσπότας εὐξώμεθα·» καὶ ὁ λαὸς ὁμοίως ἐκ γʹ. οἱ κράκται ἔσ· „τῶν φιλούντων ἡμᾶς πολλὰ τὰ ἔτη·» καὶ πάλιν· „τῶν δὲ μισούντων ἡμᾶς κακὰ τὰ ἔτη·» καὶ ὁ λαὸς ὁμοί-*
D *ως ἐκ γʹ. (ς.) Ταῦτα δὲ λέγουσιν καὶ οἱ λοιποὶ δῆμοι, καὶ ἀποκρίνονται πάντες, καὶ λέγουσιν· „ἀπάγξεται ὡς ὁ Ἰουδᾶς ὁ μὴ φιλῶν τοὺς ἰδίους δεσπότας·» καὶ ὁ λαὸς ὁμοίως ἐκ τρίτου, καὶ εὐθέως αὐλεῖ τὸ ὄργανον, καὶ οἷον μέρος ἔχει προτίμησιν, λέγει φωνὴν ἀπὸ κρακτῶν ἦχ. πλ. αʹ· εὐχαριστοῦμέν σοι, Χριστὲ ὁ Θεὸς ἡμῶν, τῷ διασκεδάζοντι βουλὰς*
Ed.L.186 *ἐθνῶν καὶ συντρίβοντι πολεμίους, ὅτι ἐμεγάλυνας τὰ θαυμάσιά σου ἐπὶ τὸν λαόν σου, δυνατέ. τοὺς γὰρ ἐχθροὺς ἡμῶν ὑποτάξας ἐν τῇ δυνάμει σου, ὕψωσας τὸ κέρας τῶν πι-*

[R319] our faithful emperors through the supplications of the one who bore you, as you alone are most merciful." Then the cheerleaders recite the intonation, "*Nanaïa.*"[1] The people: "We glorify you, Christ..." The cheerleaders: "*Nana.*" The people: "Emperor throughout the ages!.." The cheerleaders: "*Nana.*" The people: "Only begotten Word of the Father..." The cheerleaders: "*Ananaïa.*" The people: "Because you have watched over and shed light..." The cheerleaders: "*Nana.*" The people: "On your people..." The cheerleaders: "*Hagia.*" The people: "And you have clothed us in your might." The cheerleaders: "*Nanaïa.*" The people: "And you have led us forward..." The cheerleaders: "*Nanaïa.*" The people: "To our God and Father." The cheerleaders: "*Ananaïa.*" The people: "Through the mediation..." The cheerleaders: "*Ananaïa.*" <The people: "Of our faithful emperors..." The cheerleaders: "*Ananaïa.*">[2] The people: "Being alone all-powerful." Then all the people recite, "May God make your holy reign long-lasting!"

Note that the other deme, too, recites the same. Again the deme which has precedence says, "Son," and the other: "Of God." The one: "Victory," three times. Then the cheerleaders recite, "Holy, thrice holy, give them life and glory!" Again the deme which has precedence says, "You who gives help to the rulers," and the other: "The one God." The one: "You, save them!" and the other: "Yes, Lord." Likewise the minor demes recite the same, and the members of the major demes respond, reciting three times, "Multiply their years!"

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1 The terms ναναΐα, νανά, ἀνανάϊα and ἅγια are indications of intonation; see note 3 at R281.20.

2 Following Vogt in completing the sense on the basis of the parallel passage at R325.18.

στῶν βασιλέων ἡμῶν πρεσβείαις τῆς τεκούσης σε, ὡς μόνος πολυέλεος." καὶ εἶθ' οὕτως λέγουσιν οἱ κράκται τὸ ἰχάδιον „ναναΐα·" ὁ λαός· δοξάζομέν σε, Χριστέ." οἱ κράκται „νανά·" ὁ λαὸς „βασιλεῦ τῶν αἰώνων." οἱ κράκται „νανά·" ὁ λαὸς „μονογενῆ λόγε τοῦ πατρός." οἱ κράκται „ἀνανάϊα·" ὁ λαὸς „ὅτι ἐπεσκέψω καὶ ἐφώτισας." οἱ κράκται „νανά·" ὁ λαὸς „τὸν λαόν σου." οἱ κράκται „ἅγια·" ὁ λαὸς „καὶ ἐν τῇ δυνάμει σου ἀπήλλαξας ἡμᾶς." οἱ κράκται „ναναΐα·" ὁ λαὸς „καὶ προσήγαγες ἡμᾶς." οἱ κράκται „ναναΐα·" ὁ λαὸς „τῷ Θεῷ καὶ πατρί." οἱ κράκται „ἀνανάϊα·" ὁ λαὸς „μεσιτεῖα." [B] οἱ κράκται „ἀνανάϊα·" ὁ λαὸς „ὡς μόνος παντοδύναμος." καὶ εἶθ' οὕτως λέγει ὁ λαὸς ἅπας· „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν." ἰστέον, ὅτι τὰ αὐτὰ λέγει καὶ ὁ ἀντὶς δῆμος. καὶ πάλιν ὁ ἔχων προτίμησιν λέγει „υἱέ·" καὶ ὁ ἀντὶς „Θεοῦ." καὶ ὁ ἀντὶς „νίκη" γ'· καὶ εἶθ' οὕτως λέγουσιν οἱ κράκται· „ἅγιε, τρισάγιε, ζωὴν καὶ δόξαν δὸς αὐτοῖς." καὶ πάλιν ὁ ἔχων προτίμησιν λέγει· „ὁ βοηθῶν τοὺς δεσπότας·" καὶ ὁ ἀντὶς „εἷς ὁ Θεός." καὶ ὁ ἀντὶς „σὺ αὐτοὺς σῶσον·" καὶ ἄλλος „ναὶ Κύριε." ὁμοίως καὶ οἱ μικροὶ δῆμοι τὰ αὐτὰ λέγουσι, καὶ ἀποκρίνονται οἱ τῶν μεγάλων δήμων, καὶ λέγουσιν ἐκ γ'· „τοὺς χρόνους αὐ- [C]

[R320] Then the *trilexia* and the **[V2,126]** *tetralekta*[1] are recited appropriate to the festival for which the hippodrome festival had taken place.

Acclamations for a victory of the charioteers
The cheerleaders recite, "Many, many, many!" The people: "Many upon many years!" The cheerleaders: "Welcome, servants of the divinely crowned rulers!" The people three times: "Welcome!" The cheerleaders: "Welcome, appointee of the benefactors!" The people three times: "Welcome!" The cheerleaders: "Welcome, Ouranios, in victory!" (The Greens: "Olympios.") The people three times: "Welcome!" The cheerleaders: "Welcome, Eikasios, you who have won!" (The Greens: "Anatellon.") The people three times: "Welcome!" The cheerleaders: "We seek a share in your victory from God!" The Greens: "This winning is from God!" The people three times: "Welcome!" The cheerleaders: "Many, many, many!" The people: "Many upon many years!" When the charioteers receive their prizes, the cheerleaders recite, "Many years to you, the divinely-inspired imperial power!" The Greens: "The choice of the Trinity!" The people three times: "Holy!" The cheerleaders: "Many years to you, the servants of the Lord!" The people three times: "Holy!" The Greens: "Holy!" The cheerleaders: "Many years to you, so-and-so and so-and-so, *augoustai* of the Romans!" The people three times: "Many years to you!" The Greens: "Holy!" The cheerleaders: "Many

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1 *Trilexia* and *tetralekta*: hymns of three and four lines respectively, interrupted by acclamations.

τῶν πλήθυνον.» εἶθ' οὕτως λέγονται τὰ τριλέξια καὶ τὰ τετράλεκτα τὰ τῇ ἑορτῇ ἁρμόζοντα, δι' ἣν καὶ τὸ ἱπποδρόμιον ἐγεγόνει.

Ἄκτα ἐπὶ νίκῃ τῶν ἡνιόχων.

Λέγουσιν οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται „καλῶς ἤλθετε, θεοστέπτων οἱ δοῦλοι·" καὶ ὁ λαὸς γ' „καλῶς ἤλθετε." οἱ κρά-
D *κται· „καλῶς ἤλθετε, προβολὴ εὐεργετῶν·" καὶ ὁ λαὸς γ'*
M1.132.b *„καλῶς ἤλθετε." οἱ κράκται· „καλῶς ἦλθες, οὐράνιε, μετὰ νίκης," οἱ Πράσινοι „ὀλύμπιε·" καὶ ὁ λαὸς γ' „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, ἰκάσιε νικήσας," οἱ Πράσινοι „ἀνατέλλων·" ὁ λαὸς γ' „καλῶς ἦλθες." οἱ κράκται· „τὰ ἴσα αἰτούμεθα τῆς ἐκ Θεοῦ νίκης ὑμῶν·" οἱ Πράσινοι· „τοῦτό ἐστιν ἐκ Θεοῦ νικῆσαι·" ὁ λαὸς γ' „καλῶς ἦλθες." οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." καὶ ὅτε λαμβάνουσιν οἱ ἡνίοχοι τὰ*
Ed.L. 187 *ἔπαθλα, λέγουσιν οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ἡ ἔνθεος βασιλεία·" οἱ Πράσινοι· „ἡ ἐκλογὴ τῆς τριάδος·" ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, οἱ θεράποντες τοῦ Κυρίου·" ὁ λαὸς γ' „ἅγιε·" οἱ Πράσινοι „ἅγιε." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐγοῦσται τῶν Ῥωμαίων·" καὶ ὁ λαὸς ἐκ γ' „πολλοὶ ὑμῖν χρόνοι·" οἱ Πράσινοι· „ἅγιε." οἱ κράκται· „πολ-*

[R321] years to you, the rulers with the *augoustai* and those born in the purple!" The people three times: "Many years to you!" The Greens: "Holy!" The cheerleaders: "Many years to you! Three [*nomismata*] for Ouranios!" (The Greens: "For Olympios.") The people three times: "Many years to you!" The cheerleaders: "Lord, save the rulers **[V2,127]** of the Romans!" The people three times: "Lord, save!" The cheerleaders: "A share, rulers, in your victory!" The people three times: "Lord, save!" The cheerleaders: "Lord, save those crowned by you!" The people three times: "Lord, save!" The cheerleaders: "Lord, save the wealth of your subjects!"[1] The people three times: "Lord, save!" The cheerleaders: "A share, rulers, for the senate!" The people likewise, three times. The cheerleaders: "May the divine Word multiply your victories." The people three times likewise. The cheerleaders: "The senate loves you in concord." The people three times: "Holy!" The cheerleaders: "A share, rulers, in your victory over the barbarians!" The people three times: "Holy!" The Greens: "Holy!" The cheerleaders: "May your enemies perish by divine judgement." The people three times: "Holy!" The Greens: "Holy!" The cheerleaders: "A share, rulers, for the armies!" The people three times: "Holy!" The Greens: "Holy!" The cheerleaders: "And with them may God assist you!" The people three times: "Holy!" The Greens: "Holy!" The cheerleaders: "A share, rulers, for your people!"

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[1] To maintain the repetition of the Greek, σῶσον is consistently translated as "save" where "preserve" would sometimes read better in English.

λοὶ ὑμῖν χρόνοι, οἱ δεσπόται, σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαὸς ἐκ γ' „πολλοὶ ὑμῖν χρόνοι·" οἱ Πράσινοι· „ἅγιε." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι. τὰ τρία τῷ Οὐρανίῳ·" (οἱ Πράσινοι „τῷ Ὀλυμπίῳ·") καὶ ὁ λαὸς ἐκ γ' „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „Κύριε, σῶσον B *τοὺς δεσπότας Ῥωμαίων·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „τὰ ἴσα, δεσπόται, τῆς νίκης ὑμῶν·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς ἐκ σοῦ ἐστεμμένους·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τὸ πλοῦτος τῶν ὑπηκόων·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „τὰ ἴσα, δεσπόται, τὰ τῆς συγκλήτου·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „τὰς νίκας ὑμῶν πληθύνει ὁ θεῖος λόγος·" ὁ λαὸς ἐκ γ' ὁμοίως. οἱ κράκται· „ἡ σύγκλητος φιλεῖ ὑμᾶς ἐν ὁμονοίᾳ·" ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „τὰ ἴσα, δεσπόται, τῆς νίκης ὑμῶν κατὰ βαρβάρων·" ὁ λαὸς ἐκ γ' ὁμοίως „ἅγιε·" οἱ Πράσινοι* C *„ἅγιε." οἱ κράκται· „οἱ ἐχθροὶ ὑμῶν ἀπολοῦνται θεοκρίτως·" ὁ λαὸς ἐκ γ' „ἅγιε·" οἱ Πράσινοι „ἅγιε." οἱ κράκται· „τὰ ἴσα, δεσπόται, τῶν στρατοπέδων·" ὁ λαὸς ἐκ γ' „ἅγιε·" οἱ Πράσινοι „ἅγιε." οἱ κράκται· „καὶ σὺν αὐτοῖς ὁ Θεὸς ὑμᾶς συνεργήσει·" ὁ λαὸς ἐκ γ' „ἅγιε·" οἱ Πράσινοι „ἅγιε." οἱ κράκται· „τὰ ἴσα, δεσπόται, τοῦ λα-*

[R322] The people three times: "Holy!" The cheerleaders: "Go and pray for your rulers!" The people three times: "Holy!"

After the giving of thanks to the rulers, the charioteers mount their chariots and the cheerleaders recite in a loud voice, "Many, many, many!" The people: "Many upon many years!"

Then they recite the *choreutikos*,[1] mode 4: "Glory to our God, because he has been glorified; let us consecrate our lips to the sole creator of all things and dispenser of mercy, extolling you, very great benefactors, sovereigns of the Romans. For truly those who put their trust in you behold what is good." Another: "Who has had such generous benefactors, defending justice for all men and raising up the good fortune of the Blues? We have in you, **[V2,128]** beloved, a David, whose like the state will not find after you." Another: "Joy shines on the Blue faction when the divinely appointed flower appears, cherishing the Blues as its own; for the state has acquired this [flower] for the good fortune and glory of the imperial power." Another: "When this deme wins, the emperor has good fortune with his army with victories in wars, and prosperity abounds in the City of the Romans. Therefore we ask the Divinity for there to be victories and glory for the Blues throughout the ages."

Note that after the second

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1 A hymn with a dance rhythm; also at R295.5 & R367.17.

οὗ ὑμῶν·" ὁ λαὸς ἐκ γ΄ „ἅγιε." οἱ κράκται· „ἀπέλθατε καὶ εὔξασθε τοὺς ἰδίους δεσπότας·" ὁ λαὸς ἐκ γ΄ „ἅγιε."
D *(Β.) Καὶ μετὰ τὸ ἀπευχαριστῆσαι τοὺς δεσπότας ἀναβαίνουσιν οἱ ἡνίοχοι εἰς τὸ ὄχημα, καὶ λέγουσιν οἱ κράκται ἀπὸ φθογγῆς „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." καὶ εἶθ' οὕτως λέγουσι τὸν χορευτικὸν ἦχ. δ΄· „δό-*
Ms.133.a *ξα τῷ Θεῷ ἡμῶν, ὅτι δεδόξασται· μόνῳ τῷ ποιητῇ τῶν ἁπάντων καὶ χορηγῷ τοῦ ἐλέους ἁγιάζωμεν τὰ χείλη, ὑμᾶς ἀνευφημοῦντες, μέγιστοι εὐεργέται, αὐτοκράτορες Ῥωμαίων. ἀληθῶς γὰρ ἐν ὑμῖν οἱ πιστεύοντες τὰ ἀγαθὰ καθορῶσιν."*
Ed.L.188 *ἄλλος· „τίς ἔσχεν εὐεργέτας, ἀγαθοποιοὺς τοιούτους, φυλάττοντας πᾶσι τὸ δίκαιον ἀνθρώποις καὶ ἀνεγείραντας Βενέτων εὐτυχίαν; Δαβὶδ σὲ ἔχομεν, ἠγαπημένε, οὗ οὐχ εὑρήσει τὸν ὅμοιόν σου μετὰ σὲ ἡ πολιτεία." ἄλλος· „ἡ χαρὰ εἰς τὸ Βένετον ἐπιλάμπει, ὅτε ἀνατέλλει τὸ θεοπρόβλητον ἄνθος, ὡς οἰκείους περιθάλπον τοὺς Βενέτους· τοῦτο γὰρ κέκτηται ἡ πολιτεία ἐς εὐτυχίαν καὶ δόξαν τῆς βασιλείας." ἄλλος· „ὅτε νικᾷ ὁ δῆμος οὗτος, ὁ βασιλεὺς ἐν πολέμοις σὺν τῷ στρατῷ εὐτυχεῖ ταῖς νίκαις, καὶ ἐν τῇ πόλει Ῥωμαίων ὑπεραύξει ἡ εὐθηνία. διὸ αἰτοῦμεν τὸ θεῖον, εἰς τοὺς αἰῶνας ἔχειν τοῖς*
B *Βενέτοις νίκας καὶ δόξαν." (Γ.) Ἰστέον, ὅτι ἀπὸ τοῦ δευτέ-*

[R323] race the cheerleaders recite, "May the faith of the emperors be victorious." The people likewise, three times. The cheerleaders: "Of the *augoustai.*" The people: "May the faith of the *augoustai* be victorious." The cheerleaders: "Of the City." The people: "May the faith of the City be victorious." The cheerleaders: "Of the Blues." (The Greens: "Of the Greens.") The people: "May the faith of the Blues be victorious." (The Greens: "Of the Greens.") After this an *apelatikon* is recited, mode <...>: "The festival of your coronation[1] signifies from heaven freedom for mankind," and what follows. Another, mode 4:[2] "Even if I wanted to be silent, the goodness of your ways would not allow me; for desire, having overcome fear, compels me to acclaim you; for your good fortune against our opponents resounds like thunder to the limits of the empire." After this the cheerleaders recite an intonation: "*Anana.*"[3] The people: "All the longing of the Romans..." The cheerleaders: "*Nana.*" The people: "Is focused on you, the benefactors." The cheerleaders: "*Nana.*" The people: "You rule the world entirely through your piety." The cheerleaders: "*Nana.*" The people: "Your power that loves good puts righteousness first, rulers." After this the cheerleaders recite, "Servants." The people: "We are servants of the emperors," three times. The cheerleaders: "Behold, servants of good emperors." The people likewise, three times. The cheerleaders: "Behold, we are servants **[V2,129]** who duly love you." The people likewise, three times. The cheerleaders:

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1 i.e. the festival celebrating the anniversary of the emperor's accession.

2 The Bonn text reads "mode 1", cf. ms.: "mode 4".

3 See note 3 at R281.20.

ρον βαΐον λέγουσιν οἱ κράκται· „νικᾷ ἡ πίστις τῶν βασιλέων·" ὁ λαὸς ὁμοίως ἐκ γ΄. οἱ κράκται „τῶν αὐγουστῶν" ὁ λαός· „νικᾷ ἡ πίστις τῶν αὐγουστῶν." οἱ κράκται „τῆς πόλεως·" ὁ λαός· „νικᾷ ἡ πίστις τῆς πόλεως." οἱ κράκται „τῶν Βενέτων" (οἱ Πράσινοι „τῶν Πρασίνων·") ὁ λαός· „νικᾷ ἡ πίστις τῶν Βενέτων·" (οἱ Πράσινοι „τῶν Πρασίνων.") καὶ μετὰ ταῦτα λέγεται ἀπελατικὸν ἦχ. „ἡ τοῦ στέφους ὑμῶν ἑορτὴ ἐλευθερίαν μηνύει ἀπὸ οὐρανῶν τοῖς ἀνθρώποις" καὶ τὰ ἑξῆς. ἄλλος ἦχ. α΄· „κἂν θέλω σιγῆσαι τῶν τρόπων σου, ἡ χρηστότης, οὐκ ἐᾷ με. ὁ γὰρ πόθος τὸν φόβον ἐκνικήσας, βιάζεταί με εἰς τὴν σὴν εὐφημίαν, αἱ γὰρ C *κατ' ἐναντίων σου εὐτυχίαι ὡς βροντὴ ἐξηχοῦνται εἰς τὰ πέρατα τῆς οἰκουμένης." καὶ μετὰ ταῦτα λέγουσι οἱ κράκται ἰχάδιον· „ἀνανά·" ὁ λαός· „ὅλος ὁ πόθος ὁ τῶν Ῥωμαίων." οἱ κράκται „νανά·" ὁ λαός· „εἰς ὑμᾶς ὁρᾶται, τοὺς εὐεργέτας." οἱ κράκται „νανά·" ὁ λαός· „τοῦ κόσμου γὰρ εὐσεβείᾳ δεσπόζετε ὅλως." οἱ κράκται· „νανά" ὁ λαός· „εἰς δικαίωμα πρῶτον τὸ φιλάγαθον, κράτος ὑμῶν, δεσπόται." καὶ μετὰ ταῦτα λέγουσιν οἱ κράκται „δοῦλοι·" ὁ λαός· „ἡμεῖς δοῦλοι τῶν βασιλέων" ἐκ γ΄. οἱ κράκται· „ἰδὲ δοῦλοι ἀγαθῶν βασιλέων·" ὁ λαὸς ὁμοίως ἐκ γ΄. οἱ κράκται· „ἰδὲ δοῦλοι ἡμεῖς φιλοῦντες ἀξίως·" ὁ λαὸς ὁμοίως ἐκ γ΄. οἱ κράκται·* D

[R324] "Servants." The people: "We are servants of the emperors," three times. The cheerleaders: "We are <servants>..."[1] The people: "Of the emperors."

Note that the cross-bearers go down from the four demes and those of the Blue and the White go into the Stama passing around the turning-post of the Blue, while those of the Green and the Red go into the Stama passing around the turning-post of the Green.

It should be known that on the day [of the festivals] of the Vows,[2] after the second race, the cross-bearers go down from the four demes carrying the crosses wreathed with flowers and stand at the Stama. The footmen raise the crosses and carry them up to the rulers and immediately the people recite the acclamations. The cheerleaders: "Life-giving cross, help the rulers." The people call out three times, "Holy!" The cheerleaders: "Through this, you have been crowned, benefactors." The people three times: "Holy!" The cheerleaders: "Through this, reign and conquer." The people three times: "Holy!" The cheerleaders: "Through this, may you reign over all the nations." The people three times: "Holy!" When the organ plays the "Thrice holy," the cheerleaders recite, "Thrice holy one, help the rulers!" The people likewise, three times.

Note that if there is no chariot-racing in the afternoon, the crosses are presented in the morning, but if there is racing in the afternoon, they are presented in the afternoon.[3]

What it is necessary to do at the hippodrome festival in the afternoon

When the rulers have ascended at the Kathisma following the format and ritual

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1 Following Vogt in adding this from the preceding words to complete the sense.

2 There were two festivals of the Vow with footraces in the morning, the ancient one celebrating the new year (Book I, Chapter 72 [V81], R359-R364; R364.1-6 for chariot-racing in the afternoon) and one in July instituted by Leo VI to celebrate his reconciliation with Basil I in 886 (R776.13 - R778.23); Dagron, "L'organisation," *TM*, 13 (2000), 133.

3 This note is apparently amplified by what follows concerning chariot-racing in the afternoon, and would still refer to the festivals of the Vows. The acclamations appear to be particularly applicable to the festival in July; Dagron, "L'organisation," 133; Oikonomidès, *Listes*, 214-18 & notes 251-59.

Ms.133.b „δοῦλοι·" ὁ λαός· „ἡμεῖς δοῦλοι τῶν βασιλέων" ἐκ γ'. οἱ κράκται „ἡμεῖς·" ὁ λαὸς „τῶν βασιλέων." (Δ.) Ἰστέον, ὅτι οἱ σταυροφόροι ἀπὸ τῶν δ' δήμων κατέρχονται, καὶ οἱ μὲν τοῦ Βενέτου καὶ τοῦ λευκοῦ διὰ τοῦ καμπτοῦ τοῦ Βενέτου κάμπτοντες, εἰσέρχονται εἰς τὸ στάμα, οἱ δὲ τοῦ Πρασίνου καὶ τοῦ ῥουσίου διὰ τοῦ καμπτοῦ τοῦ Πρασίνου κάμπτοντες, εἰσέρχονται εἰς τὸ στάμα. χρὴ εἰδέναι, ὅτι τῇ ἡμέρᾳ τῶν βοτῶν ἀπὸ Ed.L.189 τοῦ δευτέρου βαΐου κατέρχονται ἀπὸ τῶν δ' δήμων οἱ σταυροφόροι, βαστάζοντες τοὺς ἐξ ἀνθέων πεπλεγμένους σταυρούς, καὶ ἵστανται εἰς τὸ στάμα. οἱ δὲ κούρσωρες αἴροντες τοὺς σταυρούς, ἀναφέρουσι πρὸς τοὺς δεσπότας, καὶ εὐθέως λέγουσι τὰ ἄκτα. οἱ κράκται· „ὁ ζωοποιὸς σταυρὸς, βοήθησον τοὺς δεσπότας·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „ἐν τούτῳ ἐστέφθητε, εὐεργέται·" ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „ἐν τούτῳ βασιλεύετε καὶ νικᾶτε·" ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „ἐν τούτῳ βασιλεύσετε τὰ ἔθνη πάντα·" ὁ λαὸς ἐκ γ' „ἅγιε." τοῦ δὲ ὀργάνου τρισαγιάζοντος, λέγουσιν οἱ κράκται· „τρισάγιε, βοήθησον τοὺς δεσπότας·" καὶ ὁ λαὸς ἐκ γ' ὁμοίως. ἰστέον, ὅτι, εἰ μὲν οὐκ ἔστι B δείλης, δίδονται τὸ πρωΐ, εἰ δέ ἐστι δείλης, δίδονται δείλης.

Ὅσα δεῖ τελεῖν εἰς τὸ δειλινὸν ἱπποδρόμιον.

[2] Ἀνιόντων τῶν δεσποτῶν κατὰ τὸν τύπον καὶ τὴν ἀκο-

[R325] for the morning and are standing in front of the throne, they make the sign of the cross with the tip of their chlamyses three times, as we have described previously for the morning. **[V2,130]** While the rulers make the sign of the cross, the demes recite, "Holy, holy, holy!" The people also call out three times, "Holy!" The cheerleaders: "Many, many, many!" The people: "Many upon many years, etc.!" just as has been described for the morning. If the Blues have precedence, the cheerleaders recite a chant, mode 4, intonation: "*Anana.*" The people: "We glorify you, Christ..." The cheerleaders: "*Nana.*" The people: "Emperor throughout the ages." The cheerleaders: "*Nana.*" The people: "Only begotten Word of the Father..." The cheerleaders: "*Ananagia.*" The people: "Because you have watched over and shed light..." The cheerleaders: "*Nana.*" The people: "On your people." The cheerleaders: "*Hagia.*" The people: "And you have clothed us in your might..." The cheerleaders: "*Anania.*" The people: "And you have led us forward..." The cheerleaders: "*Ananaïa.*" The people: "To our God and Father..." The cheerleaders: "*Ananaïa.*" The people: "Through the mediation..." The cheerleaders: "*Ananaïa.*" The people: "Of our faithful emperors..." The cheerleaders: "*Ananaïa.*" The people: "Being alone all-powerful." Again the cheerleaders recite, plagal mode 4, intonation: "*Nana.*" The people: "All the longing of the Romans..." The cheerleaders: "*Hagia.*" The people: "Is focused on you, the benefactors." The cheerleaders: "*Nana.*" The people: "You rule the world entirely with piety, in your benevolent power,

λουθίαν τὴν πρωϊνὴν ἐπὶ τοῦ] καθίσματος καὶ ἱσταμένων ἔμπροσθεν τοῦ σέντζου, κατασφραγίζουσι μετὰ τὸ ἄκρον τῶν χλανιδίων αὐτῶν τρίτον, καθὼς ἐν τῷ πρωῒ προειρήκαμεν. καὶ δὴ τῶν δεσποτῶν σφραγιζόντων, λέγουσιν οἱ δῆμοι „ἅγι- C *ος, ἅγιος, ἅγιος·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „ἅγιος." οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά" καὶ τὰ λοιπά, καθὼς καὶ ἐν τῷ πρωῒ εἴρηται. καὶ εἰ μὲν ἔχουσιν οἱ Βένετοι προτίμησιν, λέγουσιν οἱ κράκται φωνὴν ἠχ. δ' ἰχάδιον „ἀνανά·" ὁ λαός· „δοξάζομέν σε, Χριστέ." οἱ κράκται „νανά·" ὁ λαὸς „βασιλεῦ τῶν αἰώνων." οἱ κράκται „νανά·" ὁ λαὸς „μονογενῆ λόγε τοῦ πατρός." οἱ κράκται „ἀνανάγια·" ὁ λαός· „ὅτι ἐπεσκέψω καὶ ἐφώτισας." οἱ κράκται „νανά·" ὁ λαὸς „τὸν λαόν σου." οἱ κράκται „ἅγια·" καὶ ὁ λαός· „καὶ ἐν τῇ δυνάμει σου ἀπήλλαξας ἡ-* D *μᾶς." οἱ κράκται „ἀνάνια·" ὁ λαὸς „καὶ προσήγαγες ἡμᾶς."* Ms. 134. a *οἱ κράκται „ἀνανάϊα·" ὁ λαὸς „τῷ Θεῷ καὶ πατρί." οἱ κράκται „ἀνανάϊα·" ὁ λαὸς „μεσιτείᾳ." οἱ κράκται „ἀνανάϊα·" ὁ λαὸς „τῶν πιστῶν βασιλέων ἡμῶν." οἱ κράκται „ἀνανάϊα·" ὁ λαὸς „ὡς μόνος παντοδύναμος." καὶ πάλιν λέγουσιν οἱ κράκται ἰχάδιον ἠχ. π. δ'· „νανά·" ὁ λαὸς „ὅλος ὁ πόθος τῶν Ῥωμαίων." οἱ κράκται „ἅγια·" ὁ λαός· „εἰς ὑμᾶς ὁρᾶται, τοὺς εὐεργέτας." οἱ κράκται „νανά·" ὁ λαός· „τοῦ κόσμου γὰρ εὐσεβείᾳ δεσπόζετε ὅλως, εἰς φιλάγαθον κράτος*

[R326] rulers." Another, mode 4: "Even if I wanted to be silent, the goodness of your ways does not allow me," and what follows. If the Green faction has precedence, it recites a chant, plagal mode 4: "We give thanks to you, Christ our God, who foils the designs of foreign nations," and what follows. Again they recite a *troparion* in the same mode: "I truly affirm the Divinity in all matters and your piety, benefactors; our soul has no other pleasure than to look upon you, the rulers of the empire." Another, mode 4: "Your power, Christ-loving, divinely appointed benefactors, in truth is illumined by God **[V2,131]** and not by mankind, so-and-so and so-and-so, delight of the Greens."[1] Then the cheerleaders recite the following: "We are servants of the emperors." The people likewise. The cheerleaders: "Behold, servants of pious emperors!" The people likewise. The cheerleaders: "Servants..." The people: "Of the emperors." The cheerleaders: "Servants..." The people: "Of the emperors."

Note that after a victory the acclamations are recited which were described previously for the victory of the charioteers in the morning.[2]

It should be known that after the second race the cross-bearers go down from the four demes carrying the crosses wreathed with flowers and stand at the Stama. The footmen raise these crosses and carry them up to the rulers, and immediately the demes recite the acclamations. The cheerleaders: "Divine archetype, help

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1 Following Vogt in emending "Blues" to "Greens" since here they have precedence.

2 See R320.4 -R322.6.

Ed.L. 190 *ὑμῶν, δεσπόται." ἄλλος ἦχ. δ'· „κἂν θέλω σιγῆσαι τῶν*
τρόπων σου, ἡ χριστότης, οὐκ ἐᾷ με" καὶ τὰ ἑξῆς. εἰ δὲ ἔχει
ὁ Πράσινος προτίμησιν, λέγει φωνὴν ἦχ. π. δ'· „εὐχαρι-
στοῦμέν σοι, Χριστὲ ὁ Θεὸς ἡμῶν, τῷ διασκεδάζοντι βουλὰς
ἐθνῶν" καὶ τὰ ἑξῆς. καὶ πάλιν λέγουσι τροπάριον, ἦχ. ὁ
αὐτός· „πληροφορῶ τὸ θεῖον ἐν πᾶσιν ὄντως καὶ τὸ εὐσε-
βὲς ὑμῶν, εὐεργέται· οὐκ ἔχει ἄλλην ἡ ψυχὴ ἡμῶν θερα-
πείαν, εἰ μὴ τὸ βλέπειν ὑμᾶς, τοὺς δεσπότας τῆς οἰκουμένης."
ἄλλος ἦχ. δ'· „τὸ ὑμέτερον κράτος, φιλόχριστοι, θεοπρό-
βλητοι εὐεργέται, ἐκ Θεοῦ καταλάμπεται ἀληθῶς καὶ οὐκ ἐξ
ἀνθρώπων, ὁ δεῖνα καὶ ὁ δεῖνα ἀγαλλίαμα τῶν Βενέτων."
B *εἶθ' οὕτως λέγουσιν οἱ κράκται· „ἡμεῖς δοῦλοι τῶν βασι-*
λέων·" ὁ λαὸς ὁμοίως. οἱ κράκται· „ἰδὲ δοῦλοι εὐσεβῶν
βασιλέων·" ὁ λαὸς ὁμοίως. οἱ κράκται „δοῦλοι·" ὁ λαὸς
„τῶν βασιλέων." οἱ κράκται „δοῦλοι·" ὁ λαὸς „τῶν βασι-
λέων." (B.) Ἰστέον, ὅτι ἀπὸ νίκης λέγονται τὰ προῤῥηθέν-
τα ἄκτα τῆς νίκης τῶν ἡνιόχων πρωΐ. χρὴ δὲ εἰδέναι, ὅτι
ἀπὸ τοῦ δευτέρου βαΐου κατέρχονται ἀπὸ τῶν δ' δήμων οἱ
C *σταυροφόροι, βαστάζοντες τοὺς ἐξ ἀνθέων πεπλεγμένους σταυ-*
ροὺς, καὶ ἵστανται εἰς τὸ στάμα οἱ κούρσωρες, αἴροντες τοὺς
τοιούτους σταυροὺς ἀναφέρουσι πρὸς τοὺς δεσπότας, καὶ εὐ-
θέως λέγουσι τὰ ἄκτα. οἱ κράκται· „ὁ θεῖος τύπος, βοή-

[R327] the rulers." The people three times likewise. The cheerleaders: "Through this you have been crowned, benefactors." The people likewise, three times. The cheerleaders: "Through this, rule and conquer!" The people three times likewise. The cheerleaders: "Through this may you destroy all foreign nations!" The people three times likewise. When the organ plays the "Thrice holy," the cheerleaders recite, "Thrice-holy one, help the rulers!" The people three times likewise.

Note that all the hippodrome festivals, both those in the morning and those in the afternoon, have this format and this ceremonial. The same acclamations and these cheers and all the other rituals previously described are observed.

What it is necessary to do when a *mikropanites*[1] is about to be made a *phaktionarios*

When chariot-racing is being held and a charioteer who is a *mikropanites* is outstanding in the first race, the emperor informs the deme as follows: **[V2,132]** "Ask for so-and-so to be made a *phaktionarios*," and immediately the cheerleaders recite, "Rulers of the empire, receive the Blues' entreaties!" The people call out three times, "Holy!" The cheerleaders: "As servants we dare to entreat you." The people three times: "Holy!" The cheerleaders: "With fear we beseech the rulers." The people three times: "Holy!" The cheerleaders: "Hear with forbearance, O[2] benefactors..." The people call out three times, "Holy!" The cheerleaders: "The petition of

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1 The charioteer wearing the minor colour, i.e. white or red; also called a deputy *phaktionarios*.

2 Emending oi of the ms., Bonn and Vogt to ὦ as in the same phrase at R223.5 & R278.21, or omit the article altogether as at R354.17-18 & R356.12.

θησον τοὺς δεσπότας·" ὁ λαὸς ἐκ γ' ὁμοίως. οἱ κράκται· „ἐν τούτῳ ἐστέφθητε, οἱ εὐεργέται·" ὁ λαὸς ὁμοίως ἐκ γ'. οἱ κράκται· „ἐν τούτῳ βασιλεύετε καὶ νικᾶτε·" καὶ ὁ λαὸς ἐκ γ' ὁμοίως. οἱ κράκται· „ἐν τούτῳ ὀλέσετε τὰ ἔθνη πάντα·" καὶ ὁ λαὸς ἐκ γ' ὁμοίως. τοῦ δὲ ὀργάνου τρισαγιάζοντος, λέγουσιν οἱ κράκται· „τρισάγιε, βοήθησον τοὺς δεσπότας·" καὶ ὁ λαὸς ἐκ γ' ὁμοίως. ἰστέον, ὅτι πάντα τὰ ἱπποδρόμια, τά τε πρωῒ καὶ δείλης, τοῦτον τὸν τύπον καὶ ταύτην ἔχουσι τὴν τάξιν. τὰ γὰρ αὐτὰ ἄκτα καὶ αὗται αἱ D *εὐφημίαι καὶ αἱ ἄλλαι ἅπασαι ἀκολουθίαι αἱ προῤῥηθεῖσαι φυλάττονται.*

Ὅσα δεῖ τελεῖσθαι, μικροπανίτου μέλλοντος γίνεσθαι φακτιοναρίου. Ms. 134. b

Ἱππικοῦ ἀγομένου, καὶ ἀνδραγαθοῦντος τὸ πρῶτον βαΐον μικροπανίτου ἡνιόχου, δηλοῖ ὁ βασιλεὺς τῷ δήμῳ, ὡς ὅτι „αἰτήσασθε τὸν ὁ δεῖνα εἰς φακτιονάριον," καὶ εὐθέως λέγουσι οἱ κράκται· „δεσπόται τῆς οἰκουμένης, δέξασθε Βενέτους παρακαλοῦντας·" φθογγεῖ καὶ ὁ λαὸς ἐκ τρίτου „ἅγιε." Ed. L. 191 *οἱ κράκται· „ὡς δοῦλοι τολμῶμεν παρακαλέσαι·" καὶ ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „μετὰ φόβου δυσωποῦμεν τοὺς δεσπότας·" καὶ ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „ἀνεξικάκως παρακλήθητε οἱ εὐεργέται·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „εἰς τὴν δέησιν τῶν*

[R328] your servants the Blues." The people three times: "Holy!" The cheerleaders: "We ask for the deputy [*phaktionarios*] to be made a *phaktionarios*." The people three times: "Holy!" The cheerleaders: "Lord, save the rulers of the Romans!" The people three times: "Lord, save!" The cheerleaders: "Lord, save those crowned by you!" The people three times: "Lord, save!" The cheerleaders: "Lord, save the rulers with the *augoustai* and those born in the purple!" The people three times: "Lord, save!" Then the cheerleaders recite, "We your servants have one other request." The people three times: "Lord, save!" The cheerleaders: "Rulers, grant a *phaktion* to so-and-so!" The people three times: "Lord, save!"

When the emperor has granted the gold seal, that is, the *phaktion*, the *aktouarios* signals with his hand to the deme, and they realise that the emperor has granted the *phaktion*. The *aktouarios* is escorted by the footmen, that is to say, with one footman walking in front of the *aktouarios*, carrying the seal in his upraised hand. Then the *aktouarios* takes this from the footman and hands it to the one about to be made a *phaktionarios*. He kisses it and raises it to his eyes and hands it back to the *aktouarios*. The *aktouarios* fastens it on his back and immediately the cheerleaders from the deme recite, "Three [*nomismata*], rulers, for the *phaktion*." The people three times: **[V2,133]** "Lord, save!" The cheerleaders: "Lord, save the support of the Blues!" The people three times: "Lord, save!" The cheerleaders: "Lord, save the renewal of the annual cycles!"[1]

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[1] Following Vogt's and Dagron's editions in emending αἰτησίων (petitions) here and at R368.22 to ἐτησίων, "annual cycles", i.e. of the hippodrome festivals. To maintain the repetition of the Greek, σῶσον is consistently translated as "save" where "preserve" would sometimes read better in English.

δούλων ὑμῶν Βενέτων·" ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται·
„τὸν δεύτερον αἰτούμεθα εἰς φακτιονάριον·" καὶ ὁ λαὸς ἐκ
γ' „ἅγιε." οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας Ῥω-
μαίων·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „Κύ-
ριε, σῶσον τοὺς ἐκ σοῦ ἐστεμμένους·" ὁ λαὸς ἐκ γ' „Κύριε
σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας σὺν ταῖς
αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" καὶ ὁ λαὸς ἐκ γ'
B *„Κύριε, σῶσον." καὶ εἶθ' οὕτως λέγουσιν οἱ κράκται· ἄλ-*
λην μίαν αἴτησιν ἔχομεν οἱ δοῦλοι ὑμῶν·" ὁ λαὸς ἐκ γ'
„Κύριε, σῶσον." οἱ κράκται· „φακτίονα, δεσπόται, τῷ ὁ δεῖ-
να·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." (B.) Τοῦ δὲ βασιλέως
παρασχόντος τὴν χρυσῆν βοῦλλαν, ἤγουν τὸν φακτίονα, νεύει
ὁ ἀκτουάριος μετὰ τῆς χειρὸς τῷ δήμῳ· οἱ δὲ νοοῦσιν, ὅτι
παρέσχε τὸν φακτίονα ὁ βασιλεύς. ὁ δὲ ἀκτουάριος ὀψικευ-
όμενος ὑπὸ τῶν κουρσώρων, δηλονότι ἑνὸς κούρσωρος ἔμ-
προσθεν τοῦ ἀκτουαρίου περιπατοῦντος καὶ ἐπηρμένῃ χειρὶ
τὴν βοῦλλαν βαστάζοντος. ὁ δὲ ἀκτουάριος ταύτην αἴρων
C *ἀπὸ τοῦ κούρσωρος, ἐπιδίδει αὐτὴν τῷ μέλλοντι γίνεσθαι*
φακτιοναρίῳ. ὁ δὲ ταύτην ἀσπαζόμενος καὶ τοῖς ὄμμασιν ἐ-
πιθεὶς, ἐπιδίδει πάλιν τῷ ἀκτουαρίῳ. ὁ δὲ ἀκτουάριος ταύ-
την ἐπὶ τὸ ψύας αὐτοῦ ἐπιδένει, καὶ εὐθέως ἀπὸ τοῦ δήμου
λέγουσιν οἱ κράκται· „τὰ τρία, δεσπόται, τοῦ φακτίονος·" ὁ
λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται „Κύριε, σῶσον. τὴν
Ms.135.a *ἀντίληψιν τῶν Βενέτων·" καὶ ὁ λαὸς ἐκ γ' „Κύριε, σῶσον."*
οἱ κράκται· „Κύριε, σῶσον. τὴν ἀνακαίνησιν τῶν αἰτησίων·"

[R329] The people three times: "Lord, save!" The cheerleaders....[1] When the *phaktionarios* who has been given the seal has received his prizes, the deme says, "Go away and pray for your rulers!" Immediately he mounts his chariot and dances as prescribed, that is, he dances as is usual after a victory.

Acclamations when a charioteer is about to be made a deputy [*phaktionarios*][2]
The cheerleaders recite, "Rulers of the empire, receive the Blues' entreaties." The people call out three times, "Holy!" and what follows, just as was described previously with the *phaktionarios*, except that instead of "Three [*nomismata*], rulers, for the *phaktion*," they recite, "Three [*nomismata*], rulers, for the deputy."

It should be known that if the charioteer is not one who has been given a seal, he does not mount his chariot to dance after the race.

What it is necessary to observe when a biga-driver is given a girdle[3]
When chariot-racing is being held, and when the charioteer of whichever faction is successful in the first race is going in to receive his prize, he (the successful charioteer) advises the *aktouarios* through the footman, saying, "I want to put a girdle on a charioteer." The *aktouarios* brings him (the successful charioteer) up to the emperor, and when the ruler commands that the biga-driver be given a girdle, **[V2,134]** the one about to be made a biga-driver goes in and falls down on the

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1 There is an omission by the scribe.

2 i.e. when a biga-driver is to be made a deputy *phaktionarios*, also known as a *mikropanites*, one who races for the deme of the minor colour, white or red.

3 A charioteer is given a girdle when he is made a biga-driver, a charioteer who acts as a reserve.

ὁ λαὸς ἐκ τρίτου „Κύριε, σῶσον." οἱ κράκται. καὶ ὅτε λάβῃ ὁ βουλλωθεὶς φακτιονάριος τὰ ἔπαθλα, λέγει ὁ δῆμος· „ἀπέλθατε καὶ εὔξασθε τοὺς ἰδίους δεσπότας," καὶ εὐθέως ἀνέρχεται εἰς τὸ ἴδιον ἅρμα, καὶ σάσσει κατὰ τὸν τύπον, ἤτοι χορεύει, καθὼς εἴθισται ἀπὸ νίκης. D

Ἄκτα, μέλλοντος γίνεσθαι δευτέρου ἡνιόχου.

Λέγουσιν οἱ κράκται· „δεσπόται τῆς οἰκουμένης, δέξασθε Βενέτους παρακαλοῦντας·" φθογγεῖ καὶ ὁ λαὸς ἐκ γ' „ἅγιε" καὶ τὰ ἑξῆς, καθὼς καὶ ἐν τῷ φακτιοναρίῳ προείρηται· πλὴν ἀντὶ τοῦ „τὰ τρία, δεσπόται, τοῦ φακτίονος," λέγουσι· „τὰ τρία, δεσπόται, τὰ τοῦ δευτέρου." χρὴ δὲ εἰδέναι, ὅτι, ἐὰν μή ἐστιν ὁ ἡνίοχος βουλλωμένος, εἰς σκεῦος οὐκ ἀνέρχεται, ἵνα σάξῃ ἀπὸ τοῦ βαΐου.

Ὅσα δεῖ παραφυλάττειν, βηγαρίου ζωννυμένου. Ed.L. 192

Ἀγομένου τοῦ ἱππικοῦ καὶ ἐπιτυγχάνοντος τοῦ ἡνιόχου οἱουδήποτε μέρους τῷ πρώτῳ βαΐῳ, ὡς εἰσέρχεται λαβεῖν τὰ ἔπαθλα, μηνύει διὰ τοῦ κούρσωρος τὸν ἀκτουάριον, λέγων· „ἡνίοχον θέλω ζῶσαι." ὁ δὲ ἀκτουάριος ἀναφέρει τῷ βασιλεῖ, καὶ κελεύοντος τοῦ δεσπότου ζωσθῆναι τὸν βηγάριον, εἰσέρχεται ὁ μέλλων γίνεσθαι βηγάριος, καὶ πίπτων ἐπὶ τῆς

[R330] ground in obeisance and takes hold of the feet of the first charioteer.[1] The charioteers receiving the prizes go out and stand opposite their deme, making the sign of the cross over the rulers. When the deme cries out to the emperor the acclamations for the victory-prizes, the rulers send out the prizes to the charioteers, that is to say, while they stand outside opposite their demes. Then the deme says to the charioteers, "Go away and pray for the rulers!" When they go away again to the Stama, the biga-driver goes in with them, and when the charioteers fall down in obeisance, the biga-driver also falls down. Taking hold of the foot of the *phaktionarios* with his left hand, he makes the sign of the cross with the right, while the superintendent stands to the right of the *phaktionarios*. The emperor dismisses the charioteers and they mount their chariots and dance, that is, as they dance they proceed around the turning-post and go away to their deme, and they make the sign of the cross and retire, departing towards the barriers. The superintendent remains with the biga-driver at the Stama, where they stand erect and make the sign of the cross. The emperor commands that a charioteer's tunic, called a state tunic,[2] and a highly-prized silver helmet and the girdle be given. The *aktouarios* goes down and is escorted by all the footmen, that is to say, three footmen, one of them carrying the charioteer's tunic, which is the state tunic, one the helmet and one the girdle. Then the *aktouarios* places the charioteer's tunic in his hands,

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1 i.e. the *phaktionarios*.

2 αὐριγάριον δημόσιον: a charioteer's public or state tunic, bestowed by the emperor and to be worn by a victor at a victory celebration; Dagron, "L'organisation," *TM*, 13 (2000), 48, n. 145.

γῆς, κρατεῖ τοὺς πόδας τοῦ πρώτου ἡνιόχου· οἱ δὲ ἡνίοχοι
λαμβάνοντες τὰ ἔπαθλα, ἐξέρχονται καὶ ἵστανται κατέναντι
B τοῦ δήμου, κατασφραγίζοντες τοὺς δεσπότας. κράζοντος δὲ
τοῦ δήμου πρὸς τὸν βασιλέα τὰ ἄκτα τῶν ἐπάθλων τῆς νί-
κης, ἀποστέλλουσιν οἱ δεσπόται τὰ ἔπαθλα τοῖς ἡνιόχοις, δη-
λονότι ἔξωθεν αὐτῶν ἱσταμένων ἀντικρὺ τῶν δήμων. καὶ
εἶθ' οὕτως λέγει ὁ δῆμος πρὸς τοὺς ἡνιόχους· „ἀπέλθατε καὶ
εὔξασθε τοὺς δεσπότας." καὶ ἀπερχομένων αὐτῶν πάλιν εἰς
τὸ στάμα, εἰσέρχεται μετ' αὐτῶν ὁ βηγάριος, καὶ πιπτόντων
τῶν ἡνιόχων, πίπτει καὶ ὁ βηγάριος, καὶ κρατῶν τὸν πόδα
τοῦ φακτιοναρίου μετὰ τὴν ἀριστερὰν χεῖρα, μετὰ τῆς δε-
ξιᾶς κατασφραγίζει, ὁ δὲ ἐπιστάτης ἵσταται εἰς τὰ δεξιὰ τοῦ
Ms.135.b φακτιοναρίου. ἀπολύει δὲ ὁ βασιλεὺς τοὺς ἡνιόχους, καὶ ἀ-
ναβαίνουσιν εἰς τὸ ἅρμα, καὶ σάσσοντες ἤτοι χορεύοντες κάμ-
C πτουσι, καὶ ἀπερχόμενοι πρὸς τὸν ἴδιον δῆμον, κατασφραγί-
ζουσι καὶ ἀναχωροῦσιν, ἀπιόντες πρὸς τὰ κάγκελλα. μένει
δὲ ὁ ἐπιστάτης μετὰ τοῦ βηγαρίου εἰς τὸ στάμα, ἱστάμενοι
ὀρθοὶ καὶ κατασφραγίζοντες. (*B.*) Ὁ δὲ βασιλεὺς κελεύει
δοθῆναι αὐριγάριον τὸ λεγόμενον δημόσιον καὶ κασσίδιον ἀρ-
γυροῦν σεμνὸν καὶ τὸ ζωστόν. κατερχομένου δὲ τοῦ ἀκτουα-
ρίου καὶ ὑψικευομένου ὑπὸ πάντων τῶν κουρσώρων, δηλονότι
τριῶν κουρσώρων, βασταζόντων, τοῦ μὲν τὸ αὐριγάριον, ὅπερ
D ἐστὶ τὸ δημόσιον, τοῦ δὲ τὸ κασσίδιον, τοῦ δὲ τὸ ζωστόν.
εἶτα ἐπιδίδει ὁ ἀκτουάριος τὸ μὲν αὐριγάριον εἰς τὰς χεῖρας

[R331] and puts the helmet on his head, and fastens the girdle around his middle.

Then the deme recites the acclamations, "Many, many, many!" The people: "Many upon many years!" The cheerleaders: "Many years to you, the choice of the Trinity!" The people call out three times, "Holy!" The cheerleaders: "Many **[V2,135]** years to you, the servants of the Lord!" The people three times: "Holy!" The Blues: "Many years to you!" The cheerleaders: "Many years to you, so-and-so and so-and-so, sovereigns of the Romans!" The people three times: "Many years to you!" The cheerleaders: "Many years to you, rulers, with the *augoustai* and those born in the purple!" The people three times: "Many years to you!" The cheerleaders: "So-and-so, may you be fortunate for this deme." The people three times: "Holy!" The cheerleaders: "A crown, rulers, for the biga-driver!" Then they send him a crown and a tunic, and again the cheerleaders recite, "Lord, save the rulers of the Romans!" The people three times: "Lord, save!" The cheerleaders: "Lord, save the rulers with the *augoustai* and those born in the purple!" The people three times: "Lord, save!" Then they all recite together the "[May God make your holy reign] long-lasting!" The biga-driver makes the sign of the cross three times over the rulers and, making obeisance, he gives thanks and goes out with the superintendent as far as the Palace of Daphne. Then the biga-driver goes away to the deme and, making the sign of the cross three times at the deme, he goes up to the barriers and makes obeisance before the *phaktionarios* and all the charioteers of the two factions and the tribune.

αὐτοῦ· τὸ δὲ κασσίδιον ἐπιτίθησιν ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸ ζωστὸν ζωννύει εἰς τὰ μέσα αὐτοῦ, καὶ εἶθ' οὕτως λέγει ὁ δῆμος τὰ ἄκτα „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ἡ ἐκλογὴ τῆς τριάδος·" φθογγεῖ καὶ ὁ λαὸς ἐκ γʹ „ἅγιε." οἱ κράκται „πολλοὶ ὑμῖν χρόνοι, οἱ θεράποντες τοῦ Κυρίου·" ὁ λαὸς ἐκ γʹ „ἅγιε·" οἱ Βένετοι· „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτορες Ῥωμαίων·" ὁ λαὸς ἐκ γʹ „πολλοὶ ὑμῖν χρόνοι." οἱ Ed.L. 193 *κράκται· „πολλοὶ ὑμῖν χρόνοι, δεσπόται, σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαὸς ἐκ γʹ „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „ὁ δεῖνα σὺ εὐτυχεῖς εἰς τὸν δῆμον τοῦτον·" ὁ λαὸς ἐκ γʹ „ἅγιε." οἱ κράκται· „στεφάνιον, δεσπόται, τῷ βηγαρίῳ." καὶ εἶθ' οὕτως ἀποστέλλουσιν αὐτῷ στεφάνιον καὶ ἱμάτιον, καὶ πάλιν λέγουσιν οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας Ῥωμαίων·" ὁ λαὸς ἐκ γʹ „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαὸς ἐκ γʹ „Κύριε, σῶσον." εἶτα λέγουσι πάντες ὁμοῦ πολυχρόνιον. ὁ δὲ βηγάριος κατασφραγίζει τρίτον τοὺς δεσπότας, καὶ προσκυνῶν ἀπευχαριστεῖ, καὶ ἐξέρχεται μετὰ τοῦ ἐπιστάτου ἕως* B *τῆς δάφνης, εἶτα ὁ βηγάριος ἀπέρχεται ἐπὶ τὸν δῆμον, καὶ κατασφραγίζων τρίτον εἰς τὸν δῆμον, ἀνέρχεται εἰς τὰ κάγκελλα, καὶ προσκυνεῖ τὸν φακτιονάριον καὶ ὅλους τοὺς ἡνιόχους τῶν δύο μερῶν καὶ τὸν τριβοῦνον.*

[R332] Acclamations when victories are celebrated with a triumph at the hippodrome festival[1]

"Glory to God, the ruler of all! Glory to the founder and creator of all things! Glory to God who has triumphed over the sons of Hagar! Glory to God, the ruler of all throughout the ages! Glory to God who has given strength to the orthodox emperors! Glory to God who has looked on us with love for mankind! Glory to God who has smitten the Ismaelites who are hostile to Christ! Glory to God who [V2,136] has delivered the prisoners from the enemy! Glory to God who has laid waste the cities of the Arabs! Glory to God who has overthrown those who deny the Trinity! Glory to God who has destroyed those who deny the Theotokos! Glory to God who has put to shame the arrogance of so-and-so, the adversary of Christ! Glory to God who has thus determined! Lord, who will not honour your counsel? Lord, who will not praise the work of your hands? Lord, we thank you for everything, because you have shown great mercy to your people in that they are ruled by so great a power." When the captives have fallen face-down on the ground, the *aktouarios* signals and the cheerleaders recite, "Our enemies have fallen by divine judgment." The people likewise three times.

Acclamations on a chief emir being defeated and killed in battle

"Glory to God who has crushed the enemy! Glory to God who destroyed the ungodly! Glory to God who is the cause of the victory! Glory

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1 Behind this and the next paragraph was the celebration with a triumph in Constantinople after Michael III's own campaigning and especially the victory of his uncle Petronas's forces in Paphlagonia, in 863 against the army of 'Umar, emir of Melitene, who died in battle; Vogt, *Comm.*, vol. 2, 146; *ODB*, s.v. Petronas. For related material see Book II, Chapters 19 & 20 (R612-R619).

Ms. 136. a *Ἄκτα, ἐπινικίων θριαμβευομένων ἐπὶ τοῦ ἱπποδρομίου.*

„Δόξα Θεῷ τῷ δεσπότῃ πάντων, δόξα τῷ κτίστῃ καὶ C δημιουργῷ τῶν ὅλων. δόξα Θεῷ τῷ θριαμβεύσαντι τοὺς τῆς Ἄγαρ. δόξα Θεῷ τῷ παμβασιλεῖ τῶν αἰώνων. δόξα Θεῷ τῷ ἐνισχύσαντι βασιλεῖς τοὺς ὀρθοδόξους. δόξα Θεῷ τῷ ἐπιβλέψαντι ἐφ' ἡμῖν φιλανθρώπως. δόξα Θεῷ τῷ πατάξαντι Ἰσμαηλίτας τοὺς χριστομάχους. δόξα Θεῷ τῷ ῥυσαμένῳ ἐξ ἐχθρῶν τοὺς αἰχμαλώτους. δόξα Θεῷ τῷ πορθήσαντι τὰς πόλεις τῶν Ἀράβων. δόξα Θεῷ τῷ καταβάλλοντι τοὺς ἀρνητὰς τῆς τριάδος. δόξα Θεῷ τῷ ἀπολέσαντι τοὺς ἀρνητὰς τῆς Θεοτόκου. δόξα Θεῷ τῷ καταισχύναντι τὸ φρύαγμα ὁ δεῖνα τοῦ χριστομάχου. δόξα Θεῷ τῷ εὐδοκήσαντι οὕτως. Κύριε, τίς οὐ δοξάσει τὴν βουλήν σου; Κύριε, τίς οὐχ ὑ- D μνήσει τὰ ἔργα τῶν χειρῶν σου; Κύριε, εὐχαριστοῦμέν σοι περὶ πάντων, ὅτι ἠλέησας τὸν λαόν σου μεγάλως ἐκ τοιούτου βασιλεύεσθαι κράτους." καὶ ὅτε πέσωσιν οἱ δέσμιοι πρηνεῖς ἐπὶ τῆς γῆς, νεύει ὁ ἀκτουάριος, καὶ λέγουσιν οἱ κράκται· „ἔπεσον οἱ ἐχθροὶ ἡμῶν θεοκρίτως·" καὶ ὁ λαὸς ὁμοίως γ'.

Ed.L. 195 *Ἄκτα ἐπὶ μεγιστάνῳ ἀμηρᾷ ἐν πολέμῳ ἡττηθέντι καὶ ἀναιρεθέντι.*

[R333] to God who has crowned you, master of the earth! Hail, lord, the good fortune of Romans; hail, lord, the source of courage for your army; hail, lord, because of whom so-and-so has been cast down; hail, lord, destroyer of so-and-so! May God guard you in the purple to the honour and exaltation of the Romans, with the honoured *augoustai* in the purple; may God listen to your people!"

Concerning when a horse for the first race is scratched and how it is necessary for it to be exchanged

Note that if it happens that during the night a horse is scratched from the first race, it is prescribed that this [V2,137] be exchanged as follows: the two instructors of the opposite faction and the two overseers and the superintendent are found, and they go away to where the horse is standing and bring it out into their midst and inspect it with care. If in fact it is incapacitated, they take an equivalent horse from the third race and it runs in the place of the one taken sick, in whichever bridle it had been allotted. It is necessary for the same horse to compete again in its own race, that is, in the third race. If by chance it happens in the second race, also in the fourth race, they do likewise, as previously described. Likewise in the afternoon the whole ritual is the same as takes place in the morning, apart from the ball for the inside position,[1] and the case of the horse being sick.

Having determined everything, both the programs and the

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[1] The reference is to the lottery from rolling the urn; see R313.12.

Θεῷ τῷ στέψαντί σε, γεοῦχε· χαίροις ἄναξ, Ῥωμαίων ἡ εὐτυχία· χαίροις ἄναξ, τοῦ στρατοῦ σου ἡ ἀνδρία· χαίροις ἄναξ, δι' οὗ ὁ δεῖνα κατεπτώθη· χαίροις ἄναξ ὁ δεῖνα καθαιρέτα. ὁ Θεός σε φυλάξει ἐν τῇ πορφύρᾳ εἰς τιμὴν καὶ ἀνέγερσιν τῶν Ῥωμαίων σὺν ταῖς τιμίαις αὐγούσταις ἐν τῇ πορφύρᾳ· εἰσακούσει ὁ Θεὸς τοῦ λαοῦ ὑμῶν." B

Περὶ ἵππου παραγωνιζομένου τοῦ α' βαΐου, καὶ πῶς δεῖ αὐτὸν ὑπαλλάσσεσθαι.

*Ἰστέον, ὅτι, ἐὰν συμβῇ διὰ τῆς νυκτὸς ἐκ τοῦ
πρώτου βαΐου ἵππον παραγωνίσασθαι, ἔστιν ὁ τύπος τοῦ-
τον ὑπαλλάσσεσθαι οὕτως. εὑρίσκονται οἱ δύο μαΐστω-
ρες τοῦ μέρους τοῦ ἀντὶς καὶ οἱ δύο θεωρηταὶ καὶ ὁ ἐπι-
στάτης, καὶ ἀπέρχονται ὅπου ἵσταται ὁ ἵππος, καὶ ἐκβάλ-* Ms.136.b
λουσιν αὐτὸν εἰς τὸ μέσον, καὶ τοῦτον θεωροῦσι μετὰ ἀκρι- C
*βείας, καὶ εἰ ἔστιν ἐν ἀληθείᾳ ἄβλητος, ἐπαίρουσιν ἐκ τοῦ
τρίτου βαΐου ἀντίσηκον ἵππον, καὶ τρέχει εἰς τὸν τόπον τοῦ κα-
κωθέντος, εἰς οἷον ἂν χαλινάριον λάχῃ. καὶ πάλιν τὸν αὐ-
τὸν ἵππον δεῖ ἀγωνίζεσθαι εἰς τὸ ἴδιον βαΐον, ἤγουν εἰς τὸ
τρίτον, εἰ δὲ λάχῃ, καὶ εἰς δεύτερον καὶ εἰς τέταρτον, ὁμοί-
ως γίνονται, καθὼς προείρηται. ὁμοίως καὶ δείλης ἡ ἀκο-
λουθία πᾶσα ὁμοία τῆς πρωϊνῆς γίνεται δίχα τοῦ σφαιρίου
τοῦ παραβάτου καὶ τῆς συμφορᾶς τοῦ ἵππου τοῦ κακῶς ἔχον-
τος. οἱ δὲ ἡνίοχοι στιχήσαντες πάντα, τάς τε κομβήνας καὶ*

[R334] barriers, the charioteers wait in the equipment-room.[1] When the wooden *semantron*[2] from the holy church sounds, they get up and go away to the church and light their candles, and taking them afterwards, they turn back and enter the Hippodrome and go away and pray in the Chapel of the Holy Theotokos which is at the First Gate, and they go in this way up to the carriage-house and set about putting on their gloves.[3]

Concerning a replacement

Note that if a *phaktionarios* or a *mikropanites* chances to be ill, if the one being replaced has a charioteer from his own faction as his replacement, and if it is the ordinary chariot-racing, and if he will replace him throughout the racing, he gives his replacement a twelfth of a *nomisma* for each victory-crown. However, if he has a partial victory,[4] the decision[5] rests with the one being replaced. **[V2,138]** On the other hand, if he fails to complete, he gains nothing for his effort. Also if, while the one replaced does nothing, another goes in and gains the prizes given in the afternoon, the money he receives is as previously mentioned. If the replacement should achieve some feat or other and the emperor commands that he be shown largesse for his success while he was a replacement, the one replaced does not have a right to receive any of that at all. If he is a replacement for the racing at the conclusion of the festival, and the prizes forthcoming for the conclusion go down, and the replacement is successful,

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1 See note 1 at R312.5.

2 *Semantron*: a gong, used in monsateries in preference to bells; *ODB*.

3 Preserving the reading of the ms. and following Dagron, "L'organisation," *TM*, 13 (2000), 53 & n. 158: "ils entreprennent d'enfiler leurs brassards." The wording at the end here may be corrupt.

4 i.e. if he completes the course and so receives a prize, but without coming first: Dagron, "L'organisation," *TM*, 13 (2000), 52 & n. 161; cf. Guilland, "Les courses. Opérations préparatoires," *ByzSl*, 25 (1964), 250; rp. in *Topographie*, I (1969), 584 & n. 292: if he wins in a tied result.

5 i.e. the decision about the recompense.

τὰ κάγκελλα, μένουσιν ἐν τῷ ἁρματουρίῳ. τοῦ δὲ ξύλου σημαίνοντος τῆς ἁγίας ἐκκλησίας, ἐγείρονται καὶ ἀπέρχονται εἰς
D *τὴν ἐκκλησίαν, καὶ ἅπτουσι τὰ κηρία αὐτῶν, καὶ μεταλαμβάνοντες ὑποστρέφουσι, καὶ ἐμβαίνοντες εἰς τὸ ἱππικὸν, ἀπέρχονται καὶ εὔχονται εἰς τὸ εὐκτήριον τῆς ἁγίας Θεοτόκου τὸ ὂν ἐν τῷ πρωτοθύρῳ, καὶ οὕτως ἀνέρχονται εἰς τὸ ἁρματούριον, καὶ βάλλουσι χειραφορεῖν.*

Περὶ τοποτηρητοῦ.

Ἰστέον εἰδέναι, ὅτι, ἐὰν λάχῃ ἀσθενῆσαι φακτιονάριον
Ed.L. 195 *ἢ μικροπανίτην, ἐὰν ἔχει ὁ τοποτηρούμενος ἐκ τοῦ ἰδίου μέρους ἡνίοχον εἰς τὸ τοποτηρῆσαι αὐτὸν, καὶ εἰ ἔστι τὸ ἱππικὸν παγανὸν, καὶ εἰ δι' ὅλου ἱππικοῦ τοποτηρήσει αὐτὸν, καθ' ἕκαστον στεφάνιον παρέχει αὐτῷ νόμισμα δωδέκατον· εἰ δὲ ἐν μέρει νικήσῃ, ἡ διάκρισις ἐνέγκη τοῦ τοποτηρουμένου, εἰ δὲ καὶ ἀστοχήσει, μηδὲν κερδαίνων κοπιᾷ· καὶ ἐὰν, μηδὲν ποιοῦντος τοῦ τοποτηρουμένου, ἕτερος εἰσέλθῃ καὶ ἐπιτύχῃ τῶν ἐκ τοῦ δείλης διδομένων ἐπάθλων, ὡς προείρηται, λαμβάνει· ἐὰν δὲ δείξῃ ὁ τοποτηρῶν ἆθλόν τί ποτε, καὶ κελεύσῃ ὁ βασιλεὺς φιλοτιμήσασθαι αὐτὸν τῇ τύχῃ τοῦ τοποτηροῦντος, οὐκ ἔχει ἄδειαν ὁ τοποτηρούμενος λαμβάνειν τί ποτε· εἰς ἀπολύσιμον δὲ ἱππικοῦ ἐὰν τοποτηρήσῃ, καὶ τὰ κα-*
B *τατρέχοντα τοῦ ἀπολυσίμου ἔπαθλα κατέλθωσι, καὶ ἐπιτύχῃ*

[R335] he receives three *nomismata* for the whole of the day. If, as said previously, he achieves a feat, the extra prize forthcoming goes to the replacement.

If, on occasion, the charioteer holding the seal happens to be the one replaced, the same customary remuneration applies, and the prizes and the emoluments[1] belong to the one being replaced. If the replacement has his own chariot and does not set foot on that of the one replaced, he receives for his chariot for the whole of the day three and a half[2] *nomismata* from the emoluments and what is provided to him as customary payment from his fellow biga-drivers of whichever faction he is. When God provides the victory, the replacement does not mount the chariot to dance, unless he has the seal and is a *phaktionarios* or a *mikropanites*. If he replaces a *phaktionarios*, he walks in his place on the right of the *mikropanites*, and likewise if he replaces the *mikropanites*, he walks on the left of the *phaktionarios*. If one of the charioteers who have the seal should happen to fail to complete or drop out altogether for whatever reason, the fifth charioteer is taken up, or whichever of the rest of the biga-drivers is more useful. If the biga-driver chosen is from the other faction and his own people want **[V2,139]** to keep him in their faction, they give up the *mikropanites* and promote the biga-driver into the place of the one who is withdrawing. If the replacement is from the opposite

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1 παῦστα, cf. Latin: *fausta*: bringing good fortune, favourable; hence here perhaps "emoluments". Dagron, "L'organisation," *TM*, 13 (2000), 54, & n. 166, interprets παῦστα as "l'argent des cochers éliminés", with reference to the use of the verb παύειν at R339.4 & 11 connoting elimination.

2 Vogt correctly reads the figure 3½ in the ms., not 16 as in the Bonn text or 3 as Dagron and Bonn's Latin translation.

ὁ τοποτηρῶν, λαμβάνει τρία δι' ὅλης τῆς ἡμέρας. εἰ δὲ, ὡς προείρηται, ἆθλον δείξῃ, τὸ κατερχόμενον περισσὸν ἔπαθλον τοῦ τοποτηροῦντος τυγχάνει. (Β.) Καὶ ἐπὶ χρόνον, ἐὰν Ms. 137.a *συμβῇ τοποτηρεῖσθαι ὁ ἔχων τὴν βοῦλλαν ἡνίοχος, οὕτως ἡ συνήθεια κρατεῖ, καὶ τὰ ἔπαθλα καὶ τὰ παῦστα τῷ τοποτηρουμένῳ ἁρμόζουσιν. εἰ δὲ ἴδιον σκεῦος ἔχει ὁ τοποτηρῶν καὶ οὐ πατεῖ τὸ τοῦ τοποτηρουμένου, κομίζεται ὑπὲρ τοῦ σκεύους αὐτοῦ δι' ὅλης τῆς ἡμέρας νομίσματα ιϛ' ἐκ τῶν* C *παύστων, καὶ τὰ κατατρέχοντα αὐτῷ ἐκ τῶν συμβηγαρίων αὐτοῦ πρὸς συνήθειαν, ἐξ οἵου μέρους ἐστί. τοῦ δὲ Θεοῦ παρέχοντος τὴν νίκην, ὁ τοποτηρῶν εἰς τὸ σκεῦος οὐκ ἀναβαίνει χορεῦσαι, εἰ μὴ ὁ ἔχων τὴν βοῦλλαν καὶ φακτιονάριός ἐστι καὶ μικροπανίτης· καὶ ἐὰν τοποτηρῇ φακτιονάριον, εἰς τόπον αὐτοῦ περιπατεῖ ἐκ δεξιῶν τοῦ μικροπανίτου, ὁμοίως καὶ ἐὰν τοποτηρῇ τὸν μικροπανίτην, εἰς τὰ ἀριστερὰ τοῦ φακτιοναρίου. εἰ δὲ συμβῇ ἀστοχῆσαι ἐκ τῶν ἐχόντων τὴν βοῦλλαν ἡνιόχων, ἢ ἀπολείψει παντελῶς διὰ οἱασδήποτε προφάσεως, ἐπαίρεται ὁ πέμπτος ἡνίοχος ἢ καὶ ἐκ τῶν λοιπῶν βηγαρίων οἷος χρησιμώτερός ἐστιν· ἐὰν δὲ καὶ ἐξ ἑτέρου μέρους ἐστὶν ὁ ἐπιλεχθεὶς βηγάριος, καὶ θέλουσιν αὐτὸν οἱ* D *ἴδιοι αὐτοῦ κρατῆσαι εἰς τὸ μέρος αὐτῶν, ἀποδώσουσι τὸν μικροπανίτην, καὶ προβιβάζουσι τὸν βηγάριον εἰς τὸν τόπον τοῦ ἀναχωροῦντος. ὁ δὲ τοποτηρῶν ἐάν ἐστιν ἐκ τοῦ ἐναν-*

[R336] faction, dressed as he is, he is taken up like that and takes the reins, and puts on a distinguishing cloth called a substitute's cloth for one set of chariot-racing. If he transferred to the faction where he is a replacement, he also wears a *gymnastikion*[1] corresponding to the faction.

Concerning a variation

In the afternoon, when the emperor commands that the variation takes place, the *aktouarios* goes down and brings the four charioteers and the superintendents and the overseers of the two factions to the first marker,[2] and orders them to perform the variation and to exchange horses. The charioteers bring the starting attendants, the horses, those who open the starting-gates, and the overseers, and they hand over their teams to each other without upsetting the program or the barrier arrangements of the first race of the morning, but, as has been said, they hand over in exchange their horses and their assistants, since they are familiar with the [horses'] temperaments and with sending them down for racing[3]. The chariots are not exchanged, but each walks to his own chariot and they assure one another that they are not deceitfully delivering a defective team. They wear distinguishing cloths showing that the Blue is Green, the Green Blue, the White Red, and the Red White. Those who win

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[1] The short tunic in the colour of the faction worn by charioteers such as are represented in mosaics.

[2] i.e. the first white line, which was the finishing line: Dagron, "L'organisation," *TM*, 13 (2000), 112.

[3] τὰ κατάθηκα and at R337.6 & 10 τὰ κάθηκα: terms otherwise unattested; see LSJ, καθίημι I,6. Cf. Reiske, *Comm.*, p. 335: "handling"; Dagron, "L'organisation," *TM*, 13 (2000), 56, & n. 175: "role" or "function".

τίου μέρους, ὡς φορεῖ, οὕτως ἐπαίρεται καὶ ἡνιοχεῖ, καὶ βάλλει πανίον σημεῖον τὸ λεγόμενον ἀλλιπανίσιον πρὸς ἕνα ἱππικόν. ἐὰν δὲ μετασταθῇ εἰς τὸ μέρος, ἔνθα τοποτηρεῖ, φορεῖ καὶ γυμναστίκιον κατὰ τὸ μέρος.

Ed.L. 196 *Περὶ διβερσίου.*

Δείλης κελεύοντος τοῦ βασιλέως γενέσθαι τὸ διβέρσιον, κατέρχεται ὁ ἀκτουάριος, καὶ φέρει τοὺς δ' ἡνιόχους καὶ τῶν δύο μερῶν τοὺς ἐπιστάτας καὶ τοὺς θεωρητὰς εἰς τὸ πρῶτον σημεῖον, καὶ ἐπιτρέπει αὐτοῖς ποιῆσαι τὸ διβέρσιον καὶ ἀν-
Ms.137.b *ταλλάξαι τοὺς ἵππους. καὶ φέρουσιν οἱ ἡνίοχοι τοὺς ἀφέτας, τὰ ἱππάρια, τοὺς θυρανοίκτας καὶ τοὺς θεωρητάς, καὶ παραδιδοῦσι ἀλλήλοις τὰ ἅρματα, μὴ ἀναλύοντες τὴν κομβίναν τῆς πρωϊνῆς τοῦ α' βαΐου μηδὲ τὰ κάγκελλα, ἀλλ' ὡς εἴρηται, ἀντιπαραδιδοῦσι τοὺς ἵππους καὶ τοὺς ὑπουργοῦντας, ὡς*
B *γνωρίζοντας τάς τε ἕξεις καὶ τὰ κατάθηκα αὐτῶν. τὰ δὲ σκεύη οὐκ ἀντικαταλλάσσονται, ἀλλ' ἕκαστος εἰς τὸ ἴδιον σκεῦος πατεῖ, καὶ πληροφοροῦσιν ἀλλήλους, μὴ προδοῦναι ἅρμα ἀτάκτως προφάσει δόλου, φοροῦσι δὲ πανία σημεῖα, μηνύοντα ὁ τοῦ Βενέτου Πράσινον, ὁ τοῦ Πρασίνου Βένετον, ὁ τοῦ λευκοῦ ῥούσιον, ὁ τοῦ ῥουσίου λευκόν. καὶ οἱ νικῶντες ἀ-*

[R337] go away to the deme from which the horses are, and after the receiving of prizes, once crowned by the emperor, they go away to the same deme and those demes recite the acclamations.

If the four charioteers exchanging their teams **[V2,140]** do not exchange the starting attendants and those who open the starting-gates or the overseers responsible for sending [the horses] down for racing, and the victorious charioteers go away to their own deme with the horses which had been exchanged, while the deme cries out its own acclamations, they receive the prizes there, since the overseers stand in attendance, as customary at a hippodrome festival,[1] and watch over the sending down of one another's [horses] for racing for the period of the variation.

If the horses, remaining,[2] win through the attention and effort of the swapped charioteers, the charioteers go to their deme, that is, the deme from which the horses originate, and they receive the prizes there.

Concerning divisions

The two demarchs and the two *phaktionarioi* and the two *mikropanitai* and the superintendents and the overseers and the biga-drivers and the top officials go down into the Hippodrome of St Sergios.[3] While the top officials do not dare utter a word, the others single out one of the four charioteers and he swears before all that he will not be biased. The overseer and the two superintendents, from the faction other than that from which the charioteer has been singled out, have the horses sent out from the stable and

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1 ἱπποδρομία , the feminine form of the noun is used here and at R418.10, R617.9 & R807.2 instead of the usual neuter form for "hippodrome festival."

2 i.e. if the horses remain and only the charioteers are swapped.

3 The southern, Sphendone end of the Hippodrome towards the Church of Sts Sergios and Bakchos.

πέρχονται εἰς τὸν δῆμον, ὅθεν εἰσὶν οἱ ἵπποι, καὶ μετὰ τὸ λαβεῖν τὰ ἔπαθλα, στεφομένων αὐτῶν ἐκ τοῦ βασιλέως, ἀπέρχονται εἰς τὸν αὐτὸν δῆμον. λέγουσιν αὐτοὶ ἄκτα. ἐὰν δὲ ἀντιπαραδιδόντες οἱ τέσσαρες ἡνίοχοι τὰ ἅρματα, μὴ ἀντιπαραδώσουσι τοὺς ἀφετοθυρανοίκτας, μηδὲ τοὺς θεωρητὰς C *εἰς τὰ κάθηκα, καὶ οἱ νικῶντες ἡνίοχοι εἰς τὸν ἴδιον δῆμον ἀπέρχονται μετὰ τῶν ἀντικαταλλαγέντων ἵππων, καὶ ἐκεῖ κράζοντος τοῦ δήμου τὰ ἴδια ἄκτα, λαμβάνουσι τὰ ἔπαθλα, ἐπειδὴ οἱ θεωρηταὶ πρὸς συνήθειαν κατὰ ἱπποδρομίαν παρίστανται, καὶ τὰ κάθηκα ἀλλήλων τηροῦσι διὰ καιρὸν διβερσίου. ἐὰν δὲ νικήσωσιν οἱ λειπόμενοι ἵπποι δι' ἐπιμελείας καὶ μόχθου τῶν μετελθόντων ἡνιόχων, εἰς τὸν δῆμον τὸν ἴδιον ἔρχονται, ἤγουν ὧν τὰ ἱππάρια ὑπάρχουσι, καὶ ἐκεῖ λαμβάνουσι τὰ ἔπαθλα.*

Περὶ μερίδων. D

Κατέρχονται εἰς τὸν ἱππόδρομον τοῦ ἁγίου Σεργίου οἱ δύο δήμαρχοι καὶ οἱ δύο φακτιονάριοι καὶ οἱ δύο μικροπανῖται καὶ οἱ ἐπιστάται καὶ οἱ θεωρηταὶ καὶ οἱ βιγάριοι καὶ τὰ πρωτεῖα. αὐτῶν δὲ τῶν πρωτείων μὴ τολμώντων λαλῆσαι ῥῆμα ἕν, ὁρίζουσιν ἕνα ἐκ τῶν δ' ἡνιόχων, καὶ ὀμνύει ἐπὶ πάντων, ὅτι οὐχ ἑτερομερήσει. καὶ ἐξ οἵου μέρους ὁρισθῇ ὁ ἡνίοχος, ἐκ τοῦ ἑτέρου μέρους ὁ θεωρητὴς καὶ οἱ δύο ἐπιστάται ἐκβάλλουσι τοὺς ἵππους ἐκ τοῦ στάβλου, καὶ ὡς δο-

[R338] the one who has sworn assembles one horse from the Blue faction, one horse from the Green, one horse from the White, and one horse from the Red, as he thinks fit, and they form a team - four teams for the first of the races, four for the second of the races, four for the third of the races, and four for the fourth course. When the sixteen teams are set in order, the three charioteers who have not sworn draw lots, and according to the order of the lot, the first takes the team he wants and the person doing the allocating takes the one that is left. If they do not want to allocate the sixteen teams **[V2,141]** and if he allocates only the four for the first race, then they are allocated as has been described and the remainder depart to their own places.[1]

What it is necessary for a charioteer to observe when the race is being held

If when the race is being held a charioteer, whether a *phaktionarios* or a *mikropanites*, falls at the *tablai*,[2] he does not have a right to take off his helmet, but proceeds on foot with his helmet on and goes right down to the doors. If it happens that he falls at the imperial *tabla*, he does not have a right to cut across to the Pi,[3] where the wrestlers wrestle, in front of the Kathisma, but he goes down to the doors either on the inside by the wall[4] or outside at the Euripos, with the said helmet on. If a biga-driver falls and it is his lot to proceed on foot, he takes off his helmet

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1 i.e. they will form their usual teams and not be subject to this special type of allocation.

2 τάβλαι, cf. Latin *tabulae*: lit.: boards, panels, tablets; these *tablai* would be the series of oblong pools with low surrounding walls into which the spina (the Euripos) was divided. There were crossing-points between the pools; see note 4 at R313.23 and Dagron, "L'organisation," *TM*, 13 (2000), 113-117 with a diagram.

3 i.e. the Stama.

4 i.e. the wall which separates the spectators from the track.

Ed.L. 197 κεῖ τῷ ὀμόσαντι, στοιβάζει ἀπὸ Βενέτου ἵππον ἕνα, ἀπὸ Πρα-
σίνου ἵππον ἕνα, ἀπὸ λευκοῦ ἵππον α', ἀπὸ ῥουσίου ἵππον ἕνα,
Ms.138.a καὶ ἀποτελοῦσιν ἅρμα πρωτοβαΐτας δ', δευτεροβαΐτας δ', τριτο-
βαΐτας δ', εἰς τὸ τετράδρομον δ'. καὶ ὅτε καταστάθῶσι τὰ ιϛ'
ἅρματα, λαγχάνουσιν οἱ τρεῖς οἱ μὴ ὀμόσαντες, καὶ κατὰ τὸν
ὄρδινον τοῦ λαχμοῦ ἐπαίρει ὁ πρῶτος οἷον θέλει, καὶ τὴν πε-
ρισσείαν ἐπαίρει ὁ μερίσας. εἰ δὲ καὶ οὐ θέλουσι τὰ ιϛ' ἅρ-
ματα μερίσαι, εἰ μὴ μόνον τὰ δ' μερίζει λόγῳ πρώτου βαΐου,
καὶ μερίζονται, ὡς γέγραπται, καὶ τὰ λοιπὰ ἐκβαίνουσιν εἰς
B τοὺς ἰδίους τόπους.

Ὅσα δεῖ παραφυλάττειν ἡνίοχον, ἀγομένου τοῦ βαΐου.

Ἡνίοχος φακτιονάριος ἢ μικροπανίτης, τοῦ βαΐου ἀγο-
μένου, ἐὰν ἐμπέσῃ εἰς τὰς τάβλας, οὐκ ἔχει ἐξουσίαν ἐκβά-
λαι τὸ κασσίδιον αὐτοῦ, ἀλλὰ μετὰ τοῦ κασσιδίου πεζεύει,
καὶ κατέρχεται ἕως τῶν θυρῶν. ἐὰν δὲ λάχῃ ἐπὶ τὴν βασι-
λικὴν τάβλαν πεσεῖν αὐτὸν, οὐκ ἔχει ἐξουσίαν εἰς τὸ Π, ὅ-
που οἱ παλαιστρῖται παλαίουσιν, ἔμπροσθεν τοῦ καθίσματος
C ἐπικόψαι, ἀλλὰ ἢ ἔσωθεν ἐπὶ τὸν τοῖχον, ἢ ἔξωθεν ἐπὶ τὸν
εὔριπον μετὰ τοῦ αὐτοῦ κασσιδίου καταβαίνει εἰς τὰς θύρας,
ἐὰν δὲ πέσῃ βηγάριος, καὶ λάχῃ αὐτὸν πεζεῦσαι, τὸ κασσί-

[R339] and goes thus without his helmet as far as the doors. If a charioteer receives a knock at the turning-post of the Blue faction, and goes on as far as the rope, that is, to the second white [line], and his [horse] on the left treads on the said second white [line], he stops.[1] If a charioteer, while a race is being held, closes with his opponent and is able to stretch out his hand and knock his helmet off, even if he is further back, he wins and the one who has lost his helmet is left behind. If while a race is being held a charioteer loses his helmet, if he is in front and his horses are running better than all the other teams, he completes the remainder and stops.[2]

[V2,142] Concerning the hanging and removal [of the banner]

It is necessary to know that if the banner had been hung and on the day of the chariot-racing there happens to be a gale and the chariot-racing is not held, even if the organs have gone down from their particular place, if the banner is hanging, the program for the teams of horses and the barriers according to the lottery are suspended for as many days as the banner remains hanging. However, if the banner is removed, even if the organs are in place, the program and the barrier arrangements are cancelled.

Concerning when a horse collapses

If a horse collapses, the instructors of the two factions should go to it and if it has a chance of being saved, it goes down as far as the Diippion,

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1 In this and the folowing cases (R339.4 & 11) where the charioteer is required to stop, or be left behind, he has been eliminated. The second white line, or rope, was at the far end of the Hippodrome, just in front of the starting-gates; Dagron, "L'organisation," *TM*, 13 (2000), 112 and diagrams at 114 & 115.

2 i.e. he completes the course, though eliminated, presumably lest he impede those behind him as he withdraws; Dagron, "L'organisation," *TM*, 13 (2000), 59, n. 190.

διον ἐκβάλλει, καὶ οὕτως ἀκασσίδοτος καταβαίνει ἕως τῶν θυρῶν. ἡνίοχος ἐὰν λάβῃ ῥάξιν εἰς τὸν καμπτὸν τοῦ Βενέτου, καὶ ἀπέλθῃ ἕως τοῦ σχοινίου, ἤγουν τῆς δευτέρας λευκῆς, καὶ πατήσῃ ὁ ἀριστερὸς αὐτοῦ τὴν αὐτὴν δευτέραν λευκὴν, ἔπαυσε. ἡνίοχος, ἀγομένου τοῦ βαΐου, ἐὰν ζυγώσῃ μετὰ τοῦ ἐναντίου αὐτοῦ, καὶ δυνηθῇ ἁπλῶσαι τὴν χεῖρα αὐτοῦ καὶ ἀποκασσιδῶσαι αὐτὸν, κἂν ὀπισθότερός ἐστιν, ἐνίκησε, καὶ ὁ ἀποκασσιδωθεὶς ἐλείφθη. ἡνίοχος, ἀγομένου τοῦ βαΐου, ἐὰν ἐκπέσῃ τὸ κασσίδιον αὐτοῦ, ἐὰν ἔμπροσθέν ἐστι, καὶ τρέχουσιν οἱ ἵπποι αὐτοῦ πλείω τῶν ἁρμάτων ὅλων, ποιήσει περισσὴν καὶ D *παύσει.*

Περὶ τοῦ κρεμάσαι καὶ ἀποκρεμάσαι.

Εἰδέναι δεῖ, ὅτι, ἐὰν κρεμάσῃ, καὶ τὴν ἡμέραν τοῦ ἱππικοῦ συμβῇ γενέσθαι ἀέρα, καὶ οὐκ ἀχθῇ τὸ ἱππικὸν, κἂν Ms.138.b *τὰ ὄργανα κατέλθωσιν ἀπὸ τῆς ἰδίας αὐτῶν στάσεως, τὸ δὲ βηλάριον κρέμαται, ἡ κομβίνα τῶν ἱππαρίων καὶ τὰ κάγκελλα αἴρωνται κατὰ τὴν κυλίστραν, ὁσασδήποτε ἡμέρας μείνει τὸ βηλάριον κρεμάμενον, εἰ δὲ ἐπαρθῇ τὸ βηλάριον,* Ed.L.198 *κἂν τάχα τὰ ὄργανα ἵστανται, ἡ κομβίνα καὶ τὰ κάγκελλα ἀναλύονται.*

Περὶ ἵππου ἀπολύοντος.

Ἵππος ἐὰν ἀπολύσῃ, χρὴ ἀπελθεῖν τῶν δύο μερῶν τοὺς μαΐστωρας, καὶ ἐὰν ἔχει σωτηρίαν, κατέρχεται ἐπὶ τὸ διΐπ-

[R340] to the stable, with its tail tied. But if they are convinced that it has reached the end, they untie its tail and the streamers from its legs and remove its carcass.[1]

Concerning a trial [race]
If a charioteer, either a *phaktionarios* or a *mikropanites*, takes off his helmet at his trial, he no longer has the right to yoke another team, but if he is a biga-driver, when he has got down from his chariot, he takes off his helmet, and he yokes a team as many times as he is permitted by the head charioteers.

Book I, Chapter 70 [R340-49; V2,143-50; D60-71; cod., V & D: Chapter 79][2]

On May 11th, the chariot-racing for the anniversary of this God-guarded and imperial City is conducted as follows
One day before the said chariot-racing, the *praipositos* goes to the emperor and clarifies with him whether he wishes the chariot-racing to be held. Then the master of ceremonies leads in the *thessarios* and stands him inside the door which leads in from the Thermastra to the Lausiakos Hall. The *praipositos*, having received the approval from the emperor for the chariot-racing to be held,

1 As it stands the text (ἐκβάλλουσιν αὐτὸν τὴν μικράν) is corrupt. Vogt emends to ἐκβάλλουσιν αὐτὸν τὴν Νεκράν (they carry it out the Nekra Gate), noting that this was a gate of the Hippodrome well known in the preceding centuries, on which see Berger, *Untersuchungen zu den Patria Konstantinupoleos* (1988), 549-50. Cf. Dagron, "L'organisation," *TM*, 13 (2000), 60, n. 198: either <εἰς> τὴν νεκράν (they remove it to the ditch) or, as adopted here, ἐκβάλλουσι αὐτοῦ τὴν νεκράν (they remove its carcass).

2 In this chapter there is a reference at R342.1 to the Triconch which was built in 840 by Theophilos and also a reference to the two fountain-courts of the factions at R341.6 which suggests for this protocol a date before their demolition under Basil I (d. 886).

πιον εἰς τὸν στάβλον, δεδεμένης τῆς οὐρᾶς αὐτοῦ. εἰ δὲ καὶ πληροφορηθῶσιν, ὅτι τελείαν ἀπέλυσε, λύοντες τὴν οὐρὰν αὐτοῦ καὶ τὰ καλάβρικα ἐκ τῶν ποδῶν αὐτοῦ, ἐκβάλλουσιν αὐτὸν τὴν μικράν.

B *Περὶ Πρόβας.*

Ἡνίοχος φακτιονάριος ἢ μικροπανίτης εἰς τὴν πρόβαν αὐτοῦ ἐὰν ἐκβάλλει τὸ κασσίδιον αὐτοῦ, οὐκ ἔτι ἔχει ἐξουσίαν ἄλλο ζεῦξαι, ἐὰν δέ ἐστι βηγάριος, καθὼς κατέλθῃ ἐκ τοῦ σκεύους, τὸ κασσίδιον ἐκβάλλει, καὶ ὅσα ἐπιτραπεῖ παρὰ τοῖς πρώτοις ἡνιόχοις, ζευγνύει.

ΚΕΦ. ο'.

Μηνὶ Μαΐῳ ια' τελεῖται τὸ ἱππικὸν τοῦ γενεθλίου ταύτης τῆς
C *θεοφυλάκτου καὶ βασιλίδος πόλεως οὕτως.*

Εἰσέρχεται τῇ πρὸ μιᾶς τοῦ αὐτοῦ ἱππικοῦ ὁ πραιπόσιτος πρὸς τὸν βασιλέα, καὶ δηλοῖ αὐτὸν, εἰ κελεύει ἀχθῆναι τὸ ἱππικόν. ὁ δὲ τῆς καταστάσεως εἰσάγει τὸν θεσσάριον, καὶ ἵστησιν αὐτὸν ἔνδον τῆς εἰσαγούσης πύλης ἀπὸ τῆς θερμάστρας εἰς τὸ λαυσιακόν. ὁ δὲ πραιπόσιτος, λαβὼν τὴν συγκατάθεσιν παρὰ τοῦ βασιλέως πρὸς τὸ ἄγεσθαι τὸ ἱππι-

[R341] goes out and goes away to the *thessarios* and gives the permit to him. The *thessarios*, going out, straightaway does everything that he usually does in each case of chariot-racing.

In the afternoon, the members of the two factions reveal the horses wearing saddle-cloths edged with gold bands, collars and bridles - each faction in like manner in its respective fountain-court - and they parade them and cheer the emperor. Both factions take their horses away to the Hippodrome and lead them in through the Diippion and the First Gate and parade them, reciting the customary chants as far as the Sphendone. When they go to their place, they cheer the emperor there, firstly the members of the Greens and then the members of the Blues. The eparch is seated on a chair in the Kathisma where the *aktouarios* stands. After the cheering of the two factions the people on the podium[1] cheer and the horses retire. **[V2,144]** Then the eparch goes down, and his pavilion stands at the lines[2] opposite the Fourth Gate. Having summoned both factions there, he brings the urn in, between them, and the balls inside it are looked at carefully by both factions. Then the eparch, in everyone's presence, seals them in and gives the urn to the silentiary who will roll it on the following day.

The following day, that is, on the day of the chariot-racing, the emperor goes out from his God-guarded bedchamber and, with the customary escort,

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1 Probably those, including the entertainers, at the lower level of the Kathisma, below the imperial box and the tiers occupied by the court; also at R345.1 & 4. See Guilland, "La Première Porte," *ΕΕΒΣ*, 20 (1950), 44-47, rp. in *Topographie*, I (1969), 399-401 & notes 54 & 55; Dagron, "L'organisation," 62, n. 209 & 66, n. 227.

2 For the lines on the track: Dagron,"L'organisation," *TM*, 13 (2000), 112.

κὸν, ἐξέρχεται καὶ ἀπέρχεται πρὸς τὸν θεσσάριον, καὶ δίδωσιν αὐτῷ τὸ πέρατον, καὶ παραυτίκα ἐξελθὼν ὁ θεσσάριος τελεῖ ἅπαντα, ὡς εἴθισται αὐτῷ ἐν ἑκάστῳ ἱππικῷ τελεῖν. D *δείλης δὲ ἀνοίγουσι τοὺς ἵππους οἱ τῶν δύο μερῶν, φοροῦντας χρυσοσήμεντα σαγίσματα, μανιάκιά τε καὶ καπιστράκια, ὁμοίως ἕκαστον μέρος ἐν τῇ ἰδίᾳ αὐτοῦ φιάλῃ, καὶ δημεύουσιν αὐτοὺς, εὐφημήσαντες τὸν βασιλέα. ἀποφέρουσι δὲ τοὺς* Ms. 139. a *ἵππους ἀμφότερα τὰ μέρη ἐν τῷ ἱππικῷ, καὶ εἰσάγουσιν αὐτοὺς διά τε τοῦ διϊππίου καὶ τοῦ πρωτοθύρου, καὶ δημεύουσιν αὐτοὺς, λέγοντες τὰς συνήθεις φωνὰς, μέχρι τῆς σφενδόνης, καὶ ἐν τῇ στάσει αὐτῶν ἐλθόντες, εὐφημοῦσι τὸν βασιλέα ἐκεῖσε, πρῶτον μὲν οἱ τῶν Πρασίνων, καὶ εἶθ' οὕτως οἱ τῶν Βενέτων. ὁ δὲ ὕπαρχος καθέζεται ἐπὶ σελλίου ἐν τῷ καθίσματι, ἔνθα ὁ ἀκτουάριος ἵσταται. μετὰ δὲ τῆς* Ed. L. 199 *εὐφημίας τῶν δύο μερῶν εὐφημοῦσιν οἱ τοῦ λογίου, καὶ ἀναχωροῦσιν οἱ ἵπποι, εἶτα κατέρχεται ὁ ὕπαρχος, καὶ ἵσταται ἡ τέντα αὐτοῦ εἰς τὰ κριτάρια ἀπέναντι τοῦ τεταρτοθύρου, καὶ προσκαλεσάμενος ἐκεῖσε τὰ ἀμφότερα μέρη, εἰσφέρει ἀναμεταξὺ αὐτῶν τὴν ὄρναν, καὶ βλέπονται παρὰ τῶν ἀμφοτέρων μερῶν τὰ ἐν αὐτῇ βόλια ἀκριβῶς, καὶ ἀσφαλισάμενος αὐτὰ ἐπὶ πάντων ὁ ὕπαρχος, παραδίδωσι σιλεντιαρίῳ τῷ μέλλοντι τῇ ἑξῆς κυλίσαι. (B.) Τῇ δὲ ἐπαύριον, ἤγουν τῇ ἡμέρᾳ τοῦ ἱππικοῦ, ἐξέρχεται ὁ βασιλεὺς ἐκ τοῦ θεοφυλάκτου κοιτῶνος, καὶ δορυφορούμενος ὑπὸ τῶν ἐξ ἔθους,* B

[R342] goes through the passageways of the Triconch and the Apse and the Palace of Daphne, and goes up via the private spiral stairway to the private boxes of the Kathisma. When all the preparations in the Hippodrome are complete, the master of ceremonies informs the *praipositos*, and he the emperor. Then the emperor goes down via the stone staircase and says to the *praipositos*, "Order a move," and he says loudly, "A move!" When the emperor goes into his bedchamber, the *praipositos* summons the *vestetores* and they go in and put the chlamys on the emperor. Then he is crowned by the *praipositos* and goes out from the bedchamber escorted by the archons of the *koubоukleion*.

He stands in the middle of the vestibule[1] and signals to the *praipositos* and he to the *ostiarios*, and he leads in the patricians while a silentiary raises the curtain of the door through which they go in. When the patricians have gone in they, with the *strategoi*, fall down in obeisance, and when they have stood up, the emperor signals to the *praipositos* and he says, "If you please," and they pray, "For many good years."

From there, escorted by the archons of the *koubоukleion*, patricians and *strategoi*, the emperor goes through as far as the hall in which he lunches on the said day and stands there. Three or four silentiaries go in, three going through behind the reception to the right-hand side, and the **[V2,145]** other standing in the middle. The *praipositos*, having received a sign from the emperor, signals to the silentiary standing

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1 Also at R305.19 & R361.9: the narrow hall leading to the halt in which the emperor lunches at the Hippodrome; see note 2 at R305.19.

διέρχεται διὰ τῶν διαβατικῶν τοῦ τρικόγχου, ἀψῖδός τε καὶ
τῆς δάφνης, καὶ ἀνέρχεται διὰ τοῦ μυστικοῦ κοχλιοῦ ἄνω
ἐν τοῖς παρακυπτικοῖς τοῦ καθίσματος. ἡνίκα δὲ γένηται ἡ
ἅπασα παρετοιμασία ἐν τῷ ἱππικῷ, δηλοῖ ὁ τῆς καταστάσεως
τῷ πραιποσίτῳ, κἀκεῖνος τῷ βασιλεῖ. ὁ δὲ βασιλεὺς κατέρ-
χεται διὰ τῆς λιθίνης σκάλας καὶ λέγει τῷ πραιποσίτῳ „δὸς
μεταστάσιμον·" κἀκεῖνος λέγει μεγάλως „μεταστάσιμον." καὶ
εἰσελθόντος τοῦ βασιλέως ἐν τῷ κοιτῶνι αὐτοῦ, προσκαλεῖται
ὁ πραιπόσιτος τοὺς βεστήτορας, καὶ εἰσελθόντες περιβάλ-
C λουσι τὴν χλανίδα τὸν βασιλέα, εἶθ' οὕτως στέφεται ὑπὸ
τοῦ πραιποσίτου, καὶ ἐξέρχεται ἀπὸ τοῦ κοιτῶνος, δηριγευό-
μενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, καὶ ἑστὼς ἐν τῷ
μέσῳ τοῦ στενοῦ, νεύει τῷ πραιποσίτῳ, κἀκεῖνος τῷ ὀστια-
ρίῳ, κἀκεῖνος εἰσάγει τοὺς πατρικίους· τὸ δὲ βῆλον τῆς πύ-
λης, δι' ἧς εἰσέρχονται, σιλεντιάριος αἴρει. εἰσελθόντες δὲ
οἱ πατρίκιοι μετὰ τῶν στρατηγῶν πίπτουσι, καὶ ἀναστάν-
Ms. 139. b των, νεύει ὁ βασιλεὺς τῷ πραιποσίτῳ, καὶ λέγει „κε-
λεύσατε·" αὐτοὶ δὲ ὑπερεύχονται τὸ „εἰς πολλοὺς καὶ ἀγα-
θοὺς χρόνους." καὶ ἐκεῖθεν δηριγευόμενος ὁ βασιλεὺς ὑπό τε
τῶν ἀρχόντων τοῦ κουβουκλείου, πατρικίων τε καὶ στρατη-
γῶν, διέρχεται μέχρι τοῦ τρικλίνου, ἐν ᾧ ἀριστᾷ τῇ αὐτῇ
ἡμέρᾳ, καὶ ἵσταται ἐκεῖσε· εἰσελθόντες δὲ σιλεντιάριοι τρεῖς
D ἢ τέσσαρες, οἱ μὲν τρεῖς διέρχονται ὄπισθεν τῆς δοχῆς ἐν
τῷ δεξιῷ μέρει, ὁ δὲ ἕτερος ἵσταται μέσον, καὶ λαβὼν νεῦ-
μα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, νεύει τῷ ἑστῶτι μέ-

[R343] in the middle of the reception and he goes away to the curtain and says loudly, "Raise it,"[1] and he leads in the master of ceremonies and he stands in the middle of the reception. When the *praipositos* has received a sign from the emperor, he signals to the *magistros*, or if the *magistros* is not present, he signals to the quaestor, and the *magistros* signals to the master of ceremonies, saying, "*Kometes.*" The master of ceremonies says at the curtain "Raise it," and the members of the senate go in, and having made obeisance, they stand in their order. Then the emperor signals again to the *praipositos*, and the *praipositos* to the *magistros*, and he to the master of ceremonies, saying, "*Prempheklor*,"[2] and the master of ceremonies, going away to the curtain, says, "Raise it," and the ex-eparch goes in and having made obeisance, he, too, stands in his place. Then the emperor signals to the *praipositos*, and he to the master of ceremonies, and he says, "If you please," and they pray, "For many good years." Then the master of ceremonies, taking the tip of the emperor's chlamys, makes a fold and hands it to the emperor,[3] and the emperor goes up to the Kathisma.

The silentiary mentioned previously goes up to the turning-post of the Green faction, carrying the urn with him, too, and the members of the factions who customarily go up with him, go up with him. When he has shown all those who have gone up with him the eparch's seal, he rolls the urn. Then all of those who had gone up with him go down together with the silentiary and they pile up vegetables

1 For the command "Raise it", see note 1 at R239.24.

2 For the use of Latin terms see note 2 at R265.17.

3 See note 1 at R287.2-6.

σον τῆς δοχῆς σιλεντιαρίῳ, κἀκεῖνος ἀπελθὼν ἐν τῷ βήλῳ,
λέγει μεγάλως „λεβά," καὶ εἰσάγει τὸν τῆς καταστάσεως,
καὶ ἵσταται μέσον τῆς δοχῆς. καὶ λαβὼν νεῦμα ὁ πραιπό-
σιτος παρὰ τοῦ βασιλέως, νεύει τῷ μαγίστρῳ, μὴ παρόντος
δὲ μαγίστρου, νεύει τῷ κοιαίστωρι, καὶ νεύει μάγιστρος τῷ
τῆς καταστάσεως, λέγων „κόμητες." κἀκεῖνος λέγει εἰς τὸ
βῆλον „λεβά·" καὶ εἰσέρχονται οἱ τῆς συγκλήτου, καὶ
προσκυνήσαντες, ἵστανται ἐν τῇ τάξει αὐτῶν. εἶτα νεύει
πάλιν ὁ βασιλεὺς τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος τῷ μα- Ed.L. 200
γίστρῳ, κἀκεῖνος τῷ τῆς καταστάσεως λέγων „πρεμφέκτωρ·"
ἀπελθὼν δὲ ὁ τῆς καταστάσεως εἰς τὸ βῆλον, λέγει „λεβά·"
καὶ εἰσέρχεται ὁ ἀπὸ ἐπάρχων, καὶ προσκυνήσας καὶ αὐτὸς,
ἵσταται ἐν τῇ τάξει αὐτοῦ. (Γ.) Εἶτα νεύει ὁ βασιλεὺς τῷ
πραιποσίτῳ, κἀκεῖνος τῷ τῆς καταστάσεως, καὶ λέγει „κε-
λεύσατε·" αὐτοὶ δὲ ὑπερεύχονται „εἰς πολλοὺς καὶ ἀγα-
θοὺς χρόνους." καὶ εἶθ' οὕτως κατασχὼν τὸ ἄκρον τῆς χλα-
νίδος τοῦ βασιλέως ὁ τῆς καταστάσεως καὶ ποιήσας ῥωσθέ-
λιον, ἐπιδιδοῖ τῷ βασιλεῖ, ὁ δὲ βασιλεὺς ἀνέρχεται ἐν τῷ B
καθίσματι· ἀνέρχεται δὲ καὶ ὁ προῤῥηθεὶς σιλεντιάριος ἐν
τῷ τοῦ Πρασίνου καμπτῷ, συναναφέρων ἑαυτῷ καὶ τὴν ὄρ-
ναν, συνανέρχονται δὲ αὐτῷ καὶ οἱ κατὰ συνήθειαν ἀνερχό-
μενοι σὺν αὐτῷ τῶν μερῶν· ὑποδείξας δὲ τοῖς συνανελθοῦ-
σιν αὐτῷ ἅπασιν τὴν τοῦ ὑπάρχου βοῦλλαν, κυλίει, καὶ εἶθ'
οὕτως κατέρχονται ἅμα τῷ σιλεντιαρίῳ οἱ συνανελθόντες αὐ- Ms. 140.a
τῷ πάντες, καὶ στοιβάζουσιν ἐν τῷ αὐτῷ καμπτῷ λάχανα,

[R344] at the said turning-post, and cakes on top of these. Likewise they pile up in advance vegetables and cakes at the other turning-post and at various places on the Euripos,[1] that is, on the day before the chariot-racing. This turning-post of the Greens is guarded because of the rolling of the urn.

The bigas stand at the lines, and the emperor goes out to the Kathisma **[V2,146]** and makes the sign of the cross over the people and sits on the throne. When the obeisance of the patricians and, if they happen to be present also of the *strategoi*, has been completed, the top officials of the factions go with rose-entwined crosses and stand at the crossing-points.[2] Then, at a command, the *aktouarios* gives a sign and the bigas are released. When they arrive at the imperial *tabla*[3] at the Kathisma, they pray for the emperor. Then, at a command, the *aktouarios* signals and the imperial organ sounds and they get down from their bigas at their factions and go into the Stama, and when all of them have received their crowns they withdraw. Then the members of the factions mentioned previously go out and present their crosses, and having prayed for the emperor, they, too, withdraw.

Then the first race is conducted and the winning charioteers receive their prizes twofold, and at the request of the faction the state tunics are given, and the *chosbaitai* take them and carry them up the middle of the Hippodrome to the equipment-room[4] of the winning charioteers. When the four races have been held,

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1 i.e. the spina of the Hippodrome.

2 For the crossing-points of the spina see note 4 at R313.23.

3 The *tablai* were probably the built-up sections of the spina with the imperial *tabla* that opposite the Kathisma; see note 2 at R338.13.

4 See note 1 R312.5.

καὶ ὕπερθεν αὐτῶν πλακοῦντας. ἐν δὲ τῷ ἑτέρῳ καμπτῷ καὶ ἐν διαφόροις τόποις τοῦ εὐρίπου προσσωβάζουσιν ὁμοίως λάχανά τε καὶ πλακοῦντας, ἤγουν τῇ πρὸ μιᾶς τοῦ ἱππικοῦ· οὗτος δὲ ὁ καμπτὸς τῶν Πρασίνων ἕνεκα τοῦ κυλίσαι παρα- C φυλάττεται. ἵστανται δὲ καὶ αἱ βῆγαι ἐν τοῖς κριταρίοις, μετὰ δὲ τὸ ἐξελθεῖν τὸν βασιλέα ἐν τῷ καθίσματι καὶ σφραγίσαι τὸν λαὸν καὶ καθίσαι αὐτὸν ἐν τῷ σέντζῳ, τελεσθείσης τῆς προσκυνήσεως τῶν πατρικίων, εἰ τύχωσι καὶ στρατηγοί, ἔρχονται τὰ πρωτεῖα τῶν μερῶν μετὰ καὶ σταυρῶν ῥοδοπλόκων, καὶ ἵστανται ἐν ταῖς διασφαγαῖς, καὶ εἶθ' οὕτως δίδωσι νεῦμα ὁ ἀκτουάριος ἀπὸ κελεύσεως, καὶ ἀπολύονται αἱ βῆγες. ἡνίκα δὲ καταλάβωσιν ἐν τῇ βασιλικῇ τάβλᾳ ἐν τῷ καθίσματι, ἐπεύχονται τὸν βασιλέα· εἶθ' οὕτως νεύει ὁ ἀκτουάριος ἀπὸ κελεύσεως, καὶ αὐλεῖ τὸ βασιλικὸν ὄργανον, αὐτοὶ δὲ κατέρχονται τῶν βηγῶν αὐτῶν ἐπὶ τὰ μέρη, καὶ D εἰσέρχονται ἐν τῷ στάματι, καὶ λαβόντες τοὺς στεφάνους ἀμφότεροι αὐτῶν, ἀπαναχωροῦσι. καὶ εἶθ' οὕτως ἐξέρχονται οἱ προειρημένοι τῶν μερῶν, καὶ ἐπιδιδόασι τοὺς σταυρούς, ἐπευξάμενοι δὲ τῷ βασιλεῖ, καὶ αὐτοὶ ἀναχωροῦσι. (Δ.) Καὶ εἶθ' οὕτως τελεῖται τὸ πρῶτον βαΐον, καὶ λαμβάνουσιν οἱ νικηταὶ ἡνίοχοι τὰ ἔπαθλα αὐτῶν διπλασίως, καὶ ἐξ αἰτήσεως τοῦ μέρους δίδοται τὰ δημόσια, καὶ λαβόντες αὐτὰ χοσβαῖται, ἀνάγουσιν αὐτὰ μέσον τοῦ ἱππικοῦ ἐν τῷ ἁρματουρίῳ Ed.L. 201 τῶν νικητῶν ἡνιόχων. καὶ τελεσθέντων τῶν δ' βαΐων, πράτ-

[R345] the people on the podium[1] do all that is customary, while the charioteers change into their state tunics for victory and go down on their chariots, out from the gates. The demesmen of the victorious faction go down and take laurel from the podium and receive the charioteers on their chariots in front of the said deme, and having danced as far as the far turning-post, they go up to the Stama. When they have gone up, a sign is given to the archons of the regiments and they go down and stand at the turning-posts and at the rest of the places along the Euripos mentioned previously where there are the piles of vegetables and cakes.

The charioteers, with the demesmen of the faction, having gone **[V2,147]** to the Stama, stand there on their chariots, and the members of the faction acclaim the emperor with cheering. After the completion of the cheering, the emperor sends crowns to the said victorious charioteers through the *aktouarios* and the deputy, and they go down and crown the charioteers and go up again to the Kathisma. Immediately the faction begins to ask [permission] to go out and to dance in the street, and when they have been granted the request by the emperor they go out into the Mese. Then the emperor stands up, and after the emperor has stood up, the crowd of people go down and take both the vegetables and the cakes from the piles. At the same time they bring in a ship, full of fish, carried on a cart and they throw these on the ground in the Hippodrome and the crowd of people take these too.

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1 See note 1 at R341.15.

*τουσιν οἱ τοῦ λογίου τὰ κατὰ συνήθειαν ἅπαντα, ἀλλάξαντες
δὲ οἱ ἡνίοχοι τῆς νίκης τὰ δημόσια, κατέρχονται ἐπ' ὀχήμα-
σιν ἐκ τῶν θυρῶν, καὶ κατελθόντες οἱ τοῦ νικήσαντος μέ-
ρους δημόται, αἴρουσι δάφνας ἐκ τοῦ λογίου, καὶ δέχονται
τοὺς ἡνιόχους ἐπιδιφρίους ἔμπροσθεν τοῦ αὐτοῦ δήμου, καὶ* Ms.140.b
*σαλτάξαντες μέχρι τοῦ ἀντικάμπτου, ἀνέρχονται ἐν τῷ στάμα-
τι. ἀνερχομένων δὲ αὐτῶν, δίδοται νεῦμα τοῖς ἄρχουσι
τῶν ταγμάτων, καὶ κατελθόντες ἵστανται ἐν τοῖς καμπτῆρσι
καὶ ἐν τοῖς προειρημένοις λοιποῖς τόποις τοῦ εὐρίπου, ἔνθα
αἱ στοιβαὶ τῶν λαχάνων καὶ τῶν πλακούντων εἰσίν. ἐλθόν-
τες δὲ οἱ ἡνίοχοι μετὰ τῶν δημοτῶν τοῦ μέρους ἐν τῷ στά-* B
*ματι, ἵστανται ἐκεῖσε ἐπιδίφριοι, καὶ ἀκτολογοῦσι μετ' εὐ-
φημίας οἱ τοῦ μέρους τῷ βασιλεῖ, καὶ μετὰ τὴν συμπλήρω-
σιν τῆς εὐφημίας ἀποστέλλει αὐτοῖς τοῖς νικηταῖς ἡνιόχοις ὁ
βασιλεὺς στεφάνους διὰ τοῦ ἀκτουαρίου καὶ τοῦ δευτέρου,
καὶ κατελθόντες στέφουσι τοὺς ἡνιόχους, καὶ ἀνέρχονται
πάλιν ἐν τῷ καθίσματι. καὶ εὐθέως ἄρχεται τὸ μέρος αἰ-
τεῖσθαι τοῦ ἐξελθεῖν καὶ χορεῦσαι εἰς τὴν πλατεῖαν, καὶ λα-
βόντες τὴν αἴτησιν παρὰ τοῦ βασιλέως, ἐξέρχονται ἐν τῇ
μέσῃ. καὶ εἶθ' οὕτως ἀνίσταται ὁ βασιλεύς, καὶ μετὰ τὸ
ἀναστῆναι τὸν βασιλέα κατέρχεται τὸ πλῆθος τοῦ λαοῦ,
καὶ αἴρουσιν ἐκ τῶν στοιβῶν τά τε λάχανα καὶ τὰς πλακοῦν-
τας, ἐν δὲ τῷ αὐτῷ εἰσφέρουσι χέλανδον φερόμενον ἐπὶ ἁμά-
ξης πλῆθος ἰχθύων, καὶ ῥίπτουσιν αὐτὰ ἐπὶ ἐδάφους ἐν τῷ* C
ἱππικῷ· αἴρουσι δὲ καὶ ταῦτα τὸ πλῆθος τοῦ λαοῦ. (Ε.) Ὁ

[R346] The emperor, as mentioned previously, stands up from the throne and, escorted by the archons of the *koubouldeion*, goes through the middle of the patricians and *strategoi* who are standing in the hall in which he lunches on the said day, and they earnestly offer a prayer, the "For many good years." He goes into the bedchamber and when the *praipositos* has taken the imperial crown from his head the *vestetores* go in and take off his chlamys and go out. The emperor, going out, sits at his precious table along with whichever guests he invites. After standing up from the banquet and having rested for a little while he waits until everything has been made ready in the Hippodrome.

When the master of ceremonies has gone and made it known to the *praipositos* that everything is ready, the *praipositos* informs the emperor. The emperor goes down via the stone staircase and goes into the bedchamber and puts on his chlamys and imperial crown as is customary. **[V2,148]** Escorted by the archons of the *koubouldeion*, he goes through the narrow hall and goes out to the great hall in which he lunches on the said day. Standing there together with the archons of the *koubouldeion*, he signals to the *praipositos*, and he to the *ostiarios*, and he leads in the patricians and *strategoi*. When they have made obeisance to the emperor, the *praipositos* says, "If you please." Going outside the door, the patricians and *strategoi*, together with the senate, stand to either side. When the emperor also stands at the door, all those previously mentioned fall down in obeisance, and when they stand up,

δὲ βασιλεὺς, ὡς προείρηται, ἀναστὰς ἀπὸ τοῦ σέντζου καὶ δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, διέρχεται μέσον τῶν τε πατρικίων καὶ στρατηγῶν, ἑστώτων αὐτῶν ἐν τῷ τρικλίνῳ, ἐν ᾧ ἀριστᾷ τῇ αὐτῇ ἡμέρᾳ, αὐτοὶ δὲ ὑπερεύχονται τὸ „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." καὶ εἰσέρχεται ἐν τῷ κοιτῶνι, λαβόντος δὲ τοῦ πραιποσίτου τὸ στέμμα ἀπὸ τῆς κεφαλῆς αὐτοῦ, εἰσέρχονται οἱ βεστήτορες, καὶ ἀπαλλάξαντες τὴν χλανίδα, ἐξέρχονται. καὶ ἐξελθὼν ὁ
B *βασιλεὺς, καθέζεται ἐπὶ τῆς τιμίας αὐτοῦ τραπέζης μετὰ καὶ φίλων, ὧν ἂν κελεύει, καὶ ἀναστὰς ἀπὸ τοῦ κλητωρίου καὶ μικρὸν ἀναπαυσάμενος, ἐκδέχεται, μέχρις ἂν τὰ πάντα ἑτοιμασθῶσιν ἐν τῷ ἱππικῷ. ἐλθόντος δὲ τοῦ τῆς καταστάσεως καὶ γνωρίσαντος τῷ πραιποσίτῳ, ὡς ὅτι ἕτοιμά ἐστι*
Ms.141.a *πάντα, ὁ πραιπόσιτος δηλοῖ τῷ βασιλεῖ· ὁ δὲ βασιλεὺς κατέρχεται διὰ τῆς λιθίνης σκάλας, καὶ εἰσέρχεται ἐν τῷ κοιτῶνι, καὶ περιβάλλεται τὴν χλανίδα καὶ τὸ στέμμα κατὰ συνήθειαν. καὶ δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου διέρχεται διὰ τοῦ στενοῦ τρικλίνου, καὶ ἐξέρχεται*
Ed.L.202 *ἐν τῷ μεγάλῳ τρικλίνῳ, ἐν ᾧ ἀριστᾷ τῇ αὐτῇ ἡμέρᾳ, κἀκεῖσε ἑστὼς ἅμα τοῖς ἄρχουσι τοῦ κουβουκλείου, νεύει τῷ πραιποσίτῳ, κἀκεῖνος τῷ ὀστιαρίῳ, καὶ εἰσάγει πατρικίους καὶ στρατηγοὺς, καὶ προσκυνησάντων τῷ βασιλεῖ, λέγει ὁ πραιπόσιτος „κελεύσατε." καὶ ἐξελθόντες ἔξω τῆς πύλης οἵ τε πατρίκιοι καὶ στρατηγοὶ ἅμα τῇ συγκλήτῳ, ἵστανται ἔνθεν κἀκεῖσε· στάντος δὲ καὶ τοῦ βασιλέως ἐν τῇ πύλῃ, πίπτουσιν οἱ προειρημένοι ἅπαντες, καὶ ἀναστάντων, νεύει ὁ πραιπό-*

[R347] at a command, the *praipositos* signals to the master of ceremonies and he says, "If you please," and they earnestly offer the prayer, "For many good years."

Then taking the tip of the emperor's chlamys, the master of ceremonies makes a fold and hands it to the emperor.[1] Then, escorted from there by the archons of the *kouboukleion*, patricians and *strategoi*, the emperor goes up to the Kathisma with only the archons of the *kouboukleion* and two *manglabitai* who are *spatharioi*, carrying battle-axes and wearing their swords, as in each case of chariot-racing. Going up to the throne, the emperor makes the sign of the cross three times over the people and is seated. After the completion of the cheering, at a command, the *praipositos* goes out and signals to the patricians and *strategoi* for each to go away to his order and seat. When the four races have been held the emperor stands up from the throne,[2] and while the patricians stand in the hall in which the emperor lunches, he goes escorted by the archons of the *kouboukleion* through the middle of them, and they earnestly offer the prayer, "For many good years." Going through the narrow hall, he goes into the bedchamber and changes out of both the imperial crown and his chlamys and puts on a *sagion*. He goes down via the private spiral stairway and, escorted by all the members of the *kouboukleion*, **[V2,149]** he goes through the Hall of the Augousteus and the Apse and the Triconch, through the single-leaved door

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1 See note 1 at R287.2-6.

2 Following Dagron, "L'organisation," *TM*, 13 (2000), 68, n. 237, in emending καθίσματος (Kathisma) to σένζου (throne), on the basis of the corresponding situation at R307.19.

σιτος ἀπὸ κελεύσεως τῷ τῆς καταστάσεως, καὶ λέγει „κελεύσατε·" αὐτοὶ δὲ ὑπερεύχονται „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." (ϛ.) Καὶ εἶθ' οὕτως κατασχὼν τὸ ἄκρον τῆς χλανίδος τοῦ βασιλέως ὁ τῆς καταστάσεως καὶ ποιήσας B ῥωσθέλιον, ἐπιδιδοῖ τῷ βασιλεῖ. εἶτα ἐκεῖθεν δηριγευόμενος ὁ βασιλεὺς ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, πατρικίων τε καὶ στρατηγῶν, ἀνέρχεται ἐν τῷ καθίσματι μετὰ μόνων τῶν τοῦ κουβουκλείου ἀρχόντων καὶ δύο μαγλαβιτῶν καὶ σπαθαρίων βασταζόντων διστράλια, φορούντων καὶ τὰ σπαθία αὐτῶν, ὡς ἐν ἑκάστῳ ἱππικῷ. ἀνελθὼν δὲ ἐν τῷ σέντζῳ ὁ βασιλεὺς καὶ σφραγίσας τὸν λαὸν ἐκ τρίτου, καθέζεται, καὶ μετὰ τὴν συμπλήρωσιν τῆς εὐφημίας ἐξέρχεται ὁ πραιπόσιτος ἀπὸ κελεύσεως, καὶ νεύει τοῖς τε πατρικίοις καὶ στρατηγοῖς, ἀπελθεῖν ἕκαστον ἐν τῇ τάξει αὐτοῦ καὶ καθέδρᾳ· τελευθέντων δὲ τῶν δ' βαΐων, ἀνίσταται ὁ βασιλεὺς ἀπὸ τοῦ καθίσματος, καὶ ἱσταμένων τῶν πατρικίων ἐν τῷ C ἀριστῇ ὁ βασιλεὺς τρικλίνῳ, καὶ δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, διέρχεται μέσον αὐτῶν, αὐτοὶ δὲ ὑπερεύχονται „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους." καὶ διελθὼν διὰ τοῦ στενοῦ τρικλίνου, εἰσέρχεται ἐν τῷ κοιτῶνι, καὶ ἀπαλλάξας τό,τε στέμμα καὶ τὴν χλανίδα αὐτοῦ, περιβάλλεται σαγίον, καὶ κατέρχεται διὰ τοῦ μυστικοῦ κοχλιοῦ, καὶ δηριγευόμενος ὑπὸ πάντων τοῦ κουβουκλείου, διέρχεται διὰ Ms.141.b τοῦ αὐγουστέως, ἀψῖδος τε καὶ τοῦ τρικόγχου, διὰ τοῦ μο-

[R348] and the passageways of the Holy Forty Martyrs, and goes into the Chrysotriklinos. The members of the *kouboukleion* stand and pray for the emperor, "For many good years," and go out and go away home.

What it is necessary to perform on the day before the Vegetable Festival in the Hippodrome held on the birthday of this God-guarded and imperial city

Note that the demarchs of the two factions, along with the deputy demarchs and the rest of the archons of the factions and the demesmen, depart in the afternoon, each to his own stable, and immediately the overseer of each faction sounds the drum three times[1] and the people recite three times, "May you be victorious, Blue!" and likewise the Greens: "Green." The herald receives them saying in a loud voice, "You have Jesus helping you!"[2] The people: "May you always be victorious!" The cheerleaders: "May you, the one[3] God, save them!" The people: "Yes, Lord." When they have gone out into the courtyard, the overseer beats the drum three times and the people say, "May the faith of the emperors be victorious, may the faith of the *augoustai* be victorious, may the faith of the City and of the Blues be victorious!..." (The Greens: "of the Greens.") The cheerleaders say, "Of so-and-so and so-and-so, great emperors; yes, say, 'Of so-and-so and so-and-so, great emperors!'" The people: "Yes, Lord, help them!" The cheerleaders: "May you, the one God, save them!" The people:

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1 ταβρίζει τὸ τρίπλοκον here, and below at R348.17 κρούει ... τὴν ταβραίαν γ': Dagron, "L'organisation," *TM*, 13 (2000), 70, n. 239, follows Gregoire, "Étymologies byzantino-latines," *Byz*, 12 (1937), 301-306, in translating ταβραία as a bull's-hide drum and considers that the adjective τρίπλοκον may mean "triple" (cf. Latin *triplex*), indicating that the acclamations were repeated three times, or punctuated by striking the drum three times.

2 The text of the ms. "Ἔχετε ὁ βοηθῶν ἡμῖν Ἰησοῦς" is corrupt. The solution of Dagron, "L'organisation," *TM*, 13 (2000), 75, is adopted here, recasting the sentence to read "Ἔχετε τὸν βοηθοῦντα ὑμῖν Ἰησοῦν" as at R357.21.

3 Here and subsequently reading a rough breathing, εἷς: one.

ναθύρου καὶ τῶν διαβατικῶν τῶν ἁγίων μ', καὶ εἰσέρχεται ἐν τῷ χρυσοτρικλίνῳ· στάντες δὲ οἱ τοῦ κουβουκλείου καὶ B *ὑπερευξάμενοι τὸν βασιλέα „εἰς πολλοὺς καὶ ἀγαθοὺς χρόνους," ἐξέρχονται καὶ ἀπέρχονται οἴκαδε.*

Ὅσα δεῖ τελεῖσθαι τῇ παραμονῇ τοῦ λαχανικοῦ ἱπποδρομίου, ἤγουν τοῦ γενεθλίου ταύτης τῆς θεοφυλάκτου καὶ βασιλίδος πόλεως.

Ἰστέον εἰδέναι, ὅτι οἱ τῶν δύο μερῶν δήμαρχοι μετά τε τῶν δευτερευόντων καὶ τῶν λοιπῶν ἀρχόντων τῶν μερῶν καὶ τῶν δημοτῶν ἀπίασι τὸ δειλινὸν, ἕκαστος εἰς τὸ ἴδιον Ed. L.203 *στάβλον, καὶ εὐθέως ὁ θεωρητὴς ἑκάστου μέρους ταβρίζει τὸ τρίπλοκον, καὶ λέγει ὁ λαὸς ἐκ γ' „νίκα, Βένετε·" ὁμοίως καὶ οἱ Πράσινοι „Πράσινε." καὶ δέχεται ὁ φωνοβόλος λέγων μεγάλῃ τῇ φωνῇ· „ἔχεται ὁ βοηθῶν ἡμῖν Ἰησοῦς·" ὁ λαὸς „ἀεὶ νίκα." οἱ κράκται· „εἷς ὁ Θεὸς, σὺ αὐτοὺς σῶσον·" ὁ λαὸς „ναὶ Κύριε." καὶ ὅτε ἐξέλθωσιν ἐπὶ τὸ ἐξάερον, κρούει ὁ θεωρητὴς τὴν ταβραίαν γ', καὶ λέγει ὁ λαός· „νικᾷ ἡ πίστις τῶν βασιλέων, νικᾷ ἡ πίστις τῶν αὐγουστῶν, νικᾷ ἡ πίστις τῆς πόλεως καὶ τῶν Βενέτων," (οἱ Πράσινοι „Πρασίνων"). καὶ λέγουσιν οἱ κράκται· „ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων βασιλέων, ναὶ εἰπὲ ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων βασιλέων·" καὶ ὁ λαὸς „Κύριε, βοήθει." οἱ κράκται· „εἷς Θεὸς, σὺ αὐτοὺς σῶσον·" ὁ λαὸς*

[R349] "Yes, Lord." Then the *dromikon* poem is recited before the hippodrome festival: "We who are involved in the contests entreat you, our God and **[V2,150]** saviour: help the Blues with victories" (The Greens: "the Greens") "and benefit[1] Ouranios" (The Greens: "Olympios") "so that yet again we may dance with victory!" Another, for the White faction: "As a powerful protection, Mother of God, and a sure support for those who approach you, we the Blues" (The Greens: "Greens") "ask for this to be granted to us, for Eikasios to be conspicuous[2] with victories and, for us to celebrate with him in the contest."

Book I, Chapter 71 [R349-59; V2,151-59; D72-88; cod., V & D: Chapter 80][3]

What it is necessary to observe when the Torch Ceremony is conducted

In the afternoon the two factions go into the private fountain-court of the Triconch with torches, and what is called the Torch Ceremony takes place. They dance and recite the *apelatikos*, plagal mode 4: "May your hand be strengthened, may your right hand be raised up, so-and-so, sovereign! Behold, your City looks on you as an emperor who loves the City. By your brave actions against the enemy it is revitalised. Grace governs midst imperial power, since your administration was seen [to be][4] a city of the great Emperor. For this reason

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1 Reading χορήγησον as Vogt and Dagron; cf. ms. and Bonn: χωρήγησον.

2 Emending διαπρέπων of the ms. and διαπρέπον of Vogt to διαπρέπειν and repunctuating the Bonn text: Dagron, "L'organisation," *TM*, 13 (2000), 71.

3 Dagron, "L'organsation," *TM*, 13 (2000), 72, n. 242, notes that this chapter contains extracts from protocols of various periods relating first to the preceding chapter concerning the birthday of the City and then, from R357.19, to Chapter 72 (V81) concerning the footrace for the New Year's Festival of the Vow.

4 Repunctuating by removing the comma in the text at this point.

„ναὶ Κύριε." καὶ εἶθ' οὕτως λέγεται τὸ δρομικὸν ποίημα B *ἔμπροσθεν τοῦ ἱπποδρομίου· „οἱ τῶν ἀγώνων σὲ δυσωποῦμεν τὸν Θεὸν ἡμῶν καὶ σωτῆρα· νίκαις τοῖς Βενέτοις βοήθει," (οἱ Πράσινοι „Πρασίνοις,") „καὶ χωρήγησον τῷ Οὐρανίῳ, (οἱ Πράσινοι „τῷ Ὀλυμπίῳ,") „ἵνα καὶ πάλιν χορεύσωμεν μετὰ νίκης." Ἄλλος εἰς τὸ λευκόν· „ὡς κραταιὰ σκέπη ἡ Θεοτόκος, καὶ ἀντίληψις βεβαία τῶν εἰς σὲ προστρεχόντων, ἐξαιτοῦμεν οἱ Βένετοι," (οἱ Πράσινοι „Πράσινοι,") „δωρηθῆναι ἡμῖν τοῦτο, τῷ Εἰκασίῳ, διαπρέπον ταῖς νίκαις σὺν αὐτῷ εἰς τὸν ἀγῶνα, καὶ ἡμᾶς εὐφρανθῆναι."* C

ΚΕΦ. οα΄.

Ὅσα δεῖ παραφυλάττειν, τῆς φακλαρέας τελουμένης.

Δείλης εἰσέρχονται τὰ δύο μέρη ἐν τῇ μυστικῇ φιάλῃ M1,142 a *τοῦ τρικόγχου μετὰ φατλίων, καὶ γίνεται ἡ λεγομένη φακλαρέα, καὶ λέγουσι τὸν ἀπελατικὸν χορεύοντες ἦχ. π. δ'· „κραταιωθήτω ἡ χείρ σου, ὑψωθήτω ἡ δεξιά σου, ὁ δεῖνα αὐτοκράτωρ. ἰδοὺ γάρ, ἡ πόλις σου φιλόπολιν βλέπει σε βασιλέα, καὶ ταῖς σαῖς ἐγκαινίζεται κατ' ἐχθρῶν ἀνδραγαθίαις,* D *καὶ πολιτεύεται χάρις ἐν μέσῳ τῆς βασιλείας, ὅτι ὤφθη τὸ πολίτευμά σου, πόλις τοῦ μεγάλου βασιλέως, ὅθεν καθοπλί-*

[R350] your arms are borne mightily[1] and your enemies are surrounded by the hostility of him who has crowned you at your city's birthday reception."[2] After this they go up to the steps, and each cheerleader stands with his own faction and recites the great cheer: "You who help the rulers..." The people: "The one God..." The cheerleaders: "May you save them!" The people: "Yes, Lord!" The cheerleaders: "You who help the *augoustai*..." The people: "The one God..." The cheerleaders: "May you save them!" The people: "Yes, Lord!" The cheerleaders: "You who help those born in the purple..." The people: "The one God..." The cheerleaders: "May you save them!" The people: "Yes, Lord!" The cheerleaders: "You who help the City..." The people: **[V2,152]** "The one God..." The cheerleaders: "May you save it!" The people: "Yes, Lord!" The cheerleaders: "You who help the eparch..." The people: "The one God..." The cheerleaders: "May you save him!" The people: "Yes, Lord!" The cheerleaders: "You who help Ouranios..." The people: "The one God..." The cheerleaders: "May you save him!" The people: "Yes, Lord!" (The Greens: "Olympios.") The cheerleaders: "You who help Eikasios..." (The Greens: "Anatellon...") The people: "The one God..." The cheerleaders: "May you save him!" The people: "Yes, Lord!"

Then another cheerleader goes in and recites the sequence: "You who help the rulers, the *augoustai*, those born in the purple, the City, the eparch, Ouranios"... (The Greens: "Olympios"...) [The cheerleader:] "Eikasios"... (The Greens: "Anatellon"...) The people: "The one God..."

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1 δυναστείᾳ (Vogt and Dagron) correcting Bonn: δυναστεία.

2 Emending δόξῃ (at the birthday splendour of your city) to δόχῃ: at your city's birthday reception. The birthday of Constantinople was celebrated on May 11th.

ζονται τὰ ὅπλα σου δυναστεία, καὶ περιβάλλονται ἐχθροὶ τὴν ἔχθραν τοῦ στέψαντός σε τῇ γενεθλίῳ δόξῃ τῆς πόλεώς σου." καὶ μετὰ ταῦτα ἀνέρχονται εἰς τὰ βάθρα, καὶ ἱσταμένου ἑκάστου εἰς τὸ ἴδιον μέρος, λέγουσιν οἱ κράκται τὴν ἀνευφημίαν· „ὁ βοηθῶν τοὺς δεσπότας·" ὁ λαὸς „εἷς ὁ Θεός." οἱ κράκται· „σὺ αὐτοὺς σῶσον·" ὁ λαὸς „ναὶ Κύριε." οἱ κράκται· „ὁ βοηθῶν ταῖς αὐγούσταις·" ὁ λαὸς Ed.L. 204 *„εἷς ὁ Θεός." οἱ κράκται· „σὺ αὐτὰς σῶσον·" ὁ λαὸς „ναὶ Κύριε." οἱ κράκται· „ὁ βοηθῶν τοῖς πορφυρογεννήτοις·" ὁ λαὸς „εἷς ὁ Θεός." οἱ κράκται· „σὺ αὐτοὺς σῶσον·" ὁ λαὸς „ναὶ Κύριε." οἱ κράκται· „ὁ βοηθῶν τῇ πόλει·" ὁ λαὸς „εἷς ὁ Θεός." οἱ κράκται· „σὺ αὐτὴν σῶσον·" ὁ λαὸς „ναὶ Κύριε." οἱ κράκται· „ὁ βοηθῶν τῷ ἐπάρχῳ·" ὁ λαὸς „εἷς ὁ Θεός." οἱ κράκται· „σὺ αὐτὸν σῶσον·" ὁ λαὸς „ναὶ Κύριε." οἱ κράκται· „ὁ βοηθῶν τῷ Οὐρανίῳ·" ὁ λαὸς „εἷς ὁ Θεός." οἱ κράκται· „σὺ αὐτὸν σῶσον·" ὁ λαὸς „ναὶ Κύριε," (οἱ Πράσινοι „τῷ Ὀλυμπίῳ"). οἱ κράκται· „ὁ βοηθῶν τῷ Εἰκασίῳ·" (οἱ Πράσινοι „τῷ Ἀνατέλλοντι·") ὁ* B *λαὸς „εἷς ὁ Θεός." οἱ κράκται· „σὺ αὐτὸν σῶσον·" ὁ λαὸς „ναὶ Κύριε." (B.) Εἶτα εἰσέρχεται ἕτερος κράκτης καὶ λέγει τὴν συνάφειαν· „ὁ βοηθῶν τοὺς δεσπότας, ταῖς αὐγούσταις, τοῖς πορφυρογεννήτοις, τῇ πόλει, τῷ ἐπάρχῳ, τῷ Οὐρανίῳ," (οἱ Πράσινοι „τῷ Ὀλυμπίῳ,") „τῷ Εἰκασίῳ·" (οἱ Πράσινοι „τῷ Ἀνατέλλοντι·") ὁ λαὸς „εἷς ὁ Θεός."*

[R351] The cheerleaders: "May you save them!" The people: "Yes, Lord!" The cheerleaders: "So-and-so and so-and-so, great emperors and sovereigns..." The people: "Lord, help them!"

Then another cheerleader goes in and recites, "*Ious aei aei*."[1] The cheerleaders: "Reach out[2] and conquer." The people, "*Es ai ta*: Glorious one!" The cheerleaders: "Holy, thrice holy, victory to the Blue faction!" (The Greens: "to the Green.") The cheerleaders: "Lady, Mother of God." The people: "Yes, Lady, Mother of God, victory to the Blue faction!" (the Greens: "to the Green.") The cheerleaders: "The power of the Cross." The people: "Yes, the power of the Cross, victory to[3] the Blue faction!" (The Greens: "to the Green.") The cheerleaders: "Your representative, Ouranios, may he have[4] victory from God." (The Greens: "Olympios.") The cheerleaders: "The whole of the afternoon today." The people, "*Es*. The whole of the afternoon today is a good afternoon for you!" The cheerleaders: "Lords, many years to you!" The people: "Many **[V2,153]** years to you!" The Greens: "Holy!"

Another cheerleader goes in and recites, "So-and-so and so-and-so, great emperors and sovereigns." The people: "Mother of God, help them!" The cheerleaders: "May you, the one God, save them!" The people: "Yes, Lord!" Then the cheerleader recites, "Yes, speak, and make the racing for Ouranios!..." (The Greens: "for Olympios...") "Yes, speak, and make the racing for Eikasios..." (The Greens: "for Anatellon...") The people: "A good contest!" The cheerleaders: "The one

1 Cf. ms.: *Ious aes aes...Es ai ta*; here and below at R351.14 (*Es*); see note 4 at R294.19.

2 Emending προτόνου to προτείνου; Dagron, "L'organisation," *TM*, 13 (2000), 75, line 47.

3 Reading εἰς, "to the Blue faction", at R351.10 & 11 as in lines 8 & 9 above, rather than Bonn's ἔχει; Dagron, "L'organisation," *TM*, 13 (2000), 75, line 56.

4 Following Dagron, in emending ἔχεις of the ms. & Bonn to ἔχῃ: "L'organisation," *TM*, 13 (2000), 75, line 59.

οἱ κράκται· „σὺ αὐτοὺς σῶσον·" ὁ λαὸς „ναὶ Κύριε." οἱ κράκται· „ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων βασιλέων καὶ αὐτοκρατόρων·" ὁ λαὸς „Κύριε, βοήθει." εἶτα εἰσέρχεται ἕτερος C κράκτης, καὶ λέγει· „Ἰοὺς ἀεὶ, ἀεί." οἱ κράκται· „προτόνου καὶ νικᾷς·" ὁ λαός· „εἲς ἀεὶ, εὐδόκιμε." οἱ κράκται „ἅγιε, τρισάγιε, νίκη εἰς τὸ Βένετον," (οἱ Πράσινοι „εἰς τὸ Πράσινον"). οἱ κράκται „δέσποινα Θεοτόκε·" ὁ λαός· „ναὶ δέσποινα Θεοτόκε, νίκη εἰς τὸ Βένετον," (οἱ Πράσινοι „εἰς τὸ Πράσινον"). οἱ κράκται „τοῦ σταυροῦ ἡ δύναμις·" Ms.142.b ὁ λαός· „ναὶ τοῦ σταυροῦ ἡ δύναμις, νίκη ἔχει τὸ Βένετον," (οἱ Πράσινοι „ἔχει τὸ Πράσινον"). οἱ κράκται· „Θεοῦ τὴν νίκην ἔχεις· τὸ πρόσωπόν σου, Οὐράνιε," (οἱ Πράσινοι „Ὀλύμπιε"). οἱ κράκται· „ὅλη δείλης σήμερον·" ὁ λαός ἔσ· „ὅλη δείλης σήμερον· καλή σου δείλης γίνεται." οἱ κράκται· „κύριοι, πολλοὶ ὑμῖν χρόνοι·" ὁ λαὸς „πολ- D λοὶ ὑμῖν χρόνοι," (οἱ Πράσινοι „ἅγιε"). καὶ εἰσέρχεται ἕτερος κράκτης καὶ λέγει· „ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων βασιλέων καὶ αὐτοκρατόρων·" ὁ λαὸς „Θεοτόκε, βοήθει." οἱ κράκται· „εἷς ὁ Θεὸς, σὺ αὐτοὺς σῶσον·" ὁ λαὸς „ναὶ Κύριε." εἶτα λέγει ὁ κράκτης· „ναὶ εἰπὲ καὶ ποίει τὸ ἀγωγεῖν τῷ Οὐρανίῳ," (οἱ Πράσινοι „τῷ Ὀλυμπίῳ,") „ναὶ εἰπὲ καὶ ποίει τὸ ἀγωγεῖν τῷ Εἰκασίῳ" (οἱ Πράσινοι „τῷ Ἀνατέλλοντι·") ὁ λαὸς „καλὸν ἀγῶνα." οἱ κράκται· „εἷς

[R352] God, may you save them!" The people: "Yes, Lord!"

Note that at the hippodrome festival the same acclamations and the same cheers are also recited at the Stama, that is, at the Pi, that is to say, when the eparch sits in the Kathisma, where the *aktouarios* also stands.

Concerning the said hippodrome festival: how it is necessary to roll the urn

Before the chariot-racing the parade of the horses takes place, and in the morning the urn is placed at the turning-post of the Blue faction, and the charioteers of the two factions go down, together with the program-writers who wear their program-writers' vests, blue and white, and their *massia*,[1] and are bare-foot and carry their paper and pen-cases. When the urn is rolled, whichever ball falls out determines the inside left position. When they fill [the position for] the four races, they go away to the equipment-rooms[2] and finish the programming. When the emperor goes up [to the Kathisma], they release the two-horsed chariots[3] and the *maxillarios*[4] stands at his place, and the two overseers, one to his right and one to his left, holding their pen-cases, until he waves [the *mappa*].

When God **[V2,154]** has provided the victory, after the receiving of the prizes, the charioteers go away to the gates. After the completion of the four races, the teams of the winners come out, with the charioteers wearing their state tunics, and they turn around the turning-post of Green and Blue and go

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1 Word unknown; Dagron: an item of dress; "L'organisation," *TM*, 13 (2000), 76, n. 256; cf. *LBG*: ? staffs.

2 See note 1 at R312.5; also here at R353.3.

3 i.e. the bigas: Dagron, "L'organisation," *TM*, 13 (2000), 77, n. 259, with reference to R344.5-17.

4 cf. μαξιλλάριον: cushion; hence Dagron, "L'organisation," *TM*, 13 (2000), 77, n. 260, & 142: a new name for the *mapparios* (R359.1 & 7); he raised a cloth, the *mappa*, in his hands as the starting-signal for a race.

ὁ Θεός, σὺ αὐτοὺς σῶσον." ὁ λαός „ναὶ Κύριε." ἰστέον, Ed. L. 205 *ὅτι τὰ αὐτὰ ἄκτα καὶ ἡ αὐτὴ εὐφημία λέγονται καὶ ἐπὶ τοῦ ἱπποδρομίου εἰς τὸ στάμα, ἤγουν εἰς τὸ Π, δηλονότι τοῦ ἐπάρχου καθεζομένου εἰς τὸ κάθισμα, ἔνθα ὁ καὶ ἀκτουάριος ἵσταται.*

Περὶ τοῦ αὐτοῦ ἱπποδρομίου, πῶς δεῖ κυλίειν.

Πρὸ τοῦ ἱππικοῦ γίνεται ἡ πομπὴ τῶν ἵππων, καὶ τῷ πρωῒ τίθεται ἡ ὄρνα εἰς τὸν καμπτὸν τοῦ Βενέτου, καὶ κατέρχονται οἱ τῶν δύο μερῶν ἡνίοχοι ἅμα τῶν κομβινογράφων, B *φορούντων αὐτῶν τῶν κομβινογράφων ἀρμελαύσια Βένετον καὶ λευκὸν καὶ τὰ μασσία, ὄντων αὐτῶν καὶ ἀνυποδήτων, βαστάζοντες καὶ χαρτοκαλαμάρια, καὶ κυλιούσης τῆς ὄρνας, οἷον ἐκβάλλει σφαιρίον, ὀνομάζει τὸν μεσαριστερόν. καὶ ὅτε πληρώσωσι τὰ δ' βαΐα, ἀπέρχονται εἰς τὰ ὀρνατούρια, καὶ ποιοῦσι τὸ πέρας τῆς κομβίνας, καὶ ἀνερχομένου τοῦ βασιλέως, ἀπολύουσι τὰ δίππια, καὶ ἵσταται ὁ μαξιλλάριος εἰς τὸν τόπον αὐτοῦ καὶ οἱ δύο θεωρηταί, εἷς ἐκ δεξιῶν αὐτοῦ, καὶ εἷς ἐξ εὐωνύμων, βαστάζοντες τὰ καλαμάρια, ἕως οὗ πετάσῃ. καὶ τοῦ Θεοῦ παρασχόντος τὴν νίκην,* C *μετὰ τὸ λαβεῖν τὰ ἔπαθλα ἀπέρχονται εἰς τὰς θύρας, καὶ μετὰ τὴν συμπλήρωσιν τῶν δ' βαΐων ἐκβαίνουσι τὰ ἅρματα τῶν νικησάντων, φορούντων τῶν ἡνιόχων τὰ δημόσια,* Ms. 143. a *καὶ κάμπτουσι καμπτὸν Πρασίνου καὶ Βενέτου, καὶ ἔρχον-*

[R353] to their own deme. They gather up the demesmen and, dancing, they turn around the Green's turning-post as previously described and go to the Stama. The *aktouarios* goes down and dismisses them, and they go away dancing in the street.

Concerning the bigas [their races]; how it is necessary for them to be conducted

When chariot-racing is held with a ceremony of obeisance, the bigas stand at the first line and the biga-drivers on their chariots. When the emperor goes up [to the Kathisma], the four charioteers enter and receive gold torches and turn and stand at their respective crossing-points.[1] Then the *aktouarios* signals, and they go in again and receive a gold armlet each, and as they return they shed light[2] on the demes, and the bigas set out. The biga-drivers wear tunics, one a blue one, the other a green one,[3] which have wings, as it were, sewn from felt, behind at their thighs, and instead of helmets they wear felt caps.

Acclamations after a victory at the said hippodrome festival

After the second race the cheerleaders recite, "Many,

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1 See note 4 at R313.23.

2 i.e. with their torches.

3 i.e. here there were two biga-drivers.

ται εἰς τὸν ἴδιον δῆμον, καὶ ἐπαίρουσι τοὺς δημότας, καὶ πάσσοντες κάμπτουσιν, ὡς προείρηται, καμπτὸν Πρασίνου. καὶ ἔρχονται εἰς τὸ στάμα, καὶ κατέρχεται ὁ ἀκτουάριος, καὶ ἀπολύει αὐτούς, καὶ ἀπέρχονται χορεύοντες εἰς τὸ δημόσιον.

Περὶ τῶν βηγῶν, πῶς δεῖ αὐτὰς τελεῖσθαι.

Ἱππικοῦ ἀγομένου προσκυνησίμου, αἱ βῆγες ἵστανται εἰς D *τὸ πρῶτον κριτάριον, καὶ οἱ βηγάριοι ἐπάνω τῶν ἁρμάτων, καὶ ἀνερχομένου τοῦ βασιλέως, ἐμβαίνουσιν οἱ δ' ἡνίοχοι καὶ λαμβάνουσι τὰ χρυσᾶ πισσία, καὶ στρέφονται, καὶ ἵστανται εἰς τὰς ἰδίας διασφαγάς. καὶ εἶθ' οὕτως νεύει ὁ ἀκτουάριος, καὶ πάλιν εἰσέρχονται καὶ λαμβάνουσιν ἀπὸ ψελλίου χρυσοῦ, καὶ ὑποστρέφοντες ἐκφωτίζουσιν ἐπὶ τοὺς δήμους, καὶ ἐκβαίνουσιν αἱ βῆγες. φοροῦσι δὲ οἱ βηγάριοι ἱμάτια, ὁ μὲν εἷς Βένετον, ὁ δὲ ἕτερος Πράσινον, ἔχοντα ὥσπερ πτερά, ἀπὸ κεντούκλων ἐρραμμένα, ὄπισθεν εἰς τὰς ψύας* Ed.L. 206 *αὐτῶν, ἀντὶ δὲ κασσιδίων φοροῦσι καμελαύκια κεντουκλεῖνα.*

Ἄκτα ἀπὸ νίκης εἰς τὸ αὐτὸ ἱπποδρόμιον.

Ἀπὸ τοῦ δευτέρου βαΐου λέγουσιν οἱ κράκται „πολλά,

[R354] many, many!" The people: "Many upon many years!" The **[V2,155]** cheerleaders: "Many years to you, the divinely-inspired imperial power!" The Greens: "The appointee of the Trinity!" and the people three times: "Many years to you!" The Greens: "Holy!" The cheerleaders: "Many years to you, so-and-so and so-and-so, sovereigns of the Romans!" The people three times: "Many years to you!" The Greens: "Holy!" The cheerleaders: "Many years to you, the servants of the Lord!" The people three times: "Many years to you!" The Greens: "Holy!" The cheerleaders: "Many years to you, so-and-so and so-and-so, *augoustai* of the Romans!" The people three times: "Many years to you!" The Greens: "Holy!" The cheerleaders: "Rulers of the empire, receive the Blues who are entreating you!" (The Greens: "Greens.") The people three times: "Holy!" The cheerleaders: "As servants we dare to entreat you." The people three times: "Holy!" (The Greens likewise.) The cheerleaders: "With fear we beseech the rulers." The people three times: "Holy!" (The Greens likewise.) The cheerleaders: "Hear with forbearance, benefactors..." The people three times: "Holy!" (The Greens likewise.) The cheerleaders: "The petition of your servants the Blues..." The people three times: "Holy!" (The Greens likewise.) The cheerleaders: "State tunics for your servants, if you command it." The people three times: "Holy!" (The Greens likewise.) The cheerleaders: "Lord, save the rulers of the Romans!" The people three times: "Lord, save!" The cheerleaders: "Lord, save those crowned by you!" The people three times: "Lord, save!" The cheerleaders: "Lord, save

πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κρά-
κται· „πολλοὶ ὑμῖν χρόνοι, ἡ ἔνθεος βασιλεία" (οἱ Πράσι-
νοι „τὸ πρόβλημα τῆς τριάδος"). καὶ ὁ λαὸς ἐκ γ' „πολ-
λοὶ ὑμῖν χρόνοι" (οἱ Πράσινοι „ἅγιε"). οἱ κράκται· „πολ-
λοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτορες Ῥωμαί-
B *ων·" καὶ ὁ λαὸς ἐκ γ' „πολλοὶ ὑμῖν χρόνοι" (οἱ Πράσινοι*
„ἅγιε"). οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, οἱ θεράποντες
τοῦ Κυρίου·" ὁ λαὸς ἐκ γ' „πολλοὶ ὑμῖν χρόνοι" (οἱ Πρά-
σινοι „ἅγιε"). οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα
καὶ ὁ δεῖνα αὖγουσται τῶν Ῥωμαίων·" καὶ ὁ λαὸς ἐκ γ'
„πολλοὶ ὑμῖν χρόνοι" (οἱ Πράσινοι „ἅγιε"). οἱ κράκται·
„δεσπόται τῆς οἰκουμένης, δέξασθε Βενέτους παρακαλοῦντας"
(οἱ Πράσινοι „Πρασίνους"). καὶ ὁ λαὸς ἐκ γ' „ἅγιε."
οἱ κράκται· „ὡς δοῦλοι τολμῶμεν παρακαλέσαι·" ὁ λαὸς ἐκ
γ' „ἅγιε" οἱ Πράσινοι ὁμοίως. οἱ κράκται· „μετὰ φόβου
δυσωποῦμεν τοὺς δεσπότας·" ὁ λαὸς ἐκ γ' „ἅγιε·" οἱ Πρά-
C *σινοι ὁμοίως. οἱ κράκται· „ἀνεξικάκως παρακλήθητε εὐερ-*
γέται·" ὁ λαὸς ἐκ γ' „ἅγιε·" οἱ Πράσινοι ὁμοίως. οἱ κρά-
κται· „εἰς τὴν δέησιν τῶν δούλων ὑμῶν Βενέτων" ὁ λαὸς
ἐκ γ' „ἅγιε·" οἱ Πράσινοι ὁμοίως. οἱ κράκται· „δημόσια
Ms. 143. b *τοῖς δούλοις ὑμῶν, εἰ κελεύετε·" ὁ λαὸς ἐκ γ' „ἅγιε·" οἱ*
Πράσινοι ὁμοίως. οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπό-
τας τῶν Ῥωμαίων·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ
κράκται· „Κύριε, σῶσον τοὺς ἐκ σοῦ ἐστεμμένους·" ὁ λαὸς
ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς

[R355] the rulers of the empire!" The people three times: "Lord, save!" The cheerleaders: "With them, may God assist us!" The people three times: "Lord, save!" The cheerleaders: "Lord, save the rulers, with the *augoustai* and those born in the purple!" The people three times: "Lord, save!"

After the fourth race the instructor goes down with the people and stands in front of the deme. The demarch remains with the top officials[1] above in the deme. Then [V2,156] the cheerleaders standing below recite, "Whatever God has determined." Those above in the deme respond, "The Blue faction is honoured." (The Greens: "The Green.") The cheerleaders: "He who helps the rulers." The people: "The one God," and the rest.

Then the charioteers go up onto their chariots wearing their state tunics and dance, and the deme in front of them recites the *dromikon*, "Rejoice, Blue faction, the rulers have been victorious!" (The Greens: "Green.") When they have gone to the Pi,[2] the cheerleaders stand in front of the emperors and recite, "Many, many, many!" The people: "Many upon many years!" The cheerleaders: "Many years to you, the divinely-inspired imperial power!" The Greens: "The choice of the Trinity." The people three times: "Many years to you!" The Greens: "Holy!" The cheerleaders: "Many years to you, so-and-so and so-and-so, sovereigns of the Romans!" The people three times: "Many years to you!" The Greens: "Holy!" The cheerleaders: "Many years to you, the servants of the Lord!" The people three times: "Many years to you!" The cheerleaders:

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[1] i.e. the top officials of the demes.

[2] i.e. the Stama.

δεσπότας τῆς οἰκουμένης·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „καὶ σὺν αὐτοῖς ὁ Θεὸς ἡμᾶς συνεργήσει·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννή- D *τοις·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." (Β.) Καὶ ἀπὸ τοῦ τετάρτου βαΐου κατέρχεται ὁ μαΐστωρ μετὰ τοῦ λαοῦ, καὶ ἵσταται ἔμπροσθεν τοῦ δήμου. ὁ δὲ δήμαρχος ἀπομένει μετὰ τῶν πρωτείων ἄνω εἰς τὸν δῆμον. εἶτα λέγουσιν οἱ κάτω ἱστάμενοι κράκται· „εἴ τι ὁ Θεὸς ὠνόμασε·" καὶ ἀποκρίνονται ἄνω εἰς τὸν δῆμον „τίμιον τὸ Βένετον" (οἱ Πράσινοι „τὸ Πράσινον"). οἱ κράκται· „ὁ βοηθῶν τοὺς δεσπότας·" „εἷς ὁ Θεός," ὁ λαός, καὶ τὰ λοιπά. εἶτα ἀνέρχονται οἱ ἡνίοχοι ἐν τοῖς ἅρμασι, φοροῦντες τὰ δημόσια, καὶ* Ed.L. 207 *σάσσουσι, καὶ ὁ δῆμος ἔμπροσθεν αὐτῶν λεγόντων τὸ δρομικόν· „ἀγάλλου, Βένετε, οἱ δεσπόται ἐνίκησαν" (οἱ Πράσινοι „Πράσινε"). καὶ ὅτε ἔλθωσιν εἰς τὸ Π, ἔμπροσθεν τῶν βασιλέων ἵστανται καὶ λέγουσιν οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ἡ ἔνθεος βασιλεία" (οἱ Πράσινοι „ἡ ἐκλογὴ τῆς τριάδος"). ὁ λαὸς ἐκ τρίτου „πολλοὶ ὑμῖν χρόνοι" (οἱ Πράσινοι „ἅγιε")· οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτορες Ῥωμαίων" ὁ λαὸς ἐκ τρίτου „πολλοὶ ὑμῖν χρόνοι" (οἱ Πράσινοι „ἅγιε"). οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, οἱ θεράποντες τοῦ Κυ-* B *ρίου·" ὁ λαὸς ἐκ τρίτου „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται·*

[R356] "Many years to you, so-and-so and so-and-so, *augoustai* of the Romans!" The people three times: "Many years to you!" The Greens: "Holy!" The cheerleaders: "Many years to you, rulers, with the *augoustai* and those born in the purple!" The people three times: "Many years to you!" The Greens: "Holy!" The cheerleaders: "Many, many, many!" The people: "Many upon many years!" The cheerleaders: "Rulers of the empire, receive the Blues who are entreating you!" (The Greens: "Greens.") The people three times: "Holy!" The cheerleaders: "As servants we dare to entreat you." The people three times: "Holy!" The cheerleaders: "With fear we beseech the rulers." The people three times: "Holy!" The cheerleaders: "Hear with forbearance, benefactors..." The people three times: "Holy!" The cheerleaders: **[V2,157]** "The petition of your servants the Blues." (The Greens: "Greens.") The people three times: "Holy!" The cheerleaders: "Crown your servants, if you command it!" The people three times: "Holy!" (The Greens likewise.)

The cheerleaders: "Lord, save the rulers of the Romans!" The people three times: "Lord, save!" The cheerleaders: "Lord, save those crowned by you!" The people three times: "Lord, save!" The cheerleaders: "Lord, save the rulers with the *augoustai* and those born in the purple!" The people three times: "Lord, save!" The cheerleaders: "We, your servants, have still one request." The people three times:

„πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐγοῦσται τῶν Ῥωμαίων·" ὁ λαὸς γ' „πολλοὶ ὑμῖν χρόνοι" (οἱ Πράσινοι „ἅγιε"). οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, δεσπόται, σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαὸς γ' „πολλοὶ ὑμῖν χρόνοι" (οἱ Πράσινοι „ἅγιε"). οἱ κράκται „πολλά, πολλά, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „δεσπόται τῆς οἰκουμένης, δέξασθε Βενέτους παρακαλοῦντας" (οἱ Πράσινοι „Πρασίνους")· ὁ λαὸς ἐκ γ' „ἅγιε." οἱ κράκται· „ὡς δοῦλοι τολμῶμεν παρακαλέσαι" ὁ λαὸς γ' „ἅγιε." οἱ κράκται· „μετὰ φόβου δυσωποῦμεν C τοὺς δεσπότας·" ὁ λαὸς γ' „ἅγιε." οἱ κράκται· „ἀνεξικάκως παρακλήθητε εὐεργέται·" ὁ λαὸς γ' „ἅγιε." οἱ κράκται· „εἰς τὴν δέησιν τῶν δούλων ὑμῶν Βενέτων" (Πρά-Ms. 144. a σινοι „Πρασίνων")· ὁ λαὸς γ' „ἅγιε." οἱ κράκται· „στεφανώσατε τοὺς δούλους ὑμῶν, εἰ κελεύετε·" ὁ λαὸς ἐκ τρίτου „ἅγιε" οἱ Πράσινοι ὁμοίως. (Γ.) Οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας Ῥωμαίων" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς ἐκ σοῦ ἐστεμμένους·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας σὺν ταῖς αὐγούσταις καὶ τοῖς D πορφυρογεννήτοις·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „ἔτι μίαν αἴτησιν ἔχομεν οἱ δοῦλοι ὑμῶν·" ὁ λαὸς ἐκ

[R357] "Holy!" (The Greens likewise.) The cheerleaders: "Let us go away and dance, rulers, if you command it." The people three times: "Holy!" The cheerleaders: "Lord, save the rulers of the Romans!" The people three times: "Lord, save!" The cheerleaders: "Lord, save those crowned by you!" The people three times: "Lord, save!"

Then the *aktouarios* goes down and crowns the charioteers and says to them: "Dance in proper order!" The cheerleaders: "We shall dance in proper order while you live, rulers." After a move has taken place and the rulers have stood up from the throne, the whole deme escorts the charioteers, reciting the poem, "Rejoice, Blue, the rulers have been victorious!" (The Greens: "Green.") When they have gone to the barriers, the cheerleaders recite, "*Es.*[1] May the realm increase, and may the Blue increase." Then they escort the charioteers up to the church, that is, the Blues to the district of Dagisteus[2] and the Greens to the district of Diakonissa, reciting the *dromikon* poem, "Rejoice, Blue." (The Greens: "Green.") "The rulers have been victorious!"

[V2,158] Acclamations when the runners of one faction run afterwards from the track
The herald says, "You have Jesus helping you." The people three times: "He is always victorious." The herald: "May he produce victories!" The

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[1] See note 4 at R294.19.

[2] Dagisteus occurs in the form Tagisteus in the ms. and Bonn.

γʹ „ἅγιε·" οἱ Πράσινοι ὁμοίως. οἱ κράκται· „ἀπέλθωμεν χορεῦσαι, δεσπόται, εἰ κελεύετε·" ὁ λαὸς ἐκ γʹ „ἅγιε." οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας Ῥωμαίων·" ὁ λαὸς ἐκ γʹ „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς ἐκ σοῦ ἐστεμμένους·" ὁ λαὸς ἐκ γʹ „Κύριε, σῶσον." εἶτα κατέρχεται ὁ ἀκτουάριος, καὶ στέφει τοὺς ἡνιόχους, καὶ λέγει αὐτοῖς „εὐτάκτως χορεύσατε·" οἱ κράκται· „εὐτάκτως χορεύσομεν ἐν τῇ ζωῇ ὑμῶν, δεσπόται." καὶ μετὰ τὸ γενέσθαι μεταστάσιμον καὶ ἀναστῆναι τοὺς δεσπότας ἀπὸ τοῦ σένζου, ὀψικεύει ἅπας ὁ δῆμος τοὺς ἡνιόχους, λεγόν- Ed.L. 208
των τὸ ποίημα· „ἀγάλλου, Βένετε, οἱ δεσπόται ἐνίκησαν" (οἱ Πράσινοι „Πράσινε"). καὶ ὅτε ἔλθωσιν εἰς τὰ κάγκελλα, λέγουσιν οἱ κράκται ἔσ· „αὔξει τὸ βασίλειον, αὔξει καὶ τὸ Βένετον." καὶ εἶθ' οὕτως ὀψικεύουσι τοῖς ἡνιόχοις ἕως τῆς ἐκκλησίας, ἤγουν οἱ μὲν Βένετοι εἰς τὸν ταγιστέα, οἱ δὲ Πράσινοι εἰς τὰ διακονίσσης, λέγοντες τὸ δρομικὸν ποίημα· „ἀγάλλου, Βένετε," (οἱ Πράσινοι „Πράσινε,") „οἱ δεσπόται ἐνίκησαν."

Ἄκτα, ὅτε τρέχουσιν οἱ δρομεῖς τοῦ ἑνὸς μέρους ἀπὸ δρόμου ἀπεχεῖ. B

Λέγει ὁ φωνοβόλος· „ἔχετε βοηθοῦντα ὑμῖν Ἰησοῦν" ὁ λαὸς ἐκ γʹ „ἀεὶ νικᾷ." ὁ φωνοβόλος „νίκας δείξει·" ὁ

[R358] people: "*Es*: Help!"[1] The herald: "May he increase the victory..." The people: "At the races!" The herald: "Saviour of the world..." The people: "Help us!"

Acclamations at the runners' warming-up[2]
The runners warm up and go in front of their own deme, and the cheerleaders recite, "Lord, help all of them; help the first of them, you who are in the Trinity; may they be victorious through your intercessions, Mother of God. May they be victorious, bringing joy to the imperial power, to the state; may they be victorious, bringing joy to the Blues. The one[3] God and holy, provide them with victory!"

Note that under the Christ-loving ruler Michael (III), Bambaloudes, the runner for the Greens, was not present at the composition of the teams and the trials for he had been detained by the patrician Petronas.[4] On the day of the festival of the Vow when the rolling of the urn had been conducted and Blues had the inside position, after this Bambaloudes arrived. At the request of the deme of the Greens, at a command,[5] he ran in the fourth race and won.

[V2,159] Acclamations at the rolling of the urn for the foot-races
"God and Lord of all, may we go to those gates where we can win, thanks to God. This is to win, thanks to God. We beseech you, Mother of God: let this deme have victories!"

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1 ἐσαίουτα: probably to be read as two words: the enigmatic ἔς, for which see note 4 at R294.19, and αἰουτα related to the Latin *adiutare* and Italian *aiutare* "to help".

2 For the meaning of ἀπολακτίζω in this context: Dagron, "L'organisation," *TM*, 13 (2000), 86, n. 281; also at R360.7.

3 Emending ἔς· ὁ Θεὸς to εἷς ὁ Θεὸς, a phrase occurring several times at R350, & at R351.19 & R355.12.

4 Petronas (d. 865?), the uncle of Michael III, was appointed a patrician by Theophilos (emperor 829-842).

5 i.e. an imperial command.

λαὸς „ἐσαίουτα." ὁ φωνοβόλος „αὔξει νίκην·" ὁ λαὸς „τῶν βαΐων." ὁ φωνοβόλος „σωτὴρ τοῦ κόσμου·" ὁ λαὸς „βοήθησον ἡμᾶς."

Ἄκτα εἰς τὸν ἀπολακτισμὸν τῶν δρομέων.

Ἀπολακτίζουσιν οἱ δρομεῖς, καὶ ἔρχονται ἔμπροσθεν τοῦ
C *ἰδίου δήμου, καὶ λέγουσιν οἱ κράκται· „ὅλους τούτους, Κύριε, βοήθησον, τοὺς πρώτους βοήθησον, ὁ ἐν τριάδι, νικήσουσι πρεσβείαις σου, Θεοτόκε, νικήσουσι χαροποιοῦντες τὴν βασιλείαν, τὴν πολιτείαν, νικήσουσι χαροποιοῦντες τοὺς*
Ms.144.b *Βενέτους· ἔσ· ὁ Θεὸς ὁ ἅγιος, νίκην αὐτοῖς παράσχου." ἰστέον, ὅτι ἐπὶ Μιχαὴλ τοῦ φιλοχρίστου δεσπότου ὁ Βαμβαλούδης ὁ τῶν Πρασίνων δρομεὺς εἰς τὰ ζυγιασιμὰ καὶ εἰς τὰς πρόβας οὐκ ἦν· ἐκρατεῖτο γὰρ ὑπὸ τοῦ πατρικίου Πετρωνᾶ, τῇ δὲ τοῦ βοτοῦ ἡμέρᾳ, τελεσθείσης τῆς κυλίστρας καὶ παραβάντων Βενέτων, μετὰ ταῦτα ἦλθεν ὁ Βαμβαλούδης, καὶ ἐξ αἰτήσεως τοῦ δήμου τῶν Πρασίνων ἔδραμεν*
D *ἀπὸ κελεύσεως εἰς τὸ τέταρτον βαΐον, καὶ ἐνίκησεν.*

Ἄκτα εἰς τὴν κυλίστραν τῶν πεζῶν.

„Εἰς ἐκείνας τὰς θύρας ἀπέλθωμεν, Θεὲ καὶ κύριε τῶν ἁπάντων, ὅπου ἔσται ἐκ Θεοῦ νικῆσαι. τοῦτό ἐστιν ἐκ Θεοῦ νικῆσαι. καὶ δυσωποῦμέν σε, Θεοτόκε· νίκας λάβῃ ὁ δῆμος οὗτος."

[R359] Acclamations when the mapparios gives the signal at the footrace[1]
<The cheerleaders>:[2] "*Nana.*" First [mode], "*Ananaïa.*"[3] The people: "The day has come." The cheerleaders: "*Nana.*" The people: "Holy Mother of God!" The cheerleaders: "*Nana.*" The people: "Victory for the Blues!" (The Greens: "For the Greens!") The cheerleaders: "*Nana.*" The people: "The state rejoices!" The cheerleaders: "*Nana.*" The people: "Holy Mother of God!" When the *mapparios*[4] raises his hands they recite, "Now, also now, Lord, help them!"

Acclamations when the winner and the person coming second are about ro receive their prizes
"A crown, rulers, for the winner! Lord, save the rulers of the Romans! Lord, save those crowned by you; Lord, save the rulers together with the Blues!" (The Greens: "Together with the Greens!") "Two [*nomismata*], rulers, for the winner! One for the person coming second! Lord, save the orthodox power! Lord, save the rulers together with the *augoustai* of the Romans!"

Book I, Chapter 72 [R359-64; V2,160-63; cod. & V: Chapter 81][5]

Concerning the Festival of the Vow, how it is necessary for it to be conducted
Note that the permit is not given in the morning, as for the

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1 *Mapparios*: the official who signalled the start of a race by holding up a cloth called a *mappa*.

2 <The cheerleaders:> supplied by Vogt.

3 See note 3 at R281.20.

4 Bury, "The ceremonial book," *EHR*, 22 (1907), 434, notes that Chapters 72 & 73 [V81 & 82] need not originally be older than the time of Michael III.

5 A New Year festival at the beginning of January, the origins of which date to Roman times. See, too, R750.13 - R751.11 (the *Kletorologion*). Another festival of the Vow, instigated by Leo VI to celebrate the revoking in 886 of his imprisonment by his father Basil I in 883, also involved footraces (R776.13 - R778.23).

Ἄκτα χάμνοντος τοῦ μαππαρίου εἰς τὸ πεζόν. E.d.L. 209

„Νανά. α΄. ἀνανάϊα·" ὁ λαὸς „ἐπέστη ἡ ἡμέρα." οἱ κράκται „νανά·" ὁ λαὸς „ἁγία Θεοτόκε." οἱ κράκται „νανά·" ὁ λαὸς „ἡ νίκη τῶν Βενέτων" (οἱ Πράσινοι „τῶν Πρασίνων"). οἱ κράκται „νανά·" ὁ λαὸς „χαρεῖ ἡ πολιτεία." οἱ κράκται „νανά·" ὁ λαὸς „ἁγία Θεοτόκε." καὶ ὅταν ὑψώσει τὰς χεῖρας ὁ μαππάριος, λέγουσιν· „ἄρτι καὶ ἄρτι, Κύριε, βοήθησον."

Ἄκτα, μέλλοντος λαμβάνειν τὰ ἔπαθλα τοῦ συμπερέστου καὶ τοῦ δευτέρου. B

„Στεφάνιον, δεσπόται, τῷ συμπερέστῃ· Κύριε, σῶσον τοὺς δεσπότας Ῥωμαίων· Κύριε, σῶσον τοὺς ἐκ σοῦ ἐστεμμένους· Κύριε, σῶσον τοὺς δεσπότας σὺν τοῖς Βενέτοις" (οἱ Πράσινοι „σὺν τοῖς Πρασίνοις"). „τὰ δύο, δεσπόται, τῷ συμπερέστῃ· τὸ ἕν, δεσπόται, τῷ δευτέρῳ. Κύριε, σῶσον τὸ ὀρθόδοξον κράτος· Κύριε, σῶσον τοὺς δεσπότας σὺν ταῖς αὐγούσταις Ῥωμαίων.

ΚΕΦ. οβ΄.

Περὶ τοῦ βοτοῦ, ὅπως δεῖ τελεῖσθαι. C

Ἰστέον, ὅτι τὸ πέρατον οὐ δίδοται τὸ πρωΐ, ὥσπερ τὸ

[R360] chariot-racing, but the *praipositos* receives a response from the emperor one day before the festival of the Vow, and he gives an order to the master of ceremonies that it is to be held on the following day. In the evening, at the ninth or tenth hour,[1] the factions of the Blues and the Greens go up to their demes. Then, while the demarchs stand below exchanging banter and discussing what it is necessary to do that evening, the runners warm up and the eparch sits at the markers doing everything he has to do.

On the following day they all go along while it is still dark to the Hemicycle of the Apse, the archons of the *kouboukleion* wearing Tyrian purple chlamyses, while the patricians and the master of ceremonies and the senate wear dark-russet chlamyses. When the Palace is opened they go in and stand, each in his order, as on a day of chariot-racing, as previously described. The emperor, escorted by them, goes through the Apse and the Hall of the Augousteus and the private spiral stairway, and goes up to the Kathisma, into the box. The silentiary goes down with the urn to the Stama, and with the two factions standing there, the silentiary rolls it three times and whichever faction [comes out] has the inside position. Then each of them gets ready his own faction, some at the First Gate and the others at the Tenth.[2] The emperor summons to the box patricians and *strategoi* **[V2,161]** and the archons of the *kouboukleion* and those holding the highest offices, and he gives them tokens to distribute

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1 i.e. the 9^{th} or 10^{th} of the 12 Byzantine hours between sunrise and sunset. The term evening is used to designate the latter part of the afternoon.

2 These are probably gates at entrances to the Hippodrome rather than doubling as two of the starting-gates; cf. Dagron, *L'hippodrome* (2011), 80. For the First Gate see also R334.6 & R341.9; for the Tenth, R701.12 (the Dekimon); Janin, *Constantinople* (1964), 187; Bardill, "The architecture and archaeology of the Hippoodrome," *Hippodrome / Atmeydani* (2010), 115.

ἱππικόν, ἀλλὰ λαμβάνει τῇ πρὸ μιᾶς ἡμέρας τοῦ βοτοῦ ὁ
πραιπόσιτος παρὰ τοῦ βασιλέως ἀπόκρισιν, καὶ δίδωσι διά-
ταξιν τῷ τῆς καταστάσεως, ὥστε τῇ ἑξῆς ἄγεσθαι. καὶ ἑσπέ-
ρας ὥραν θ' ἢ ι' τὰ μέρη Βενέτων καὶ Πρασίνων ἀνέρ-
χονται εἰς τοὺς δήμους αὐτῶν· οἱ δὲ δήμαρχοι ἵστανται
κάτω, λέγοντες σκωπτικὰ πρὸς ἀλλήλους, καὶ ὅσα δεῖ ἐκτε-
λεῖν τῇ ἑσπέρᾳ ἐκείνῃ, ἀπολακτίζουσι δὲ οἱ δρομεῖς, καὶ κα-
Ms.f.145.a *θέζεται ὁ ὕπαρχος εἰς τὰ σημεῖα, ἐκτελῶν πάντα, ἃ δεῖ αὐ-*
D *τὸν ἐκτελεῖν. τῇ δὲ ἑξῆς •προέρχονται ἅπαντες ἐννύχιοι ἐν*
τῷ ἡμικυκλίῳ τῆς ἀψίδος, φοροῦντες οἱ ἄρχοντες τοῦ κουβου-
κλείου χλανίδια τύρεα, οἱ δὲ πατρίκιοι καὶ ὁ τῆς καταστά-
σεως καὶ ἡ σύγκλητος φοροῦσι χλανίδια ἀτραβατικά, καὶ ἀ-
νοίξαντος τοῦ παλατίου, εἰσέρχονται, καὶ ἵστανται ἕκαστος εἰς
τὴν ἰδίαν τάξιν, ὡς ἐν ἡμέρᾳ ἱππικοῦ, καθὼς προείρηται. καὶ
δηριγευόμενος ὁ βασιλεὺς ὑπ' αὐτῶν, διέρχεται διὰ τῆς ἀψί-
δος καὶ τοῦ αὐγουστέως καὶ τοῦ μυστικοῦ κοχλιοῦ, καὶ ἀ-
νέρχεται ἐν τῷ καθίσματι εἰς τὸ κλούβιον, καὶ ὁ σιλεντιάριος
Ed.L.210 *κατέρχεται μετὰ τῆς κυλίστρας εἰς τὸ στάμα, καὶ τῶν δύο*
μερῶν ἐκεῖσε ἑστώτων, κυλίει ὁ σιλεντιάριος ἐκ γ', καὶ οἷον
ἂν μέρος παραβῇ, εἶθ' οὕτως ἕκαστος αὐτῶν τὸ ἴδιον μέρος
εὐτρεπίζει, οἱ μὲν πρωτόθυρον, οἱ δὲ τὸ δέκατον. ὁ δὲ βασι-
λεὺς προσκαλεῖται εἰς τὸ κλούβιον πατρικίους καὶ στρατηγοὺς
καὶ τοὺς τοῦ κουβουκλείου ἄρχοντας καὶ τοὺς τὰ πρῶτα ὀφ-
φίκια κατέχοντας, καὶ δίδωσιν αὐτοῖς σφραγῖδας διανεῖμαι

[R361] to the poor for them to recline[1] with him in the Hall of the Nineteen Couches in accordance with the ancient custom.

When the master of ceremonies has informed the *praipositos* that everything has been made ready, the *praipositos* informs the emperor. Then the emperor goes down via the stone staircase and says to the *praipositos*, "Order a move," and he says loudly, "A move!" The emperor goes into the bedchamber[2] and puts on his chlamys with the help of the *vestetores* and, having been crowned by the *praipositos*, goes out through the vestibule.[3] When a *koubikoularios* has taken hold of the curtain, the emperor goes into the great hall in which he lunches on the said day, and the archons of the *kouboukleion* stand there. The *ostiarios* stands at the far curtain, and when the *praipositos* has received a sign from the emperor, he gives a sign to the *ostiarios* who is holding the curtain, and he leads in the patricians just as for the chariot-racing, and the patricians fall down in obeisance. When they are standing in their places, the *praipositos* receives a sign and he says [to them] individually, "If you please." They go out forming an escort, and again outside the curtain the patricians fall down, and when the *praipositos* has received a sign, he signals to the master of ceremonies, and he says, "If you please," and they go out escorting the emperor as far as the door at the steps. The emperor goes up to his throne while the archons of the *kouboukleion* stand there, and two *spatharioi*, one on either side, holding their battle-axes.

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1 For the tokens given to the poor to dine with the emperor on January 1st see R751.5-7. In this hall it was the custom for diners to recline on couches.

2 The emperor is still within the Kathisma complex.

3 The narrow hall leading to the hall in which the emperor lunches at the Hippodrome is referred to here and at R305.19 & R342.13 as the vestibule (τὸ στενόν); see note 2 at R305.19.

τοῖς πτωχοῖς, ὅπως ἀνακλιθῶσι μετ' αὐτοῦ εἰς τὰ ιθ' ἀκού-
βιτα κατὰ τὴν ἀρχαίαν συνήθειαν. (B.) Τοῦ δὲ τῆς κατα-
στάσεως δηλοποιήσαντος τῷ πραιποσίτῳ, ὡς ὅτι ἡτοιμάσθη-
σαν ἅπαντα, ὁ πραιπόσιτος δηλοῖ τῷ βασιλεῖ. ὁ δὲ βασιλεὺς B
κατέρχεται διὰ τῆς λιθίνης σκάλας, καὶ λέγει τῷ πραιποσίτῳ
„δὸς μεταστάσιμον," κἀκεῖνος λέγει μεγάλως „μεταστάσι-
μον." καὶ εἰσέρχεται ὁ βασιλεὺς εἰς τὸν κοιτῶνα, καὶ περι-
βάλλεται τὴν χλανίδα αὐτοῦ διὰ τῶν βεστητόρων, καὶ στε-
φθεὶς ὑπὸ τοῦ πραιποσίτου, ἐξέρχεται διὰ τοῦ στενοῦ, καὶ λα-
βόντος κουβικουλαρίου τὸ βῆλον, εἰσέρχεται ὁ βασιλεὺς ἐν
τῷ μεγάλῳ τρικλίνῳ, ἐν ᾧ ἀριστᾷ τῇ αὐτῇ ἡμέρᾳ, κἀκεῖσε
ἵστανται οἱ ἄρχοντες τοῦ κουβουκλείου. ὁ δὲ ὀστιάριος ἵστα-
ται εἰς τὸ βῆλον κάτω, καὶ λαβὼν νεῦμα ὁ πραιπόσιτος πα-
ρὰ τοῦ βασιλέως, δίδωσι νεῦμα τῷ ὀστιαρίῳ τῷ κρατοῦντι
τὸ βῆλον, καὶ εἰσάγει τοὺς πατρικίους, καθάπερ καὶ ἐπὶ τοῦ C
ἱππικοῦ, καὶ πίπτουσιν οἱ πατρίκιοι, καὶ στάντων αὐτῶν εἰς
τοὺς τόπους αὐτῶν, λαμβάνει νεῦμα ὁ πραιπόσιτος, καὶ λέγει Ms.145.b
κατ' ἰδίαν „κελεύσατε." καὶ ἐξέρχονται ὀψικεύοντες, καὶ
πάλιν ἔξω τοῦ βήλου πίπτουσιν οἱ πατρίκιοι, καὶ λαβὼν νεῦ-
μα ὁ πραιπόσιτος, νεύει τῷ τῆς καταστάσεως, κἀκεῖνος λέγει
„κελεύσατε." καὶ ἐξέρχονται ὀψικεύοντες τὸν βασιλέα μέχρι
τῆς πύλης εἰς τὰ βάθρα, καὶ ἀνέρχεται ὁ βασιλεὺς ἐπὶ τοῦ
σέντζου αὐτοῦ, τῶν ἀρχόντων τοῦ κουβουκλείου ἑστώτων καὶ
δύο σπαθαρίων ἔνθεν κἀκεῖσε, βασταζόντων τὰ διστράλια αὐ-

[R362] The eunuch *protospatharioi* stand on the bench behind the throne. Having made the sign of the cross over the people three times, the emperor is seated. When the cheering is finished, the *praipositos* receives a sign **[V2,162]** and goes out and finds the patricians and *strategoi* standing at the great door, and he gives them a sign and they go away, each to his order.

It should be known that on a day of the festival of the Vow they do not go into the Kathisma for obeisance before the emperor, but everything is performed as previously described.

When the four races have been held, the emperor stands up from his throne and goes through the hall where it is usual for him to lunch, while the patricians stand to either side. Escorted by the archons of the *kouboukleion*, the emperor goes in through the middle of them and they pray earnestly for the emperor. When he has gone into the bedchamber, the *praipositos* takes the imperial crown from his head and the *vestetores* go in and take off his chlamys. Having put on his *sagion*, he goes down via the private spiral stairway and goes into the bedchamber of the Octagon, near the Church of St Stephen, and going out to the Hall of the Nineteen Couches, he reclines at his precious table with the archons of the *kouboukleion*, the head of the *sakellion*, the master of ceremonies and the *aktouarios*, while our brothers in Christ sit on the couches below. Then standing up, the emperor goes out in front of the bedchamber of the Palace of Daphne and puts on his *sagion* and, escorted

τῶν· οἱ δὲ εὐνοῦχοι πρωτοσπαθάριοι ἵστανται ἐπάνω τοῦ
D σκάμνου ὄπισθεν τοῦ σέντζου, καὶ τὸν λαὸν ἐκ τρίτου κατα-
σφραγίσας καθέζεται. καὶ πληρωθείσης τῆς εὐφημίας, λαβὼν
νεῦμα ὁ πραιπόσιτος καὶ ἐξελθὼν, εὑρίσκει ἐν τῇ μεγάλῃ
πύλῃ ἑστῶτας τοὺς πατρικίους καὶ στρατηγοὺς, καὶ δίδωσιν
αὐτοῖς νεῦμα, καὶ ἀπέρχεται ἕκαστος εἰς τὰς τάξεις αὐτῶν.
(Γ.) Χρὴ δὲ εἰδέναι, ὅτι ἐν ἡμέρᾳ τοῦ βοτοῦ οὐκ εἰσέρχον-
ται ἐν τῷ καθίσματι εἰς προσκύνησιν τοῦ βασιλέως, ἀλλὰ
τελεῖται, ὡς προείρηται· καὶ τῶν δ' βαΐων τελεσθέντων, ἀ-
ναστὰς ὁ βασιλεὺς ἀπὸ τοῦ σέντζου, διέρχεται διὰ τοῦ τρικλί-
Ed.L. 211 νου, οὗ εἴθισται ἀριστᾷν, τῶν πατρικίων ἑστώτων ἔνθεν κἀ-
κεῖσε, καὶ δηριγευόμενος ὁ βασιλεὺς ὑπὸ τῶν ἀρχόντων τοῦ
κουβουκλείου, εἰσέρχεται διὰ τοῦ μέσου αὐτῶν, αὐτοὶ δὲ ὑ-
περεύχονται τὸν βασιλέα. καὶ εἰσελθόντος αὐτοῦ εἰς τὸν
κοιτῶνα, λαμβάνει ὁ πραιπόσιτος τὸ στέμμα ἀπὸ τῆς κεφα-
λῆς αὐτοῦ, καὶ εἰσέρχονται οἱ βεστήτορες, καὶ ἀπαλλάσσουσι
τὴν χλανίδα αὐτοῦ, καὶ περιβαλλόμενος τὸ σαγίον αὐτοῦ, κα-
τέρχεται διὰ τοῦ μυστικοῦ κοχλιοῦ, καὶ εἰσέρχεται εἰς τὸν
κοιτῶνα τοῦ ὀκταγώνου πλησίον τοῦ ἁγίου Στεφάνου, καὶ ἐξ-
ελθὼν εἰς τὰ ιθ' ἀκούβιτα, ἀκουμβίζει ἐπὶ τῆς τιμίας αὐτοῦ
τραπέζης μετὰ τῶν ἀρχόντων τοῦ κουβουκλείου, τὸν τοῦ σα-
B κελλίου, τὸν τῆς καταστάσεως καὶ τὸν ἀκτουάριον, εἰς δὲ τοὺς
κάτω ἀκουβίτους καθέζονται οἱ διὰ Χριστὸν ἡμῶν ἀδελφοί.
καὶ ἀναστὰς ὁ βασιλεὺς καὶ ἐξελθὼν ἔμπροσθεν τοῦ κοιτῶνος
Ms. 146. a τῆς δάφνης, περιβάλλεται τὸ τούτου σαγίον, καὶ δηριγευό-

[R363] by the *kouboukleion* and the rest of those who customarily escort him, he goes into his God-guarded [Sacred] Palace.

The *praipositos* should give instructions about security in relation to all those who perform the customary services in the Hippodrome: the mechanics should not dare to accept gifts from either faction and practise deception; the footmen should be in place and escort the winners to ensure their security **[V2,163]** so that, because of them, there is no slip-up. Likewise, too, the rest of the footmen who occupy the Euripos[1] should not allow anyone to go down and do anything irregular. Likewise, too, the constables should maintain tight security both at the crossing-points[2] and at the gates leading out from the tunnel, so that when the event is taking place no one may go out and obstruct any of the runners; they should not allow the Slavs who pump the organs to stand there, but conduct them to the staircase. Two footmen should stand at the dressing-rooms so that no one goes out and causes any obstruction; they should not allow the demesmen and those holding the runners' tunics to go down into the dressing-rooms, but have them remain above. The archons of the four regiments[3] who go down to the crossing-points of the Euripos should not do anything irregular in relation to the runners through partiality, but rather stand and perform quite scrupulously what is required of them.

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1 i.e. the spina of the Hippodrome.

2 Also below here at R363.22 and see note 4 at R313.23.

3 For the *domestikoi* of the four regiments see note 2 at R287.20.

μενος ὑπὸ τοῦ κουβουκλείου καὶ λοιπῶν τῶν ἐξ ἔθους ὀψικευόντων αὐτὸν, ἔρχεται ἐν τῷ θεοφυλάκτῳ αὐτοῦ παλατίῳ. (Δ.) Χρὴ δὲ τὸν πραιπόσιτον παραγγελίαν καὶ ἀσφάλειαν ποιῆσαι πρὸς πάντας τοὺς τὰς συνήθεις ἐν τῷ ἱπποδρομίῳ ἐκτελοῦντας δουλείας, τοὺς μὲν μαγγαναρίους μὴ τολμῆσαι ἐξ ἑκατέρου μέρους δῶρα λαβεῖν καὶ ποιῆσαι δόλον, τοὺς δὲ κούρσωρας τοὺς μέλλοντας ἱστάναι καὶ κρατῆσαι τοὺς συμπερέστας πρὸς τὸ κατέχειν αὐτοὺς ἐν ἀσφαλείᾳ, ὅπως μὴ C γένηταί τι σφάλμα δι' αὐτῶν· ὁμοίως καὶ τοὺς λοιποὺς κούρσωρας τοὺς τὸν εὔριπον κατέχοντας πρὸς τὸ μὴ ἐᾶσαί τινα κατελθεῖν καὶ ποιῆσαι ἄτακτόν τι· ὡσαύτως δὲ καὶ τοὺς δεκανοὺς τοῦ ἔχειν πᾶσαν ἀσφάλειαν εἴς τε τὰς διασφαγὰς καὶ τὰς θύρας τὰς ἐξαγούσας ἀπὸ τῆς κύφης, ὅπως μὴ, ἀγομένου τοῦ πράγματος, ἐξελθών τις παρεμποδίσει τινὰ τῶν δρομέων· τοὺς δὲ τὰ ὄργανα φυσῶντας Σκλάβους μὴ ἐᾶν ἵστασθαι ἐκεῖσε, ἀλλ' ἀνάγειν αὐτοὺς εἰς τὰ σκαλία, εἰς δὲ τὰς παρασκευὰς, ἵνα ἵστανται κούρσωρες δύο, ὅπως μὴ ἐξελθών τις ποιήσῃ ἐμπόδιόν τι· τοὺς δὲ δημότας καὶ τοὺς βα- D στάζοντας τὰ ἱμάτια τῶν δρομέων, μὴ ἐᾶν αὐτοὺς κατέρχεσθαι εἰς τὰς παρασκευὰς, ἀλλὰ μένειν αὐτοὺς ἄνω· τῶν τεσσάρων ταγμάτων τοὺς ἄρχοντας τοὺς κατερχομένους εἰς τὰς διασφαγὰς τοῦ εὐρίπου πρὸς τὸ μὴ ποιῆσαι ἄτακτόν τι εἰς τοὺς δρομεῖς ἕνεκα προσπαθείας, ἀλλὰ μᾶλλον μετὰ πολλοῦ φόβου ἵστασθαι καὶ ἐκτελεῖν τὰ αὐτοῖς προστεταγμένα.

[R364] It should be known that the deme's request for the banner to be hung occurs after the third race.[1]

The *praipositos* should, three or four days in advance, instruct the silentiary who is going to roll the urn to take it from the Vestiarion and to practise with it so that there is no slip-up on the actual day through lack of experience.

Book I, Chapter 73 [R364-69; V2,164-68; D94-103; cod., V & D: Chapter 82]

Concerning the Butchers' Festival in the Hippodrome, called the Lupercal[2]

One day before the said hippodrome festival, the *praipositos* goes in to the emperor and checks whether he wishes the said hippodrome festival to be held. Having received approval from the emperor for it to be held, he goes out and, having summoned the master of ceremonies, sends him away to the demarchs and the City administration to tell them that the hippodrome festival will be held. The *thessarios* also goes in and, at a command, is instructed by the *praipositos* to hang the banner.

On the following day the emperor goes out from the Palace with the usual escort. He goes through the Hall of the Augousteus and the private spiral stairway, and goes up into the Palace of the Kathisma,[3] that is, to the private boxes, where he waits until everyone arrives. The master of ceremonies

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1 The hanging of the banner and the preparations for the rolling of the urn were in anticipation of the chariot-racing to follow.

2 The Roman festival of Lupercalia was held on 15th February. What was the Butchers' festival is today's Carnevale. As a Christian festival in Constantinople prior to Lent, with its fasting and Easter, it marked the end of the season of chariot-racing (R367.9-10). Logically this chapter should occur before Chapters 64 & 68 [V73 & 77] concerning the Gold Hippodrome festival which was the first after Easter and celebrated the new season of racing.

3 Only here in *Cer.* is the complex at the Kathisma referred to as a palace. It included private boxes as well as a narrow hall or vestibule leading to a hall in which the emperor lunched and a bedchamber; Dagron, "L'organisation," *TM,* 13 (2000), 120.

χρὴ εἰδέναι, ὅτι ἡ αἴτησις τοῦ δήμου πρὸς τὸ κρεμασθῆναι τὸ βῆλον ἀπὸ τοῦ τρίτου βαΐου γίνεται. χρὴ δὲ τὸν πραιπόσιτον πρὸ τριῶν καὶ τεσσάρων ἡμερῶν προστάξαι τὸν σιλεντιάριον τὸν μέλλοντα κυλίειν, ἆραι τὴν κυλίστραν ἀπὸ τὸ Ed. L. 213 *βεστιάριον καὶ προμελετῆσαι αὐτὴν, ὅπως μὴ ἐν αὐτῇ τῇ ἡμέρᾳ γένηται δι' ἀπειρίαν σφάλμα τι.*

ΚΕΦ. ογ'.

Περὶ τοῦ μακελλαρικοῦ ἱπποδρομίου τοῦ λεγομένου λουπέρκαλ.

Mr. 146 b *Εἰσέρχεται πρὸ μιᾶς ἡμέρας τοῦ αὐτοῦ ἱπποδρομίου ὁ πραιπόσιτος πρὸς τὸν βασιλέα, ὑπομιμνήσκων αὐτὸν, εἰ κελεύει ἀχθῆναι τὸ αὐτὸ ἱπποδρόμιον, καὶ λαβὼν παρὰ τοῦ βασιλέως συγκατάθεσιν πρὸς τὸ ἄγεσθαι αὐτὸ, ἐξέρχεται, καὶ προσκαλεσάμενος τὸν τῆς καταστάσεως, ἀποστέλλει αὐτὸν* B *πρὸς τοὺς δημάρχους καὶ τὸ πολίτευμα, εἰπεῖν πρὸς αὐτοὺς, ὡς ὅτι ἄγεται ἱπποδρόμιον. εἰσέρχεται δὲ καὶ ὁ θεσσάριος, καὶ προστάσσεται παρὰ τοῦ πραιποσίτου ἀπὸ κελεύσεως, ὅπως κρεμάσῃ. καὶ τῇ ἑξῆς ἐξέρχεται ὁ βασιλεὺς ἀπὸ τοῦ παλατίου, δορυφορούμενος ὑπὸ τῶν ἐξ ἔθους, καὶ διέρχεται διά τε τοῦ αὐγουστέως καὶ τοῦ μυστικοῦ κοχλιοῦ, καὶ ἀνέρχεται ἐν τῷ παλατίῳ τοῦ καθίσματος, ἤγουν εἰς τὰ παρακυπτικά, ἐκδεχόμενος, μέχρις ἂν συμφθάσωσιν ἅπαντες. ὁ δὲ τῆς κα-*

[R365] informs the *praipositos* that everything is ready and he goes in to the emperor, and immediately the emperor goes down via the stone staircase to change in his bedchamber. Then he goes out and says to the *praipositos*, "Order a move," and he says, "A move!" The emperor, having gone to the robing-room there and put on his chlamys, and having been crowned, as custom requires, **[V2,165]** goes out, and escorted by the archons of the *kouboukleion* he goes and stands in the hall in which he dines on that day. The patricians and *strategoi* receive him there, and when they have made obeisance, the *praipositos* receives a sign from the emperor and says, "If you please," and all the patricians and *strategoi* go out and stand with the senate outside the door. The emperor stands at the threshold of the door and when they have all made obeisance, at a command, the *praipositos* gives a sign to the master of ceremonies, and he says, "If you please."

The emperor is escorted by them from there and goes up in the Kathisma with only[1] the archons of the *koubokleion*. When he moves off, the master of ceremonies takes the tip of the emperor's chlamys and makes a fold and hands it to the emperor, into his hand, for him to make the sign of the cross over the people. When the emperor has gone up in the Kathisma the demes cheer loudly as is usual for them. The *praipositos*, having received a sign from the emperor, goes out and signals

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1 Only: μόνων: ms., Vogt and Dagron; omitted in Bonn.

ταστάσεως δηλοῖ τῷ πραιποσίτῳ, ὡς ὅτι πάντα ἕτοιμά ἐστι, κἀκεῖνος εἰσέρχεται πρὸς τὸν βασιλέα, καὶ εὐθέως κατέρχεται διὰ τῆς λιθίνης σκάλας πρὸς τὸ ὑπαλλάξαι ἐν τῷ κοιτῶνι αὐτοῦ, εἶθ' οὕτως ἐξερχόμενος λέγει τῷ πραιποσίτῳ „δὸς C μεταστάσιμον·" κἀκεῖνος λέγει „μεταστάσιμον." ὁ δὲ βασιλεὺς εἰσελθὼν ἐν τῷ ἐκεῖσε μετατωρίῳ καὶ περιβαλλόμενος τὴν χλανίδα αὐτοῦ καὶ στεφθεὶς, ὡς ἡ συνήθεια ἔχει, ἐξέρχεται, καὶ δηριγευόμενος ὑπὸ τῶν ἀρχόντων τοῦ κουβουκλείου, ἐξέρχεται καὶ ἵσταται ἐν τῷ τρικλίνῳ, ἐν ᾧ ἀριστᾷ τῇ ἡμέρᾳ ἐκείνῃ. καὶ δέχονται αὐτὸν ἐκεῖσε οἵ τε πατρίκιοι καὶ στρατηγοὶ, καὶ τούτων προσκυνησάντων, λαμβάνει νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, καὶ λέγει „κελεύσατε." καὶ ἐξελθόντες πάντες οἵ τε πατρίκιοι καὶ στρατηγοὶ, ἔξω τῆς πύλης ἵστανται μετὰ τῆς συγκλήτου· ὁ δὲ βασιλεὺς ἵσταται ἐν τῷ οὐδῷ τῆς πύλης, καὶ πάντων προσκυνησάντων, δίδωσιν ὁ πραιπόσιτος ἀπὸ κελεύσεως νεῦμα τῷ τῆς καταστάσεως καὶ D λέγει „κελεύσατε." (B.) Κἀκεῖθεν δηριγευόμενος ὑπ' αὐτῶν ὁ βασιλεὺς ἀνέρχεται ἐν τῷ καθίσματι μετὰ τῶν τοῦ κουβουκλείου ἀρχόντων, καὶ ἡνίκα ἀποκινήσει, λαβὼν ὁ τῆς καταστάσεως τὸ ἄκρον τῆς χλανίδος αὐτοῦ, ποιεῖ ῥωσθέλιον, καὶ ἐπιδίδωσι τῷ βασιλεῖ ἐν τῇ χειρὶ αὐτοῦ πρὸς τὸ σφραγίσαι Ms.147 a τὸν λαόν. καὶ ἀνελθόντος τοῦ βασιλέως ἐν τῷ καθίσματι, φωνοῦσιν οἱ δῆμοι, ὡς εἴθισται αὐτοῖς, καὶ λαβὼν νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, ἐξέρχεται, καὶ νεύ-

[R366] to the patricians, and each goes away to his seat.

Note that on the said day the patricians are not in the Kathisma for obeisance because of it being the ordinary chariot-racing.

Everything is performed as is customary. When the three races have been held, after the third race, at a command, the *aktouarios*, holding a handkerchief, signals with his hand to the City administration and it moves off from the Diippion in two groups. When each has gone up to the lines,[1] they begin to recite antiphonally, one part: "Behold, beautiful spring is rising again," and the other: "Bringing health and joy and prosperity,"[2] and the rest, as custom requires. When they have gone down as far as the turning-post of the Greens, both join together and recite three *apelatikoi* as far as **[V2,166]** the Kathisma. The eparch of the City, at a command, goes down and joins the City administration at the Bronze [monument][3] and goes in with them as far as the Stama, and they all make obeisance in the Stama. Then the youth[4] stands on the right-hand side of the eparch, cheering and reciting the following: "He who helps the rulers." The people: "The one God," and what follows, as custom requires. They go up to the gates cheering the emperor and also reciting this: "Yes, Lord, many years for them!" and they go out. At a command, the eparch, having received a sign from the *aktouarios*, immediately goes up[5] from the Stama, to where he had come down from, and after this the fourth race is conducted.

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1 For the white lines on the track see Dagron, "L'organisation," *TM*, 13 (2000), 112.

2 The wording here varies only slightly from the first lines of the more extended version at R367.19 - R368.6.

3 The Bronze: a masculine noun is required which would indicate a monument, probably the obelisk restored and sheathed in bronze by Constantine Porphyrogennetos, of which the core of stone blocks survives in situ.

4 An official of the Hippodrome: R799.20 & R804.17.

5 Following the ms., Vogt and Dagron: ἀνέρχεται; cf. Bonn: ἀπέρχεται.

Ed. L.213 ει τοὺς πατρικίους, καὶ ἀπέρχεται ἕκαστος ἐν τῇ αὐτοῦ καθέδρᾳ. ἰστέον δὲ, ὅτι τῇ αὐτῇ ἡμέρᾳ οὐκ εἰσὶν οἱ πατρίκιοι ἐν τῷ καθίσματι εἰς προσκύνησιν διὰ τὸ εἶναι τὸ ἱππικὸν παγανὸν, καὶ τελεῖται πάντα τὰ κατὰ συνήθειαν, καὶ ἀχθέντων τῶν τριῶν βαΐων, ἀπὸ τοῦ τρίτου βαΐου νεύει ὁ ἀκτουάριος ἀπὸ κελεύσεως μετὰ τῆς χειρὸς αὐτοῦ, κρατῶν ἐγχείριον, τὸ πολίτευμα, καὶ ἀποκινεῖ ἐκ τοῦ διϊππίου διὰ δύο. ἐλθόντος δὲ ἕως τὰ κριτάρια, ἄρχονται λέγειν ἀντιφωνικῶς, τὸ μὲν ἓν μέρος· „ἴδε τὸ ἔαρ τὸ καλὸν πάλιν ἐπανατέλλει·" τὸ δὲ
B ἕτερον μέρος· „φέρον ὑγίειαν καὶ χαρὰν καὶ τὴν εὐημερίαν" καὶ τὰ λοιπὰ, καθὼς ἡ συνήθεια ἔχει. καὶ κατελθόντες μέχρι τῶν Πρασίνων καμπτοῦ, ἑνοῦνται ἀμφότεροι, καὶ λέγουσιν ἀπελατικοὺς τρεῖς μέχρι τοῦ καθίσματος· κατέρχεται δὲ καὶ ὁ ὕπαρχος πόλεως ἀπὸ κελεύσεως, καὶ ἑνοῦται τῷ πολιτεύματι εἰς τὸν χαλκὸν, συνεισερχόμενος αὐτοῖς μέχρι τοῦ στάματος, καὶ ποιοῦσι προσκύνησιν ἅπαντες ἐν τῷ στάματι. καὶ εἶθ' οὕτως ἵσταται ὁ νεανίσκος ἐν τῷ δεξιῷ μέρει τοῦ ὑπάρχου, εὐφημῶν καὶ λέγων οὕτως „ὁ βοηθῶν τοὺς δεσπότας·" ὁ λαὸς „εἷς ὁ Θεὸς" καὶ τὰ ἑξῆς, καθὼς ἡ συνήθεια ἔχει. καὶ ἀνέρχονται ἐπὶ τὰς θύρας εὐφημοῦντες τὸν
C βασιλέα, λέγοντες καὶ τοῦτο· „ναὶ Κύριε, πολλὰ αὐτῶν τὰ ἔτη", καὶ ἐξέρχονται. ὁ δὲ ὕπαρχος λαβὼν νεῦμα ἀπὸ κελεύσεως παρὰ τοῦ ἀκτουαρίου, εὐθέως ἀπὸ τοῦ στάματος ἀπέρχεται, ὅθεν κατῆλθε, καὶ μετὰ ταῦτα τελεῖται τὸ τέταρ-

[R367] The emperor stands up and sits at his precious table and again goes out to the Kathisma, as custom requires. When the three races have been held, in the fourth race the four charioteers go down from the fifth *tabla*[1] to the turning-post of the Green faction and, driving each other,[2] they run as far as the Stama and receive their prizes as in the first race of the afternoon. This takes place annually, that is, their running on foot, to close the hippodrome festivals for the year.

Note this, too, that because it is an ordinary hippodrome festival, the great *domestikoi*[3] do not go up to the demes, and the emperor, after giving the prizes, stands up and goes away to the Palace.

Acclamation of the demes at the Butchers' Festival in the Hippodrome

After the fourth race the demesmen of the two factions go down from their respective demes and stand in front of **[V2,167]** the *symponos*, and while the City body stands at the markers, the demesmen, escorting the City body, recite the *choreutikos*,[4] mode 1. The cheerleaders recite and the people respond, "Behold, sweet spring is rising again, bringing[5] health and life and prosperity, courage from God to the emperors[6] of the Romans, and a God-given victory over the enemy." When they go to the turning-post of the Green faction and go around it, they recite the *apelatikos*, grave mode:[7] "Your flourishing City,

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1 The *tablai* were probably the built-up sections along the spina; see note 2 at R338.13.

2 i.e. they race on foot imitating the role of horses and charioteer.

3 For the four great *domestikoi* see note 2 at R287.20.

4 A hymn with dance rhythm; also at R295.5 & R322.6; here an early example of 15-syllable "political" verse.

5 Emending χαρὰν to φέρον as at R366.10: Lauxtermann, *The Spring of Rhythm* (1999), 88.

6 To scan, the singular for emperor is needed here. This is evidence that the protocol had been updated.

7 The grave mode is plagal mode 3.

τον βαΐον. καὶ ἀναστὰς ὁ βασιλεὺς καθέζεται ἐπὶ τῆς τιμίας αὐτοῦ τραπέζης, καὶ πάλιν ἐξέρχεται ἐν τῷ καθίσματι, ὡς ἡ συνήθεια ἔχει. καὶ ἀχθέντων τῶν τριῶν βαΐων, ἐν τῷ τετάρτῳ βαΐῳ ἀπὸ πέμπτης τάβλας κατέρχονται οἱ δ' ἡνίοχοι ἐν τῷ τοῦ Πρασίνου καμπτῷ, καὶ τρέχουσιν ἡνιοχοῦντες ἀλ- Ms. 147. b
λήλους μέχρι τοῦ στάματος, καὶ λαμβάνουσι τὰ ἔπαθλα, ὡς ἐπὶ πρώτου βαΐου τῆς δειλινῆς. τοῦτο δὲ τὸ αἰτήσιον γίνεται, ἤγουν τοῦ τρέχειν αὐτοὺς πεζούς, διὰ τὸ συγκλεῖσαι τὰ ἱπποδρόμια τοῦ χρόνου. ἰστέον δὲ καὶ τοῦτο, ὅτι διὰ τὸ εἶ- D
ναι τὸ ἱπποδρόμιον παγανὸν οὐκ ἀνέρχονται οἱ μεγάλοι δομέστικοι εἰς τοὺς δήμους, ὁ δὲ βασιλεὺς μετὰ τὸ δοῦναι τὰ ἔπαθλα ἀνίσταται, καὶ ἀπέρχεται εἰς τὸ παλάτιον.

Ἀκτολογία τῶν δήμων εἰς τὸ μακελλαρικὸν ἱπποδρόμιον.

Ἀπὸ τοῦ τετάρτου βαΐου κατέρχονται οἱ τῶν δύο μερῶν δημῶται ἀπὸ τῶν οἰκείων δήμων, καὶ ἵστανται ἔμπροσθεν τοῦ συμπόνου, καὶ τῆς πολιτικῆς ἱσταμένης εἰς τὰ σημεῖα, Ed.L. 214
ὀψικεύοντες οἱ δημῶται τὴν πολιτικήν, λέγουσι τὸν χορευτικὸν ἦχ. α'. λέγουσιν οἱ κράκται, καὶ ἀποκρίνεται ὁ λαός· „ἴδε τὸ ἔαρ τὸ γλυκὺ πάλιν ἐπανατέλλει, χαράν, ὑγίειαν καὶ ζωὴν καὶ τὴν εὐημερίαν, ἀνδραγαθίαν ἐκ Θεοῦ τοῖς βασιλεῦσι Ῥωμαίων, καὶ νίκην θεοδώρητον κατὰ τῶν πολεμίων." καὶ ὅτε ἔλθωσιν εἰς τὸν καμπτὸν τοῦ Πρασίνου καὶ κάμψουσι, λέγουσι τὸν ἀπελατικὸν ἦχ. βαρύς· „ἀναθάλλουσα ἡ

[R368] so-and-so, sovereign, prays dutifully; seeing your meekness, it calls you another David. It sees the apostle Paul, the very wise proclaimer of the faith, clad in the armour of Christ, turning back the arrows of foreign peoples; you are strong and rule for this reason, that you have been anointed by the Lord." When they go to the Pi[1] they stand in front of the emperors and the cheerleaders recite, "Many, many, many!" The people: "Many upon many years!" The cheerleaders: "Many years to you, the divinely-inspired imperial power!" The people: "Many years to you!" The cheerleaders: "Many years to you, so-and-so and so-and-so, sovereigns of the Romans!" The people: "Many years to you!" The cheerleaders: "Many years to you, the servants of the Lord!" The people three times: "Many years to you!" The cheerleaders: "Many years to you, so-and-so and so-and-so, *augoustai* of the Romans!" The people: "Many years to you!" The cheerleaders: "Many years for you! Three [*nomismata*] for the eparch!" The people: "Many years for you!" The cheerleaders: "Lord, save the rulers of the Romans!" The people three times: "Lord, save!" The cheerleaders: "Lord, save those crowned by you!" The people three times: "Lord, save!" The cheerleaders: "Lord, save the orthodox power!" The people three times: "Lord, save!" The **[V2,168]** cheerleaders: "Lord, save the renewal of the annual cycles!"[2] The people three times: "Lord, save!" The cheerleaders: "Lord, save the wealth of your subjects!" The people: "Lord, save!" The cheerleaders: "May the creator and

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1 i.e. the Stama.

2 Removing Bonn's punctuation after σῶσον (save) in these acclamations and following Vogt's and Dagron's editions in emending αἰτησίων (petitions) to ἐτησίων here and at R328.24-25. To maintain the repetition of the Greek, σῶσον is consistently translated as "save" where "preserve" would sometimes read better in English.

πόλις σου, ὁ δεῖνα αὐτοκράτωρ, ἐπεύχεται καταχρέως, τὴν γὰρ πραότητά σου ὁρῶσα, ἄλλον Δαβὶδ σε ὀνομάζει. τὸν
B *τῆς πίστεως κήρυκα σοφώτατον, Παῦλον ἀπόστολον τὸν ἐνθωρακισάμενον Χριστὸν, βλέπει ἀποστρέφοντα τῶν ἀλλοφύλων τὰ βέλη, διὰ τοῦτο ἰσχύεις καὶ βασιλεύεις, ὡς χρισθεὶς παρὰ Κυρίου." καὶ ὅτε ἔλθωσιν εἰς τὸ Π ἔμπροσθεν τῶν βασιλέων, ἵστανται, καὶ λέγουσι οἱ κράκται „πολλὰ, πολλὰ, πολλά·" ὁ λαὸς „πολλὰ ἔτη εἰς πολλά." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ἡ ἔνθεος βασιλεία·" ὁ λαὸς „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐτοκράτορες Ῥωμαίων·" ὁ λαὸς „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοὶ ὑμῖν χρόνοι, οἱ θεράποντες τοῦ Κυρίου·" ὁ λαὸς ἐκ τρίτου „πολλοὶ ὑμῖν χρόνοι." οἱ κρά-*
C *κται· „πολλοὶ ὑμῖν χρόνοι, ὁ δεῖνα καὶ ὁ δεῖνα αὐγοῦσται τῶν Ῥωμαίων·" ὁ λαὸς „πολλοὶ ὑμῖν χρόνοι." οἱ κράκται· „πολλοί σου χρόνοι. τὰ τρία τῷ ὑπάρχῳ·" ὁ λαὸς „πολλοί*
Ms.148.a *σου χρόνοι." οἱ κράκται· „Κύριε, σῶσον τοὺς δεσπότας Ῥωμαίων·" ὁ λαὸς ἐκ γ΄ „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τοὺς ἐκ σοῦ ἐστεμμένους·" ὁ λαὸς ἐκ γ΄ „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον ὀρθόδοξον κράτος·" ὁ λαὸς ἐκ γ΄ „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τὴν ἀνακαίνησιν τῶν αἰτησίων·" ὁ λαὸς ἐκ γ΄ „Κύριε, σῶσον." οἱ κράκται· „Κύριε, σῶσον τὸν πλοῦτον τῶν ὑπηκόων·" ὁ λαὸς ἐκ*
D *γ΄ „Κύριε, σῶσον." οἱ κράκται· „ἀλλ' ὁ πάντων ποιητὴς καὶ*

[R369] ruler of all multiply your years with the *augoustai* and those born in the purple!" The people three times: "Lord, save!" The cheerleaders: "May God listen to your people!" The people three times: "Lord, save!" and they all pray and recite a poem, "[May God make your holy reign] long-lasting!

Book I, Chapter 74 [R369-70; V2,169-70; cod. & V: Chapter 83][1]

What is chanted in Latin by the *kankellarioi* of the quaestor in the processions of the rulers to the Great Church[2]

At Christmas: "De Marie Vergine natus et Magi ad Oriente cum munera adorantes." It is translated: "He was born of the Virgin Mary, and Magi from the East make obeisance with gifts."

Response: "Cristus Deus noster cumservet imperium vestrum per multos annos et bonos!" It is translated: "May Christ our God guard your reign for many good years!"

At Epiphany: "Ioannes in Jordane baptizat dominum secundum illum vocat 'de te <baptizari> volo.'" It is translated: "John baptizes the Lord in the Jordan. He duly calls to him: 'I want to be baptized by you. Alternatively:[3] "John baptizes the Lord in the Jordan. A second time he called to him: I want to be baptized by you."

Response: "Cristus Deus noster cumservet imperium vestrum per multos annos et bonos!"

On the holy Great Sunday

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1 Apart from Chapter 78 [V87], Chapters 74 to 83 [V83 to 92] focus on acclamations, some incorporating Latin. The forms here and in the next chapter are sufficiently accurate for the medieval Latin words to be restored

2 i.e. Hagia Sophia. See R11.22 - R12.1 [V1,8] for *kankellarioi* of the quaestor reciting in Latin.

3 The Greek provides alternative translations for the Latin "secundum": either "duly" or "a second time".

δεσπότης τοὺς χρόνους ὑμῶν πληθύνει σὺν ταῖς αὐγούσταις καὶ τοῖς πορφυρογεννήτοις·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." οἱ κράκται· „εἰσακούσει ὁ Θεὸς τοῦ λαοῦ ὑμῶν·" ὁ λαὸς ἐκ γ' „Κύριε, σῶσον." καὶ ἐπεύχονται πάντες, καὶ λέγουσι πολυχρόνιον ποίημα.

ΚΕΦ. οδ'. Ed.L. 215

Τὰ ὑπὸ τῶν καγκελλαρίων τοῦ κοιαίστωρος ἐν ταῖς προελεύσεσι τῶν δεσποτῶν ἐν τῇ μεγάλῃ ἐκκλησίᾳ Ῥωμαϊστὶ ᾀδόμενα.

Εἰς τὰ Χριστοῦ γέννα· „Δε. Μαρίε. Βέργηνε. Νάτους. ἐτ. Μάγια. δωριεντεκοὺμ. μούνερα. ἀδοράντες." ἑρμηνεύεται· „ἐκ Μαρίας τῆς παρθένου ἐγεννήθη, καὶ Μάγοι ἐξ ἀνατολῶν μετὰ δώρων προσκυνοῦσιν." ἀπόκριμα· „Κρίστους. Δέους. Νόστερ. κοὺμ. σέρβετ. ἠμπέριουμ. βέστρουμ. πὲρ. μουλτουσάννος. ἐτ. βόνος." ἑρμηνεύεται· „Χριστὸς ὁ Θεὸς ἡμῶν φυλάξει τὴν βασιλείαν ὑμῶν ἐπὶ πολλοῖς ἔτεσι καὶ καλοῖς." εἰς τὰ φῶτα· „Ἰωάννες. ἐν Ἰορδάνε. βαπτίζατ. δόμηνουμ. σεκούνδουμ. ἴλλουμ. βόκατ δὲ τὲ βόλο." ἑρμηνεύεται· „Ἰωάννης ἐν Ἰορδάνῃ βαπτίζει τὸν Κύριον· ἀκολούθως αὐ- B τὸν φωνεῖ· ὑπό σου θέλω βαπτισθῆναι·" ἄλλως· „Ἰωάννης ἐν Ἰορδάνῃ βαπτίζει τὸν Κύριον· ἐκ δευτέρου αὐτὸν ἐφώνησε· ὑπό σου θέλω βαπτισθῆναι." ἀπόκριμα· „Κρίστους. Δέους. Νόστερ. κοὺμ. Σέρβετ. ἠμπέριουμ. βέστρουμ. πὲρ. μούλτος. ἄννος. ἐτ. βόνος." τῇ ἁγίᾳ καὶ μεγάλῃ κυρια-

[R370] of the Resurrection: "Cum crucifixus est et sepultus et tertia die resurrexit." It is translated: "After the crucifixion and burial, **[V2,170]** on the third day he rose up." Alternatively: "He having been crucified and buried and having risen on the third day."

Response: "Cristus Deus noster, cum[servet]," and what follows.

On holy Pentecost: "Cum mandavit Spiritum sanctum super tuos apostolos." It is translated: "He having sent down the Holy Spirit upon your apostles."

Response: "Cristus Deus noster, cumservet imperium vestrum per multos annos et bonos!"

On the Transfiguration: "Cun transfinguratus[1] est in montem." It is translated: "He having been transfigured on the mountain."

Response: "Cristus Deus noster, cumservet," and what follows.

Book I, Chapter 75 [R370-71; V2,171-72; cod. & V: Chapter 84]

List of what is recited by the chanters at the table in the Hall of the Nineteen Couches

When the emperor is reclining at the table and all the customary ceremonial is being performed, and when at a sign from the *praipositos* the guests who have been invited are about to sit, the five chanters recite, "Conservet Deus imperium vestrum," which is, translated: "May God guard your reign!" Then the fifth takes it up and recites, "Bona tua semper," which is, translated: "Good fortune for you for ever!" And again, the fourth recites, "Victor sis semper,"

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1 τρανεφιγγουράτους in the text is a typographical error for: τρανσφιγγουράτους as appreciated in Bonn's translation.

κῇ τῆς ἀναστάσεως· „κοὺμ κρουκηφίξους ἐστ ἐτ σεπούλτους ἐτ τέρξια δίερρε. σουρρέξιτ." ἑρμηνεύεται· „ἐν τῷ σταυρωθῆναι καὶ ταφῆναι τῇ τρίτῃ ἡμέρᾳ ἀνέστη·" ἄλλως· „ὁ σταυρωθεὶς καὶ ταφεὶς καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστάς." ἀπόκριμα· „Κρίστους. Δέους. Νόστερ. κοὺμ." καὶ τὰ ἑξῆς. εἰς τὴν ἁγίαν πεντηκοστήν· „κουμμανδαβὶτ. σπηρίτουμ. σάκτουμ.

Ms. 148.b *σούπερ τούος ἀπόστολος." ἑρμηνεύεται· „ὁ καταπέμψας τὸ ἅγιον πνεῦμα ἐπὶ τοὺς σοὺς ἀποστόλους." ἀπόκριμα· „Κρίστους. Δέους. Νόστερ. κοὺμ. σέρβετ. ἠμπέριουμ. βέστρουμ. πέρ. μούλτος. ἄννος. ἐτ. βόνος." εἰς τὴν μεταμόρφωσιν· „κοὺν τρανεφιγγουράτους ἐστ ἰν μώντεμ." ἑρμηνεύεται· „ὁ μεταμορφωθεὶς ἐν τῷ ὄρει." ἀπόκριμα· „Κρίστους. Δέους. Νόστερ. κοὺμ. σέρβετ." καὶ τὰ ἑξῆς.*

ΚΕΦ. οε'.

C *Ἔκθεσις τῶν λεγομένων ὑπὸ τῶν βουκαλίων ἐπὶ τῆς τραπέζης τῶν ιθ' ἀκουβίτων.*

Τοῦ βασιλέως ἀκουμβίζοντος ἐπὶ τῆς τραπέζης, καὶ τῆς συνήθους τάξεως πάσης τελουμένης, ἐπειδὰν διὰ νεύματος τοῦ πραιποσίτου ὀφείλωσι καθεσθῆναι οἱ κεκλημένοι φίλοι, λέγουσιν οἱ πέντε βουκάλιοι· „κονσέρβετ Δέους ἠμπέριουμ βέστρουμ," ὅ ἐστι μεθερμηνευόμενον· „φυλάξει ὁ Θεὸς τὴν βασιλείαν ὑμῶν." εἶτα δέχεται ὁ ε' καὶ λέγει· „βόνα τοῦα σέμπερ," ὅ ἐστι μεθερμηνευόμενον· „τὰ ἀγαθά σου διηνεκῶς." καὶ πάλιν λέγει ὁ τέταρτος· „βίκτωρ σῆς σέμπερ,"

[R371] which is, translated: "May you always be victorious!" Then the third recites, "Multus annus ficidiath[1] Deus," which is, translated: "May he make you always a giver of victory!" Then the second recites, "Victor facia<s> semper," which is, translated: "May you always be a giver of victory!"[2] And finally the first recites, "Deus prestet,"[3] which is, translated: "May God grant it!"

Each time that the emperor's cup is filled when he is drinking, the chanters recite, "Vivite, domini inperatores, in multos annos. Deus omnipotens prenstet," which is, translated: "Drink, lord emperors, for many years; may almighty God grant it!" Then the second takes it up and recites, "Live a good life, **[V2,172]** rulers!" After this the first recites, "Deus prenstet," which is, translated: "May God grant it!" At the mixing of the wine the first recites, "In gaudio prandite, domini," which is, translated: "Dine with rejoicing, lords!" Then the second recites, "Dine with joy, rulers!" At the roast meat course the first recites, "Give thanks to God and enjoy it, rulers!" At each course the first recites, "Enjoy the gifts of God!" When the emperor places his napkin on the table and the guests stand, the five recite, "Bono domno, semper," which is, translated: "Honour to the good Lord always!"[4]

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[1] For *ficidiath* read *efficiat*. As Vogt notes, the Greek translation does not match the Latin. The original may have read: Multus annus victorem efficiat te Deus: Adamik, "Zur Problematik der lateinischsprachigen Bevölkerung in Konstantinopel," in *Actes* (2003), 204, n. 15.

[2] For the medieval Latin *Victor facia<s> semper*: Adamik, ibid., 206.

[3] πρένστεθ here and at R371.13 and πρέστεθ at R371.9 for the medieval Latin *prestet*.

[4] In the context it is not clear whether "the good lord" referred to is the emperor or God, but probably the latter.

ὅ ἐστι μεθερμηνευόμενον· „τροπαιοῦχος ἔσῃ ἀεί." καὶ εἶθ' οὕτως λέγει ὁ γ'· „μούλτους ἄννους φικίδια θ' Δέους," ὅ D ἐστι μεθερμηνευόμενον· „νικοποιόν σε ποιήσει πάντοτε." καὶ εἶθ' οὕτως λέγει ὁ β'· „βίκτωρ φατζία σέμπερ," ὅ ἐστι μεθερμηνευόμενον· „νικοποιὸς ἧς πάντοτε." καὶ τελευταῖον λέγει ὁ α'· „Δέους πρένστεθ," ὅ ἐστι μεθερμηνευόμενον· „ὁ Θεὸς παρέξοι." (B.) Κατὰ δὲ κερασίαν πίοντος τοῦ βασιλέως, λέγουσιν οἱ βουκάλιοι· „βήβητε, Δόμηνι ἡμπεράτορες, ἠν μούλτος ἄννος· Δέους ὀμνήποτενς πρεστεθ," ὅ ἐστι μεθερμηνευόμενον· „πίετε, Κύριοι βασιλεῖς, ἐν πολλοῖς ἔτεσιν, ὁ Θεὸς παντοδύναμος παράσχοι." εἶτα δέχεται ὁ β', καὶ λέγει· „ζήσατε καλὴν ζωήν, δεσπόται." καὶ μετὰ τοῦτο λέγει ὁ Ed.L. 216 α'· „Δέους πρένστεθ," ὅ ἐστι μεθερμηνευόμενον· „ὁ Θεὸς παράσχοι." εἰς τὸ κράμμα λέγει ὁ α'· „ἠν γαυδίῳ πραν-δεῖτε, Δόμηνι," ὅ ἐστι μεθερμηνευόμενον· „ἐν χαρμοσύνῃ ἀριστήσατε, Κύριοι." καὶ εἶθ' οὕτως λέγει ὁ β'· „ἐν χαρᾷ ἀριστήσατε, δεσπόται." εἰς τὸ ὀπτόμισον λέγει ὁ α'· „εὐχαριστοῦντες τῷ Θεῷ ἀπολαύετε, δεσπόται." Ms. 149 a κατὰ μίσσον δὲ λέγει ὁ α'· „τῶν δωρεῶν τοῦ Θεοῦ ἀπολαύετε." τοῦ δὲ βασιλέως ἀποτιθεμένου τὸ μανδήλιον αὐτοῦ ἐπὶ τῆς τραπέζης, καὶ τῶν φίλων ἀνισταμένων, λέγουσιν οἱ ε'· „βόνω Δόμνω σέμπερ," ὅ ἐστι μεθερμηνευόμενον· „τῷ καλῷ Κυρίῳ ἡ τιμὴ πάντοτε."

[R372] Book I, Chapter 76 [R372; V2,173; cod. & V: Chapter 85]

The cheers shouted in the morning by the army

"So-and-so and so-and-so, *augoustoi*,[1] may you be victorious!" The force likewise, three times. The cheerleaders: "Heavenly Emperor..." The force: "Crown our emperors with victories!" three times. [The cheerleaders:] "Son of God, rule together with them!" The force, likewise, three times. The cheerleaders: "Divinely appointed..." The force: "Imitate God's love for mankind!" The cheerleaders: "We, O armies, how shall we defeat the enemy?" The force: "By guarding the faith in God and the rulers' prudence," three times. And again, the entire[2] force: "May God make our emperors strong; yes, Lord, for many years!"

Book I, Chapter 77 [R372-73; V2,174; cod. & V: Chapter 86]

The cheers recited by the army when the sovereign celebrates victories over the enemy, or when provisions or some other imperial distribution have been given to the army; the same cheers are also recited when an audience is held

"Many years for the emperors!" three times. "Many years for so-and-so and so-and-so, great emperors and sovereigns!" three times. "Many years for so-and-so and so-and-so, the most pious *augoustai*!" three times. "Many years for those born in the purple!" three times. "Many years for the divinely appointed emperors!" three times. "Many years for the divinely governed

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1 The title of *augoustoi* used here for the emperors reflects classical usage.

2 Following the ms. in reading ἅπας, "all"; Bonn has λέγει: "recites".

ΚΕΦ. οϛ'.

B *Εὐφημία ἅμα πρωῒ ὑπὸ τοῦ στρατοπέδου ἐκβοωμένη.*

*,,Ὁ δεῖνα καὶ ὁ δεῖνα αὔγουστοι, τούμβικας·" ὁ λαὸς
ὁμοίως ἐκ γ'. οἱ κράκται ,,βασιλεῦ οὐράνιε·" ὁ λαός·
,,στέψον νίκαις τοὺς βασιλεῖς ἡμῶν" γ'· ,,υἱὲ Θεοῦ, τούτοις
συμβασίλευσον·" ὁ λαὸς ὁμοίως γ'. οἱ κράκται ,,θεοπρό-
βλητοι·" ὁ λαός· ,,μιμήσασθε Θεοῦ φιλανθρωπίαν." οἱ
κράκται· ,,ἡμεῖς, ὦ στρατόπεδα, πῶς τροπώσομεν πολεμί-
ους;" ὁ λαός· ,,Θεοῦ φυλάσσοντες τὴν πίστιν, καὶ τὴν εὐ-
γνωμοσύνην δεσποτῶν" γ'. καὶ πάλιν ὁ λαὸς λέγει· ,,στε-
C ρεώσει ὁ Θεὸς τοὺς βασιλεῖς ἡμῶν, ναὶ Κύριε, εἰς πολλὰ ἔτη.*

ΚΕΦ. οζ'.

Εὐφημία λεγομένη ὑπὸ τοῦ στρατοπέδου, ἡνίκα κατὰ πολεμίων ἐπινίκια ἄγει ὁ αὐτοκράτωρ, ἢ σιτηρέσιον δοθείη τῷ στρατοπέδῳ, εἴτε τις ἄλλη βασίλειος διανομή· τὰ αὐτὰ δὲ λέγεται καὶ σιλεντίου ἀγομένου.

*,,Πολλὰ ἔτη τῶν βασιλέων" γ'. ,,ὁ δεῖνα καὶ ὁ δεῖνα
D μεγάλων βασιλέων καὶ αὐτοκρατόρων πολλὰ τὰ ἔτη" γ'. ,,ὁ
δεῖνα καὶ ὁ δεῖνα τῶν εὐσεβεστάτων αὐγουστῶν πολλὰ τὰ ἔ-
τη" γ'. ,,τῶν πορφυρογεννήτων πολλὰ τὰ ἔτη" γ'. ,,θεο-
προβλήτων βασιλέων πολλὰ τὰ ἔτη" γ'. ,,θεοκυβερνήτων βα-*

[R373] emperors!" three times. Many years for the emperors who are the support of the world!" three times. "Many years for the emperors loved by the world!" three times. "Many years for the most courageous emperors!" three times. "Many years for the emperors who are victors!" three times. "Many years for the emperors who destroy the enemy!" three times. "Many years for the victorious emperors!" three times. "Many years for the peace-making emperors!" three times. "Many years for the liberal emperors!" three times. "Many years for the orthodox emperors!" three times. "Son of God, long life to them!" three times. "Son of God, rule together with them!" three times. "Son of God, favour us with them!" three times. "Son of God, multiply their years!" three times. "Son of God, hear us!" three times. "May the faith of the Christians increase!" three times. "We are the servants of the emperors," three times. "Many years for so-and-so and so-and-so, great emperors and sovereigns!"

Book I, Chapter 78 [R373-75; V2,175-76; cod. & V: Chapter 87][1]

What it is necessary to observe on the day of the Vintage Festival in a procession to Hiereia

It is necessary to know that outside the Palace of Hiereia on the open plain,[2] that is, in the meadow, a very beautiful and seasonable bower is made, and the *magistroi* and *praipositoi*, proconsuls and patricians and holders of high office and

1 Between Chapters 74 and 83 [V83 to 92] this is the only one that does not focus on acclamations. Vogt, *Comm.*, vol. 2, 180-81, suggests a date for this chapter in the reign of either Leo VI or Constantine VII.

2 Hiereia was on the Asiatic coast opposite Constantinople on a promontory just south of Chalcedon.

σιλέων πολλὰ τὰ ἔτη" γ'. ,,κοσμοσυστάτων βασιλέων πολλὰ
τὰ ἔτη" γ'. ,,κοσμοποθήτων βασιλέων πολλὰ τὰ ἔτη" γ'.
,,ἀνδρειοτάτων βασιλέων πολλὰ τὰ ἔτη" γ'. ,,νικητῶν βασι- Ed.L. 317
λέων πολλὰ τὰ ἔτη" γ'. ,,ἐχθρολετῶν βασιλέων πολλὰ τὰ
ἔτη" γ'. ,,τροπαιούχων βασιλέων πολλὰ τὰ ἔτη" γ'. ,,εἰρη-
νοποιῶν βασιλέων πολλὰ τὰ ἔτη" γ'. ,,πλουτοποιῶν βασι-
λέων πολλὰ τὰ ἔτη" γ'. ,,ὀρθοδόξων βασιλέων πολλὰ τὰ
ἔτη" γ'. ,,υἱὲ Θεοῦ, ζωὴν αὐτῶν" γ'. ,,υἱὲ Θεοῦ, συμ- Ms. 149. b
βασίλευσον αὐτοῖς" γ'. ,,υἱὲ Θεοῦ, χάρισαι ἡμῖν αὐτούς" B
γ'. ,,υἱὲ Θεοῦ, τοὺς χρόνους αὐτῶν πλήθυνε" γ'. ,,υἱὲ
Θεοῦ, ἐπάκουσον ἡμῶν" γ'. ,,αὔξει ἡ πίστις τῶν Χριστια-
νῶν" γ'. ,,ἡμεῖς δοῦλοι τῶν βασιλέων" γ'. ,,ὁ δεῖνα καὶ ὁ
δεῖνα μεγάλων βασιλέων καὶ αὐτοκρατόρων πολλὰ τὰ ἔτη."

ΚΕΦ. οη'.

Ὅσα δεῖ παραφυλάττειν ἐν τῇ ἡμέρᾳ τοῦ τρυγητοῦ ἐν C
προκένσῳ τῆς Ἱερείας.

Δέον εἰδέναι, ὅτι ἔξωθεν τοῦ παλατίου τῆς Ἱερείας εἰς τὸ πεδίον, ἤγουν εἰς τὸ Λιβάδιον, γίνεται φρινζάτον, περικαλλεῖ τε καὶ ὡραῖον, καὶ ἵστανται οἵ τε μάγιστροι καὶ πραιπόσιτοι, ἀνθύπατοί τε καὶ πατρίκιοι καὶ ὀφφικιάλιοι καὶ

[R374] the rest of the senators stand opposite this bower and the vineyard, and after them the demes of the two factions along with the demarchs. The emperor descends with the patriarch in a *kolobion* and wearing the gold-bordered *sagion*, and the patriarch in a cape and *omophorion*. They go into the pergola in front of the vineyard - a marble table stands there on which grapes lie in baskets - and then there draw near the *magistroi* and patricians and senators and also the demarchs of the two factions along with the demesmen. When the curator brings forward the barrel with the grapes, the patriarch says a prayer there following the church's ritual. After the prayer the patriarch takes one bunch of grapes and hands it to the emperor, and likewise the emperor gives it back to the patriarch. Then the archons of the senate go in in order, the **[V2,176]** *magistroi* and proconsuls and patricians and holders of high office and the demarchs and the master of ceremonies, and the emperor gives to each one of them one bunch of grapes each.

When the bunch of grapes is handed by the emperor to the first *magistros*, the two factions recite in unison an *apelatikos*, mode 1: "Having gathered flowers of wisdom from our ruler's meadow of knowledge, let us, the sacred order of honoured patricians, while offering a wealth of hymns, crown his head, home to fragrant thoughts, receiving in return his delightful favours. Immortal Emperor of all, may you grant to the world for a long time this festival

λοιποὶ συγκλητικοὶ ἀντικρὺ τοῦ τοιούτου φριυζάτου καὶ τῆς ἀμπέλου, καὶ μετὰ τούτους οἱ τῶν δύο μερῶν δῆμοι μετὰ καὶ τῶν δημάρχων. ὁ δὲ βασιλεὺς κάτεισι μετὰ τοῦ πατριάρχου D *ἀπὸ κολοβίου, φορῶν καὶ τὸ χρυσοπερίκλειστον σαγίον, ὁ δὲ πατριάρχης ἀπὸ φελωνίου καὶ ὠμοφορίου, καὶ δὴ τούτων εἰσερχομένων ἐν τῷ πρὸ τῆς ἀμπέλου ἀναδενδραδίῳ, (ἐκεῖσε γὰρ ἵσταται τράπεζα μαρμάρινος, ἐν ᾗ ἀπόκειται αἱ σταφυλαὶ μετὰ κανισκίων,) καὶ εἶθ' οὕτως πλησιάζουσιν οἵ τε μάγιστροι καὶ πατρίκιοι καὶ συγκλητικοὶ καὶ οἱ τῶν δύο μερῶν δήμαρχοι μετὰ καὶ τῶν δημοτῶν· καὶ δὴ τοῦ κουράτωρος προσφέροντος τὴν βούτην μετὰ τῶν σταφυλῶν, ποιεῖ ἐκεῖσε εὐχὴν ὁ πατριάρχης κατὰ τὴν τῆς ἐκκλησίας ἀκολουθίαν. καὶ μετὰ τὴν εὐχὴν λαμβάνει ἓν βοτρύδιον ὁ πατριάρχης, καὶ ἐπιδίδωσι τῷ βασιλεῖ· ὁμοίως καὶ ὁ βασιλεὺς πάλιν δίδωσι τῷ πατριάρχῃ, καὶ εἶθ' οὕτως εἰσέρχονται κατὰ τάξιν οἱ τῆς* Ed.L. 218 *συγκλήτου ἄρχοντες, οἵ τε μάγιστροι καὶ ἀνθύπατοι καὶ πατρίκιοι καὶ ὀφφικιάλιοι καὶ οἱ δήμαρχοι καὶ ὁ τῆς καταστάσεως, καὶ δίδωσιν ἑνὶ ἑκάστῳ αὐτῶν ὁ βασιλεὺς ἀνὰ μιᾶς σταφυλῆς. ὅτε δὲ τῷ πρώτῳ μαγίστρῳ ἐπιδοθῇ παρὰ τοῦ βα-* Ms. 150.a *σιλέως ἡ σταφυλή, λέγουσιν τὰ δύο μέρη ἡνωμένοι ἀπελατικόν, ἦχος α'· „ἐκ τοῦ λειμῶνος τῆς γνώσεως τοῦ δεσπότου τῆς σοφίας τρυγήσαντες ἄνθη, ἱερὰ τάξις τῶν ἐντίμων πατρικίων, ἐν τῷ προσφέρειν τῶν ᾀσμάτων τὰ πλήθη, κεφαλὴν καταστέψωμεν, ὡς οἶκον τῆς εὐωδίας τῶν νοημάτων, ἀντιλαμβάνοντες τῶν ἐκείνου τερπνῶν χαρίτων. ἀλλά, ἀθάνατε* B *βασιλεῦ τῶν ἁπάντων, σὺ δίδου ἐπὶ πολὺ ταύτην τὴν ἑορτὴν*

[R375] of the power of the sovereign so-and-so, the divinely crowned and anointed emperor!" Another, plagal mode 4: "Your goodness, like a luxuriant vine, produces bunches of good cheer, from which the whole world gathers fruit, and drinks the cup filled with wine, and chants with good cheer, celebrating with your personal and devoted order of patricians your unending assumption of sovereign power, so-and-so, the inexhaustible well watering the empire." Mode 3: "The mighty rulers have been revealed as a luxuriant vine, distributing bunches of delight to all. Therefore the *scholai* and the senate also rejoice, enjoying the vintage in the halls of Hiereia. Therefore we all cry out, 'Unutterable joy has come to the world!'" After the rulers complete the distribution of the grapes to the archons, the two factions also receive a benefaction of six *nomismata* each in purses and pray for the rulers and depart. Then the rulers go up to the palace[1] with the patriarch and they dine together and enjoy themselves, together with the senate.

Book I, Chapter 79 [R375-76; V2,177; cod. & V: Chapter 88][2]

Acclamations chanted to the eparch on Palm Sunday when he departs for the Church of St Romanos the Martyr

The members of the faction of the Blues receive him at the arch of the Milion,

1 For the palace at Hiereia: Janin, *Constantinople* (1964), 148-50.

2 Vogt, *Comm.*, vol. 2, 181-83, suggests dating this chapter to the time of Romanos I or Constantine VII.

τῷ κόσμῳ τῆς αὐτοκράτορος ἐξουσίας ὁ δεῖνα τοῦ θεοστέπτου χρισθέντος βασιλέως." ἄλλος, ἦχος π. δ'· „ἡ ἀρετή σου, ὡς ἄμπελος εὐκληματοῦσα, βότρυας εὐφροσύνης βλαστάνει, ἐξ ἧς τρυγῶσα ἡ ὑφήλιος ἅπασα καὶ τὸ ποτήριον πλῆρες κεράσματος πιοῦσα, ἐν εὐφροσύνῃ ᾄδουσα, σὺν τῇ μυστικῇ σου καὶ δουλικῇ τάξει τῶν πατρικίων ἑορτάζει τὴν σὴν ἀνέσπερον ἀνάληψιν τῆς αὐτοκρατορικῆς ἐξουσίας, ὁ δεῖνα, τὸ ἀκένωτον φρέαρ τῆς οἰκουμένης." ἦχος γ'· „εὐκληματοῦσα ἄμπελος οἱ κραταιοὶ ἀνεδείχθησαν δεσπόται, εὐφρασίας βότρυας διανέμοντες πᾶσι. διὸ καὶ κατευφραίνονται αἱ σχολαὶ καὶ ἡ σύγκλητος, τρυγητικὴν ἀπόλαυσιν ἐκτελοῦντες ἐν τοῖς Ἱερείας δώμασιν. διὸ πάντες κραυγάζομεν· χαρὰ ἀνεκλάλητος C ἐπεδήμησεν τῷ κόσμῳ." καὶ μετὰ τὸ πληρῶσαι τοὺς δεσπότας τὴν διανομὴν τῶν βοτρύων ἐν τοῖς ἄρχουσι, καὶ λαμβάνουσι τὰ δύο μέρη ἀνὰ νομισμάτων ἓξ εὐεργεσίαν διὰ ἀποκομβίων καὶ ἐπεύχονται τοὺς δεσπότας, καὶ ἐξιοῦσιν. οἱ δὲ δεσπόται ἀνέρχονται μετὰ τοῦ πατριάρχου ἐν τῷ παλατίῳ, καὶ συνεστιώμενοι εὐφραίνονται ἅμα καὶ ἡ σύγκλητος.

ΚΕΦ. οθ'.

Ἄκτα ᾀδόμενα τῷ ὑπάρχῳ τῇ κυριακῇ τῆς βαιοφόρου ἐπιόντι D *ἐν τῷ ναῷ τοῦ ἁγίου μάρτυρος Ῥωμανοῦ.*

Δέχονται οἱ τοῦ μέρους τῶν Βενέτων ἐν τῇ καμάρᾳ τοῦ

[R376] and when the eparch goes through they recite these acclamations, that is to say, as they go ahead in front of him: "Eparch, *protospatharios*, a fine day for you, a fine day for you, and a fine feast for you! May he who raised Lazarus from the grave on the fourth day save you and bring you prosperity and make you strong, and may he provide the rulers with more goodwill on their part towards you! May God put his seal on you, true servant of the ruler! May the divinity preserve you, because you are loved by all and virtuous, and you heed the prayers of those who love you! May you remain without a successor for the lifetime of our rulers! We Blues rightly pray for you, because you hold our God in your heart, he who always loves what is just in you; for wherever the eparch guards what is just, there, too, our God is praised and glorified. God, who raised Lazarus, for ever defend the eparch!" Then the faction of the Greens receives him at the Church of St John the Theologian, and they recite similar acclamations, that is to say, while they also go ahead in front of him. Again the faction of the Blues receives him at the Praetorium, and recites similar acclamations, that is to say, as they, too, go ahead in front of him until the said acclamation is completed, and then they turn back.

μιλίου, καὶ τοῦ ὑπάρχου διερχομένου, ἀκτολογοῦσι ταῦτα, δηλονότι ἔμπροσθεν αὐτοῦ προπορευόμενοι· „ὕπαρχε πρωτοσπαθάριε, καλή σου ἡμέρα, καὶ καλή σου ἡμέρα, καὶ καλὴ ἑορτή σου. ὁ ἐγείρας Λάζαρον ἐκ τάφου τετραήμερον σώσει Ed.L.219 *καὶ κατευοδώσει καὶ ἐνδυναμώσει σε, καὶ εἰς τοὺς δεσπότας* Ms.150.b *πλείονά σοι παράθεται τὴν αὐτῶν εὐμένειαν. Θεὸς ἐπισφραγίσει σοι, τοῦ δεσπότου γνήσιε. τὸ θεῖον περισώσει σε, ὅτι παντοφίλητος ὑπάρχεις καὶ ἐνάρετος, καὶ εὐχὰς κομίζεσαι ἐκ τῶν ἀγαπώντων σε. μείνεις ἀδιάδοχος ἐν ζωῇ τῶν δεσποτῶν ἡμῶν· Βένετοι ἀξίως σοι εὐχόμεθα, ὅτι τὸν Θεὸν ἡμῶν ἔχεις ἐν καρδίᾳ σου· καὶ ὡς ἀγαπῶντα σοι πάντοτε τὸ δίκαιον· ὅπου γὰρ τὸ δίκαιον ὁ ὕπαρχος φυλάττει, ἐκεῖ καὶ ὁ Θεὸς ἡμῶν ὑμνεῖται καὶ δοξάζεται. ἔσ· ὁ Θεὸς ὁ ἐγείρας Λάζαρον, φύλαττε τὸν ὕπαρχον." καὶ εἶθ' οὕτως δέχε-* B *ται τὸ μέρος τῶν Πρασίνων εἰς τὸν ἅγιον Ἰωάννην τὸν θεολόγον, καὶ ἀκτολογοῦσι τὰ ὅμοια, δηλονότι ἔμπροσθεν αὐτοῦ καὶ αὐτοὶ προπορευόμενοι. καὶ πάλιν δέχεται τὸ μέρος τῶν Βενέτων ἐν τῷ πραιτωρίῳ, καὶ ἀκτολογοῦσι τὰ ὅμοια, δηλονότι καὶ αὐτοὶ προπορευόμενοι ἔμπροσθεν αὐτοῦ, ἕως ἂν πληρωθῇ ἡ αὐτὴ ἀκτολογία, καὶ εἶθ' οὕτως ὑποστρέφουσιν.*

[R377] Book I, Chapter 80 [R377-79; V2,178-79; cod. & V: Chapter 89]

What it is necessary to observe for the greeting of the demarch on the third day of Galilee[1]

The deme, along with the organ, goes away to the demarch's reception area,[2] and he comes down in state, that is, in his chlamys. When he mounts his horse and stands there, the members of the faction begin to recite these acclamations for him:[3] "Let us make it a good day with the demarch of the Blues! Thrice holy, help the rulers and serve them in every way, increasing the years of their life with the honoured *augoustai* in the purple, to the complete joy of the Romans and your true servants the Blues! *Es*: Holy, thrice holy, guard the rulers! All-holy Spirit, protect the *augoustai*! Lord, [we guard] their life with our life. *Es a oi es*:[4] Lord, hail! A good day for you! The whole day today will be a good day for you. So-and-so, *protospatharios* and demarch, many years for you! May our risen God give you life and health! True servant of the ruler, may the divinity preserve you and may God in heaven grant you success so that we see you in good fortune and rejoice! May all this be entirely through the providence of our God! We Blues rightly pray for you, honest demarch, because you show extreme goodwill, and you heed the prayers of those who love you. [V2,179] As we love

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1 The Tuesday after Easter Sunday, that of Renewal Week, the week when the disciples went to Galilee and saw the risen Jesus; Dagron, "Le cérémonial des fêtes profanes," *TM*, 16 (2010), 241 & n. 9 & Matt. 28:10-18. The Gold Hippodrome Festival was held in the following week, the week after Antipascha (R284). This greeting of the demarch would have preceded the Gold Hippodrome Festival (Book I, Chapter 68 [V77] R303-R310) and the two protocols would derive from the same period; note 2 at R303.20; Dagron, ibid., 241-42.

2 This reception area (αὐλή) may have been a courtyard, an atrium, or a hall; also at R533.22 & R560.21.

3 SCHOLION: Note that when the deme recites the acclamations the organ sounds.

4 For *es* see note 4 at R294.19. *Es* followed by a very similar acclamation occurs at R351.13-1.

ΚΕΦ. ϛπ'.

Ὅσα δεῖ παραφυλάττειν εἰς τὴν τοῦ δημάρχου καλημέριν τῇ τρίτῃ τῆς Γαλιλαίας.

Ἀπιόντος τοῦ δήμου μετὰ καὶ τοῦ ὀργάνου εἰς τὴν αὐ-
λὴν τοῦ δημάρχου, καὶ αὐτοῦ κατιόντος ἐμπράτως, ἤτοι με- C
τὰ τοῦ χλανιδίου, καὶ καβαλικεύοντος καὶ ἱσταμένου, ἄρχον-
ται οἱ τοῦ μέρους ἀκτολογεῖν αὐτῷ ταῦτα· „τὴν καλὴν ἡμέ-
ραν ποιήσωμεν μετὰ τοῦ δημάρχου τῶν Βενέτων. τρισάγιε,
βοήθησον τοὺς δεσπότας, καὶ σὺ αὐτοὺς θεράπευσον ἐπὶ πᾶ-
σιν, πλεονάζων τῆς ζωῆς αὐτῶν χρόνους, σὺν ταῖς τιμίαις
αὐγούσταις ἐν τῇ πορφύρᾳ εἰς τελείαν χαρμονὴν τῶν Ῥω-
μαίων καὶ Βενέτων τῶν γνησίων ὑμῶν δούλων. ἔσ· ἅγιε,
τρισάγιε, τοὺς δεσπότας φύλαττε, πνεῦμα τὸ πανάγιον, τὰς
αὐγούστας σκέπασον. Κύριε, ζωὴν αὐτῶν διὰ τὴν ζωὴν ἡ-
μῶν. ἔσ. ἆ. οἳ ἔσ. Κύριε, χαῖρε, καλή σου ἡμέρα· ὅλη D
ἡμέρα σήμερον καλή σου ἡμέρα γίνεται· ὁ δεῖνα πρωτοσπα-
θάριε καὶ δήμαρχε, πολλοί σου χρόνοι· ὁ ἀναστὰς Θεὸς
ἡμῶν ζωήν, ὑγείαν δώσει σοι. τοῦ δεσπότου γνήσιε, τὸ θεῖ-
ον περισώσει σε, καὶ πλείονα δωρήσηται Θεὸς ὁ ἐπουράνιος,
ἵνα εὐτυχοῦντός σου ὁρῶμεν καὶ χαιρώμεθα. τοῦτο πάντως Ms.151.a
γίνεται προνοίᾳ τοῦ Θεοῦ ἡμῶν. ἀξίως σοι εὐχόμεθα Βέ-
νετοι, παγκόσμιε, ὅτι ὑπερβάλλουσαν ἔχεις καλοθέλειαν, καὶ
εὐχὰς κομίζεσαι ἐκ τῶν ἀγαπώντων σε· ὡς γὰρ ἀγαπῶμέν

[R378] you, rightly we pray for you that you may remain without a successor, governing us. *Es.*[1] Our risen God, guard the demarch!"

Note that the members of the faction of the Greens also perform the same ceremonial and ritual with their own demarch and recite the same acclamations for him.

It should be recognized that when the ceremonial and ritual previously described has been performed at the house of the demarch, the deme escorts him from there as far as the hippodrome festival, that is to say, where he stands at the tenth barrier.[2] When he stands there, the deme again stands and recites these acclamations for him. The cheerleaders: "Welcome, the servant of the divinely crowned rulers!" The people: "Welcome!" The cheerleaders: "Welcome, appointee of our benefactors!" The people: "Welcome!" The cheerleaders: "Welcome, he who is of noble descent!" The people: "Welcome!" The cheerleaders: "Welcome, so-and-so, *protospatharios* and demarch of the Blues!" The people: "Welcome!" The cheerleaders: "The creator and ruler of all..." The people: "Welcome!" The cheerleaders: "He who rose miraculously from the grave..." The people: "Welcome!" The cheerleaders: "And gave a greeting to those who brought myrrh..." The people: "Welcome!" The cheerleaders: "May he multiply your years for a long period of time!" The people: "Welcome!" The cheerleaders: "*Es.* Holy God, guard the demarch!" The people likewise three times.

Note that the members of the faction of the Greens also perform the same ceremonial and

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1 For the term here and below at R378.21, see note 4 at R294.19.

2 Dagron argues that there were ten barriers, i.e. starting-gates, in the Hippodrome of Constantinople: "L'organisation," *TM*, 13 (2000), 109 & note 36.

Ed.L.220 *σοι, ἀξίως σε εὐχόμεθα, ἵνα ἀδιάδοχος μείνῃς διοικῶν ἡμᾶς. ἔσ· ὁ ἀναστὰς Θεὸς ἡμῶν, φύλαττε τὸν δήμαρχον." ἰστέον, ὅτι καὶ οἱ τοῦ μέρους τῶν Πρασίνων τὴν ὁμοίαν τάξιν καὶ ἀκολουθίαν ποιῶσιν τῷ ἰδίῳ δημάρχῳ, καὶ τὰ αὐτὰ ἄκτα ἀκτολογοῦσιν αὐτῷ. χρὴ γινώσκειν, ὅτι, τῆς προῤῥηθείσης τάξεως καὶ ἀκολουθίας τελεσθείσης ἐν τῷ τοῦ δημάρχου οἴκῳ, ὀψικεύει ἀπὸ τῶν ἐκεῖσε αὐτὸν ὁ δῆμος ἕως τοῦ ἱπποδρομίου, δηλονότι αὐτοῦ ἱσταμένου ἐν τῷ δεκάτῳ καγκέλλῳ.* B *καὶ τούτου ἐκεῖσε ἱσταμένου, πάλιν ἵσταται ὁ δῆμος ἀκτολογῶν αὐτῷ ταῦτα. οἱ κράκται· „καλῶς ἦλθες, θεοστέπτων ὁ δοῦλος·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, προβολὴ εὐεργετῶν·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, ὁ εὐγενὴς ἐκ προγόνων" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, ὁ δεῖνα πρωτοσπαθάριε καὶ δήμαρχε τῶν Βενέτων·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „ἀλλ' ὁ πάντων ποιητὴς καὶ δεσπότης·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „ὁ ἀναστὰς παραδόξως ἐκ τάφου·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „καὶ τὸ χαῖρε δεδωκὼς μυροφόροις·" ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „τοὺς χρόνους σου πληθύνει εἰς μῆκη χρόνων·"* C *ὁ λαὸς „καλῶς ἦλθες." οἱ κράκται· „ἔσ· ὁ Θεὸς ὁ ἅγιος, φύλαττε τὸν δήμαρχον·" καὶ ὁ λαὸς ὁμοίως ἐκ γ'. ἰστέον, ὅτι καὶ οἱ τοῦ μέρους τῶν Πρασίνων τὴν ὁμοίαν τάξιν καὶ*

[R379] ritual with their own demarch, and recite the same acclamations for him and at the same place.

Book I, Chapter 81 [R379; V2,180; cod. & V: Chapter 90][1]

What it is necessary to observe at a wedding

In the evening the two factions go away, along with their particular organs, and the bride descends accompanied by stringed instruments[2] and cymbals. After going on horseback, she stops and the two factions recite these acclamations.[3] [The cheerleaders:] "Welcome, servant of the divinely crowned rulers!" The people three times: "Welcome!" The cheerleaders: "Welcome, appointee of our benefactors!" The people three times: "Welcome!" The cheerleaders: "Welcome, you who are of noble descent!" The people three times: "Welcome!" The cheerleaders: "*Es.*[4] Holy God, guard the newly-weds! All-holy Spirit, save their relatives! Holy, thrice holy, guard the bridal attendants!" Then they recite the chant, mode 1: "I have gathered the flowers of the field and eagerly I have come into the bridal chamber. I saw the bridal couple like the sun on a precious gold couch; they embraced each other with passionate longing; joy in their beauty which is sweet to behold, and roses <for>[5] those beautiful as a rose; joy for the golden couple!"

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1 Like Book I, Chapter 39 [V48] (R196.17 - R202.3), this chapter and the next are concerned with imperial weddings.

2 πληθίον: a musical instrument; *LBG*, with this reference. If emended to πλινθίον: a stringed instrument; *LBG*.

3 SCHOLION: Note that when she descends and the factions recite the acclamations, the organs sound.

4 See note 4 at R294.19.

5 <εἰς>: added following Vogt.

ἀκολουθίαν ποιῶσιν τῷ ἰδίῳ δημάρχῳ, καὶ τὰ αὐτὰ ἄκτα ἀκτολογοῦσιν αὐτῷ καὶ ἐν τῷ αὐτῷ τόπῳ.

ΚΕΦ. πα'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ νυμφαγωγίῳ.

Τῇ ἑσπέρᾳ ἀπέρχονται τὰ δύο μέρη μετὰ καὶ τῶν ἰδίων
ὀργάνων, καὶ τῆς νύμφης κατιούσης καὶ ὀψικευομένης ὑπὸ D
πληθίων καὶ χειροκυμβάλων, μετὰ τὸ καβαλικεῦσαι αὐτὴν
ἵσταται, καὶ ἀκτολογοῦσι τὰ δύο μέρη ταῦτα. „καλῶς ἦλθες,
θεοστέπτων ἡ δούλη·" ὁ λαὸς ἐκ γ' „καλῶς ἦλθες." οἱ κρά- Ms. 151.b
κται· „καλῶς ἦλθες, προβολὴ εὐεργετῶν·" ὁ λαὸς ἐκ γ'
„καλῶς ἦλθες." οἱ κράκται· „καλῶς ἦλθες, ἡ εὐγενὴς ἐκ
προγόνων·" ὁ λαὸς ἐκ γ' „καλῶς ἦλθες." οἱ κράκται· „ἐσ· Ed.L. 221
ὁ Θεὸς ὁ ἅγιος, τοὺς νεονύμφους φύλαξον· πνεῦμα τὸ παν-
άγιον, τοὺς συμπενθερούς φύλαξον· ἅγιε, τρισάγιε, τοὺς
παρανύμφους φύλαξον." καὶ λέγουσι τὴν φωνὴν ἦχ. α'· „ἄν-
θη ἐσώρευσα τοῦ ἀγροῦ, καὶ εἰς τὴν παστάδα εἰσῆκα σπου-
δῇ· ζευγόνυμφον ἥλιον εἶδον εἰς χρυσέντιμον κλίνην· ἀλλή-
λα ἠγκαλίζοντο ποθητὴν ἐπιθυμίαν· χαρὰ εἰς τὰ κάλλη αὐ-
τῶν τὰ ἐγγλυκοθέατα, καὶ ῥόδα τὰ ῥοδοεύμορφα· χαρὰ εἰς
τὸ ζεῦγος τὸ χρυσόν."

Book I, Chapter 82 [R380; V2,181; cod. & V: Chapter 91]

[R380] What it is necessary to observe at a nuptial crowning[1]

When the newly-weds leave the church along with their attendants, both the stringed instruments[2] and cymbals receive them, and the two factions recite these acclamations: "God our Saviour, save the rulers! Holy, thrice holy, give them life and health! All-holy Spirit, protect the *augoustai*! Lord, [we guard] their life with our life." "*Es*.[3] Lord, make this realm strong!" When they draw near to the bridal chamber, they recite with cheerleaders an *apelatikos*, mode 1: "For us you were humbly present at the lawful union at Cana in Galilee as God setting your seal on it; as a man you came forth from a maternal bridal chamber. As you blessed those married there, so, too, now bless the couple who are being crowned,[4] adorning them with fertility and a peaceful way of life!" They recite with cheerleaders, "Nobly-born newly-weds, may God preserve you; honoured and virtuous ones, may the Trinity bring you prosperity, blessing your marriage! As he alone is supremely good, who once was present at the wedding at Cana and blessed the water there out of his love for mankind and changed it into wine for people's enjoyment, so may he bless you, along with your wife!" "*Es*, Holy God, guard the newly-weds!"

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1 See Book I, Chapter 39 [V48] (R196-R202) for the protocol for the nuptial crowning of an emperor which also contains appropriate acclamations.

2 See note 2 at R379.7.

3 See note 4 at R294.19.

4 i.e. with wedding crowns.

B *ΚΕΦ. πϚ.*

Ὅσα δεῖ παραφυλάττειν εἰς στεφάνωμα.

Τῶν νεονύμφων ἐξιόντων ἀπὸ τῆς ἐκκλησίας μετὰ καὶ τῶν παρανύμφων, δέχονται τούτους τά τε πληθία καὶ τὰ χειροκύμβαλα, καὶ ἀκτολογοῦσι τὰ δύο μέρη ταῦτα· „ὁ σωτὴρ Θεὸς ἡμῶν, τοὺς δεσπότας φύλαττε. ἅγιε, τρισάγιε, ζωὴν, ὑγείαν δὸς αὐτοῖς· πνεῦμα τὸ πανάγιον, τὰς αὐγούστας σκέπασον. Κύριε, ζωὴν αὐτῶν διὰ τὴν ζωὴν ἡμῶν. ἔσ· C τοῦτο τὸ βασίλειον, Κύριε, στερέωσον." καὶ ὅτε πλησιάσωσιν τῇ παστάδι, λέγουσιν ἀπὸ κρακτῶν ἀπελατικὸν ἦχ. α΄· „δι' ἡμᾶς ἐμετρίασας ἐν Κανᾷ τῆς Γαλιλαίας τὴν ἔννομον συνάφειαν, ὡς Θεὸς ἐπισφραγίζων· ἐκ μητρικῆς γὰρ παστάδος ὡς ἄνθρωπος προεκλίθης, καὶ ὡς ηὐλόγησας τοὺς ἐκεῖ νυμφευομένους, οὕτως καὶ νῦν εὐλόγησον δυάδα στεφανουμένην, κατακοσμῶν εὐτεκνίᾳ καὶ εἰρηναίᾳ βιώσει." καὶ λέγουσιν ἀπὸ κρακτῶν· „εὐγενεῖς νεόνυμφοι, Θεὸς διαφυλάξει σας· ἔντιμοι, ἐνάρετοι, τριὰς κατευοδώσει σας, εὐλογῶν τὸν γάμον σας. ὡς μόνος ὑπεράγαθος, ὃς ἐν Κανᾷ τὸ πρότερον τῷ γάD μῳ παρεγένετο, καὶ ἐν αὐτῷ ηὐλόγησεν τὸ ὕδωρ, ὡς φιλάνθρωπος, καὶ οἶνον μετεσκεύασεν ἀνθρώπων εἰς ἀπόλαυσιν, οὕτως εὐλογήσει σε μετὰ καὶ τῆς συζύγου σου. ἔσ· ὁ Θεὸς ὁ ἅγιος, τοὺς νεονύμφους φύλαττε."

[R381] Book I, Chapter 83 [R381-86; V2,182-85; cod. & V: Chapter 92]

What it is necessary to observe at the supper in the Hall of the Nineteen Couches for what is called the Gothic game

On the ninth day of the twelve days of Christmas, when the rulers are seated at the supper, which is also called the Vintage Supper,[1] those who are going to play the Gothic game stand at the two entrances of the great Hall of the Nineteen Couches as follows.[2] On the left side, where the *droungarios* of the fleet also stands in attendance, the instructor of the faction of the Blues stands along with a few demesmen and the panduri-players with their pandouris,[3] and behind him two Goths, wearing furs turned inside out[4] and masks of various forms, and carrying shields in their left hand and staffs in their right. Likewise, too, on the right side, where the *droungarios* of the Watch also stands in attendance, the instructor of the faction of the Greens stands along with a few demesmen and the panduri-players with their panduri, and behind him two Goths, wearing furs turned inside out and masks of various forms, and carrying shields[5] in their left hand and staffs in their right. After the departure of the juggling troupe, when the ruler gives the command to the steward of the table

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1 For this Vintage Supper see R751.1 - R752.17 (*Kletorologion*).

2 SCHOLION: Note that those playing the Gothic game are from the two factions of the demes.

3 Panduri: a two- or three-stringed plucked musical instrument; also at R382.13.

4 i.e. fur-lined garments worn inside out; Sophocles, *Greek Lexicon*.

5 SCHOLION: Note that they take the shields from the Scholai.

ΚΕΦ. πγ'. Ed.L. 222

Ὅσα δεῖ παραφυλάττειν ἐν τῷ δείπνῳ τῶν ιθ' ἀκουβίτων εἰς τὸ λεγόμενον Γοτθικόν.

Τῇ ἐννάτῃ ἡμέρᾳ τῆς δωδεκαημέρου, τῶν δεσποτῶν ἐπὶ Ms.152.a *τοῦ δείπνου καθεζομένων, ὃ καὶ τρυγητικὸν προσαγορεύεται, ἐν ταῖς δυσὶν εἰσόδοις τοῦ μεγάλου τρικλίνου τῶν ιθ' ἀκουβίτων ἵστανται οἱ μέλλοντες παῖξαι τὸ Γοτθικὸν οὕτως. ἐν μὲν τῷ ἀριστερῷ μέρει, ἐν ᾧ καὶ ὁ δρουγγάριος τοῦ πλοΐ-* B *μου παρίσταται, ἵσταται ὁ τοῦ μέρους τῶν Βενέτων μαΐστωρ μετὰ καὶ ὀλίγων δημοτῶν καὶ τῶν πανδουριστῶν μετὰ τῶν πανδούρων, καὶ ὄπισθεν αὐτοῦ οἱ δύο Γότθοι φοροῦντες γοῦνας ἐξ ἀντιστρόφου καὶ πρόσωπα διαφόρων εἰδέων, βαστάζοντες ἐν μὲν τῇ ἀριστερᾷ χειρὶ σκουτάρια, ἐν δὲ τῇ δεξιᾷ βεργία. ὁμοίως καὶ ἐν τῷ δεξιῷ μέρει, ἐν ᾧ καὶ ὁ δρουγγάριος τῆς βίγλης παρίσταται, ἵσταται ὁ τοῦ μέρους τῶν Πρασίνων μαΐστωρ μετὰ καὶ ὀλίγων δημοτῶν μετὰ καὶ τῶν πανδουριστῶν μετὰ τῶν πανδούρων, καὶ ὄπισθεν αὐτοῦ οἱ δύο Γότθοι φοροῦντες γοῦνας ἐξ ἀντιστρόφου καὶ πρόσωπα* C *διαφόρων εἰδέων, βαστάζοντες ἐν μὲν τῇ ἀριστερᾷ χειρὶ σκουτάρια, ἐν δὲ τῇ δεξιᾷ βεργία. καὶ δὴ μετὰ τὴν τοῦ σφαιροδρομίου ἔξοδον, τοῦ δεσπότου κελεύοντος τὸν τῆς τραπέζης*

[R382] for them to be led in, immediately **[V2,183]** the steward of the table gives the order to the archon in charge of the entertainment, and he goes out and urges the Goths to go in. Running in and striking their shields with the staffs which they carry, and causing an uproar, they recite, "*Toul toul*!"[1] Saying this repeatedly, they go up near the imperial table, to within a short distance, and there, joining together, they all make a circular formation, some enclosed inside the circle and the others circling around outside. After doing this three times they separate and stand in their respective places, those of the Blues to the left and those of the Greens to the right, along with the rest of the demesmen, and both factions recite the Gothic chants, which are as follows, that is to say, while the panduri supply the appropriate tune: "*Gauzas bonas bekidias.*[2] *Hagia.*[3] *Gaudentes elkebonides enkertus. Hagia. Bona hora toutou bantes bona amore episkuantes idesalbatous. Nana. Deous deous sebakiba. Nana. Deumonoguggubele gubilous gubelares. Hagia. Gubilous gubelares. Nana. Tou gegdema de toulbele nikato touldo. Nana.* Hezekiah, having taken up arms in the wars against the Assyrians... *Anana.* And placing his hope only in God, the lover of mankind... *Nana.* Subdued all the nations and the tyranny of the godless. *Hagia.* May the Saviour, virtuous rulers...

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1 *Toul toul*: possibly a battle-cry of the Goths; also at R383.15 & R384.11; Vogt, *Comm.*, vol. 2, 188-89.

2 The non-Greek texts in this chapter have been transliterated, but no attempt has been made to translate them even though some words are clearly related to Latin.

3 *Hagia*, *Nana* and *Anana* are indications of intonation given by the cheerleaders; see note 3 at R281.20.

τούτους εἰσάγεσθαι, εὐθὺς ὁρίζει ὁ τῆς τραπέζης τῷ ἄρχοντι
τῆς θυμέλης, καὶ αὐτὸς ἐξερχόμενος προτρέπεται τούτους
εἰσελθεῖν. οἱ δὲ τρέχοντες καὶ τὰ σκουτάρια ὑπὸ τῶν ὑπ'
αὐτῶν βασταζομένων βεργίων τύπτοντες καὶ κτύπον ἀποτε-
λοῦντες, λέγουσιν „τοὺλ τούλ." καὶ τοῦτο συνεχῶς λέγοντες
D ἀνέρχονται πλησίον τῆς βασιλικῆς τραπέζης, ὡς ἀπὸ ὀλίγου
διαστήματος, κἀκεῖσε μιγνύμενοι ἀμφότεροι ποιῶσι κυκλοφε-
ρῆ παρασταγὴν, οἱ μὲν ἔσω τοῦ κύκλου ἀποκλειόμενοι, οἱ δὲ
ἔξωθεν περικυκλοῦντες. καὶ τοῦτο τρισσῶς ποιοῦντες διαχω-
ρίζονται, καὶ ἵστανται εἰς τοὺς ἰδίους τόπους, οἱ μὲν τῶν
Βενέτων εἰς τὰ ἀριστερὰ, οἱ δὲ τῶν Πρασίνων εἰς τὰ δεξιὰ
μετὰ καὶ τῶν ἑτέρων δημοτῶν, καὶ λέγουσιν ἄμφω τὰ Γοτθι-
Ed.L. 223 κὰ, ἅτινά εἰσι ταῦτα, δηλονότι καὶ τῶν πανδούρων τὸ οἰκεῖ-
ον μέλος ἀποπληρούντων· „γαύζας· βόνας· βηκηδίας· ἅγια·
γαυδέντες· ἐλκηβόνιδες· ἐνκέρτυς· ἅγια· βόνα· ὥρα· τού-
Ms.152.b του· βάντες· βόνα ἀμόρε· ἐπισκύαντες· ἰδεσαλβάτους· νανά.
δέους· δέους. σεβακιβα· νανά· δευμονογυγγύβελε· γυβίλους.
γυβέλαρες· νανά· γυβίλους· γυβέλαρες· νανά· τοῦ γεγδεμα·
δὲ τούλβελε· νικάτω τουλδο· νανά· ὁ Ἐζεκίας ἐν τοῖς πολέ-
μοις καθοπλισάμενος Ἀσσυρίοις· ἀνανά· τὴν ἐλπίδα καὶ μό-
νην ἔχων Θεοῦ τοῦ φιλανθρώπου· νανά· πάντα ὑπέταξεν
ἔθνη καὶ ἀθέων τὴν τυραννίδα· ἅγια· ὁ σωτὴρ, ἀγαθοὶ δε-

[R383] *Nana*. Make all your enemies slaves at your feet. *Iber iberiem tou iggeroua gergerethro. Nana. Sicadiase peretoures.*" Then the instructors along with the demesmen recite the alphabetical acrostic. "*Anana.*":

[Alpha] "You have been crowned, rulers, by the invincible hand of God from heaven."
[Beta] "Benefactors beloved by the world, you have been seen as a symbol of victory."
[Gamma] "You have been seen as valorous by the enemy."
[Delta] "Granting life-giving benefactions to the Romans."
Then the instructors again recite, "*Hagia; ta; ana te anetane.*" **[V2,184]**
[Epsilon] "Your commands for the army are a strength against all enemies."
[Zeta] "Life and wealth of the Romans, truly a disaster for foreign peoples."
[Eta] "You have been proven a bulwark of the state."
[Theta] "God has given you offspring to share your throne, benefactor."

After this the instructors say to the Goths, "*Ampaato*," and at a sign from the said instructors, the Goths circle around. Striking their shields with their staffs and reciting, "*Toul toul*!"[1] they enclose the instructors of the two factions inside, and separating again they stand in their respective places, and the instructors begin to recite again:

[Iota]
[Kappa]
[Lambda]
{Mu}

Again it is conducted as previously described, and when the Goths separate and stand in their respective places the instructors recite:

[Nu]
[Xi]
[Omicron]
[Pi]

Again it is conducted as previously described, and

---

[1] See note 1 at R382.5.

σπόται· νανά· πάντα ἐχθρόν σας δουλώσει πρὸ τῶν ποδῶν
σᾶς. ἴβερ· ἰβερίεμ· τοῦ ἰγγερουα· γεργερεθρῶ· νανά· σικα- B
διασε περετουρες." καὶ εἶθ' οὕτως λέγουσιν οἱ μαΐστωρες με-
τὰ καὶ τῶν δημοτῶν τὸ ἀλφαβητάριν· „ἀνανά. Ἀηττήτῳ
Θεοῦ παλάμῃ ἐστέφθητε, δεσπότε, οὐρανόθεν. Βραβεῖον νίκης C
ὤφθητε, κοσμοπόθητοι εὐεργέται. Γενναῖοι ὤφθητε τοῖς ἐναν-
τίοις, Δωρούμενοι τοῖς Ῥωμαίοις ζωηφόρους εὐεργεσίας." καὶ
εἶθ' οὕτως πάλιν λέγουσιν οἱ μαΐστωρες· „ἁγίας τα· ανα τε
ανεταvε. Ἐντολαί σας ὑπὲρ τὰ ὅπλα ἰσχύουσι κατ' ἐχθρῶν
ἁπάντων, Ζωὴ Ῥωμαίων καὶ πλοῦτος, ἀλλοφύλων κατά-
πτωσις ὄντως. Ηὑρέθητε τεῖχος τῆς πολιτείας. Θεός σοι ἔ- D
δωκεν κλάδους συνομοθρόνους, εὐεργέτα." καὶ μετὰ ταῦτα λέ-
γοντες οἱ μαΐστωρες πρὸς τοὺς Γότθους „ἀμπαατω," διὰ νεύ-
ματος τῶν αὐτῶν μαϊστώρων κυκλεύουσιν οἱ Γότθοι, καὶ ταῖς
βέργαις τὰ σκουτάρια τύπτοντες καὶ λέγοντες „τοὺλ τοὺλ,"
περικλείουσιν ἔνδοθεν τοὺς τῶν δύο μερῶν μαΐστωρας, καὶ
πάλιν ἀποχωριζόμενοι ἵστανται εἰς τοὺς οἰκείους τόπους, καὶ
ἄρχονται πάλιν λέγειν οἱ μαΐστωρες· „Ι***. Κ***. Λ***. Ed.L.224
Μ***." καὶ πάλιν τελεῖται, καθὼς προείρηται, καὶ χωριζο-
μένων τῶν Γότθων καὶ εἰς τοὺς ἰδίους τόπους ἱσταμένων,
λέγουσιν οἱ μαΐστωρες· „Ν***. Ξ***. Ο***. Π***." Ms.153.a
καὶ πάλιν τελεῖται, καθὼς προείρηται, καὶ χωριζομένων τῶν

[R384] when the Goths separate and stand in their respective places the instructors recite:
[Rho]
[Sigma]
[Tau]
[Upsilon]
[V2,185] Again it is conducted as previously described, and when the Goths separate and stand in their respective places the instructors recite,
[Phi] "A light has arisen in strength like the sun, your virtues."
[Chi] "Christ be with each of you, caring for you."
[Psi] "You who are lords by his choice."[1]
[Omega] "As lords and rulers of the frontiers of power."[2]
After the completion of the alphabetical acrostic they recite, "May God make your holy reign long-lasting!" The Goths, striking their shields with their staffs and reciting repeatedly, "*Toul toul*!" go out running, those of the Blues from the left side and those of the Greens from the right.

> *Γότθων καὶ εἰς τοὺς ἰδίους τόπους ἱσταμένων, λέγουσιν οἱ*
> B *μαΐστωρες· ,,Ρ***. Σ***. Τ***. Υ***." καὶ πάλιν τε-*
> *λεῖται, καθὼς προείρηται, καὶ χωριζομένων τῶν Γότθων*
> *καὶ ἱσταμένων εἰς τοὺς ἰδίους τόπους, λέγουσιν οἱ μαΐστω-*
> *ρες· ,,Φῶς ἀνέτειλεν ἐν τῷ κράτει ἡλίου δίκην αἱ ἀρεταί σας.*
> *Χριστὸς συνέστω ἑκάστῳ περιέπων τὰς κορυφάς σας, Ψη-*
> C *φίσματι αὐτῶν κυριεύοντες, Ὡς κύριοι καὶ δεσπόται τῶν*
> *περάτων τῆς ἐξουσίας." καὶ μετὰ τὴν συμπλήρωσιν τοῦ ἀλ-*
> *φαβηταρίου λέγουσιν· ,,πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁ-*
> *γίαν βασιλείαν σας." οἱ δὲ Γότθοι τύπτοντες μετὰ τῶν βερ-*
> *γίων τὰ σκουτάρια καὶ λέγοντες συνεχῶς ,,τοὺλ τοὺλ," τρέ-*
> *χοντες ἐξέρχονται, οἱ μὲν τῶν Βενέτων ἀπὸ τοῦ ἀριστεροῦ*
> *μέρους, οἱ δὲ τῶν Πρασίνων ἀπὸ τοῦ δεξιοῦ.*

[V2,186] Lexicon of the words chanted in the Gothic game[3]
Λεξικὸν τῶν ἐν τῷ Γοτθικῷ ᾀσομένων

gauzas	χαίρεσθε	rejoice
bonas	καλαί	good
bikedas	γειτονεῖαι	neighbourhoods
gaudentes	χαίρεσσθε	rejoice
elkebonides	προσκαλούμενοι	summoning
enkertus	ἀγωνιζόμενοι	contesting
bona hora	καλὴ ὥρα	good hour
	νανα	*nana*
gubilous	κραυγὴ καὶ κράκτης	cry and cheer
gubelares	κραυγάζοντες	crying out
gubilous	κράκτης	cheerleader
gubelares	φωνοβολοῦντες	calling out loudly
nana	Θεὲ Θεὲ ἢ Θεοῦ Θεοῦ	God God or God's! God's
tou gegdema	ἐξ ἀνατολῆς ἢ ἀρχῆθεν	from the east, or from the beginning
de toulbele	ἀγαθὸς ὁ Θεός	the good God

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1 Lit.: treating your heads well.

2 i.e. of far-reaching power. Vogt: of the frontiers of the empire.

3 Column 1 contains "Gothic" words transliterated; column 2 the Greek interpretation of the "Gothic", and column 3 a translation of the Greek. While sense may be made of some of these "Gothic" – Greek dictionary entries, an attempt to explain others may well be futile.

[R385] nikato touldo	νικάτω ὁ Θεός	may God be victorious
toutobantes	σαλπίζοντες	trumpeting
bona amore	καλὴν ἀγάπην	good love
holy episkuantes	ἐπιγνῶντες	recognizing
idesalbatous	σωζόμενοι	being saved
deous, deous	Θεός, Θεός· νανα	God, God; *nana*
sebakiba	ἑαυτοὺς εὐσχολοῦντες	giving themselves leisure
demonoguggubele	ἀποσυνεκτικῆς κραυγῆς	of a repeated cry
ho theos ho theos	πανευκλεὴς κραυγή	famous cry
nana	Θεός, Θεός	God, God
iber	νανα. Θεὲ, Θεέ	*nana.* God, God
tou igger		
oua		
gergerethro		
nana		
sikadiase		
peretoures		

Another translation of the words previously mentioned
Ἑτέρα ἑρμηνία τῶν προειρημένων λέξεων

gauzas	ὁ εὐπρεπής	the fine	Latin
bike	τεχνίτης	craftsman	Hebrew
hagia	φύλαττε	guard	Latin
El	Θεέ	God	Hebrew
des	γνῶθι	know	Hebrew
hagia	φύλαττε	guard	Latin
ora	φῶς	light	Hebrew
bantes	ἐλθέ	go	Latin
episku	ἐάνπερ ἀνέλθ	if [he] should go up	Hebrew
ide	θεωρουμένην	being observed	Latin
nana	σῶσον δὴ σῶσον	save yes save	Hebrew
seba	κάθισον	sit	Hebrew
nana	σῶσον δὴ σῶσον	save yes save	Hebrew
ogun	εἰς τὸ βάραθρον	to the pit	Hebrew
bele	σατανά	Satan	Hebrew
belous	τοῦ διαβόλου	of the devil	Hebrew
hailares	τῶν πνευμάτων	of the spirits	Latin
tou	σύ	you	Latin
detoul	ἐξάλειψον	destroy	Hebrew

[R386] nikato	νικάτω	may he be victorious	Greek
nana	σῶσον δὴ σῶσον	save yes save	Hebrew
bonas	καὶ καλός	and good	Latin
dias	τὰς ἡμέρας	the days	Latin
gauzentes	τὰ εὐπρεπῆ	the fine	Latin
nikoni	κτίστα μου	my creator	Hebrew
en kerkus	καὶ ἀσφαλέως	and safely	Latin
bona	τὸ καλόν	the good	Latin
tou tou	σὺ σὺ	you you	Latin
amore	σὲ ἀγαπῶ	I love you	Latin
antes	εἰς τὴν πρώτην	to the first	Hebrew
salbatous	εὐπάθειαν	comfort	Hebrew
deous, deous	Θεὲ, Θεέ	God, God	Latin
kiba	ὡς παρεγένου	as you were present	Hebrew
daimon	σιώπα	be silent	Hebrew
gu	εἰς τὸ βάραθρον	to the pit	Hebrew
gu	εἰς τὸ βάραθρον	to the pit	Hebrew
gun	εἰς τὸ βάραθρον	to the pit	Hebrew
nana	σῶσον δὴ σῶσον	save yes save	Hebrew
gegdema	ὁ μαργαρίτης	the pearl	Latin
bele	τὸν σατανᾶν	Satan	Hebrew
touldo	ἡ τροφὴ τῶν στρατευμάτων	military provisions	Latin

Book I, Chapter 84 [R386-87; cod. Chapter 93][1]

From the works of Peter the *magistros*[2]

What it is necessary to observe at the appointment of a *komes* of admissions, a *komes* of a *schole* and a *kouropalates*

The *komes* of admissions is appointed at an audience especially when the emperor sits in a consistory.[3] Often, too, when he is going up to the Hippodrome, he appoints him in the great hall where

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1 Chapters 84 to 95 (R386-R433) relate to both the 5th and 6th centuries and were drawn from the otherwise lost treatise dealing with court protocols compiled by Peter Patrikios (ca AD 500-565).

2 Peter the *magister officiorum* is also referred to as Peter Patrikios (*ODB*) or Peter the Patrician.

3 Such assemblies of the consistory were usually held in the Consistory in the Palace.

Ms. 154. b

ΚΕΦ. πδ'.

Ἐκ τῶν τοῦ Μαγίστρου Πέτρου. Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ κόμητος ἀδμινσιόνων καὶ κόμητος σχολῆς καὶ κωροπαλάτου.

Ὁ κόμης τῶν ἀδμηνσιόνων ἐπὶ σιλεντίου γίνεται, καὶ καθημένου τοῦ βασιλέως ἐν κονσιστωρίῳ· πολλάκις δὲ καὶ εἰς
B *ἱππικὸν ἀνιὼν, ποιεῖ αὐτὸν ἐν τῷ μεγάλῳ τρικλίνῳ, ἐν ᾧ τό-*

[R387] he receives the archons.[1] It takes place as follows. He summons the *magistros*, and when the *magistros* and all the archons have gone in, he orders the *komes* of admissions who is about to end his term to bring in the first decurion, telling him his (the appointee's) name, as in the case of the other archons.[2] The decurion goes away and brings him in, and the emperor hands him the codicils of the *komes* of admissions,[3] and after receiving them he kisses his feet and stands in front of him. Then the emperor orders the one who has received the codicils of the *komes* of admissions to bring forward the one retiring, that is, the outgoing *komes* of admissions, and the incoming *komes* takes him and leads him to him, and the emperor hands him the codicil of an *illoustrios*, and he, after receiving it, kisses his feet. The *komes* of admissions takes him and leads him away and stands him in his place after the *agentes*[4] and before all the honorary *illoustrioi*. The ranking gives them this precedence as described.

If he wishes to appoint *kometes* of the *scholai* or *kouropalatai* in a consistory, he appoints these, too, just like the other appointments. However, generally it has been the custom for them to be appointed in private in his imperial apartment either before lunch or in the afternoon, as the emperor thinks fit.

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1 i.e. the Hall of the Augousteus which was on the route through the Palace to the Kathisma.

2 i.e. when they are about to be appointed.

3 Following Bonn in excising here the words ἐπιτρέπει ἐνεγκεῖν which occur again rightfully three lines later in the ms. at R387.10.

4 SCHOLION: those acting. (A Greek translation of the text's transliterated Latin *agentes*. In Late Antiquity the *agentes in rebus* were a corps of imperial couriers subject to the *magister officiorum* and known colloquially in Greek as *magistrianoi*; Jones, *LRE* (1964), 368-9.)

πῳ δέχεται τοὺς ἄρχοντας. γίνεται δὲ οὕτως· μετὰ τὸ κιτεῦσαι τὸν μάγιστρον καὶ εἰσελθεῖν τὸν μάγιστρον καὶ πάντας τοὺς ἄρχοντας ἐπιτρέπει τῷ κόμητι τῶν ἀδμηνσιόνων τῷ μέλλοντι παύεσθαι ἐνεγκεῖν τὸν πρῶτον δικουρίωνα, λέγων αὐτῷ, ὡς ἐπὶ τῶν ἄλλων ἀρχόντων, τὸ ὄνομα αὐτοῦ. ὁ δὲ ἀπελθὼν φέρει αὐτόν, καὶ ἐπιδίδωσιν αὐτῷ ὁ βασιλεὺς τὰ κωδικέλλια τοῦ κόμητος τῶν ἀδμηνσιόνων [ἐπιτρέπει ἐνεγκεῖν], C καὶ λαβὼν φιλεῖ τοὺς πόδας αὐτοῦ, καὶ ἵσταται ἔμπροσθεν αὐτοῦ. αὐτῷ οὖν τῷ δεξαμένῳ τὰ κωδικέλλια τοῦ κόμητος τῶν ἀδμηνσιόνων ἐπιτρέπει ἐνεγκεῖν τὸν παυόμενον, τουτέστιν τὸν ἀπὸ κομήτων ἀδμηνσιόνων, καὶ λαβὼν αὐτὸν ὁ γενόμενος κόμης προσάγει αὐτῷ, καὶ ἐπιδίδωσιν αὐτῷ ὁ βασιλεὺς κωδικέλλιν ἰλλουστρίου, καὶ δεξάμενος αὐτὸς φιλεῖ Ed.L. 226 τοὺς πόδας αὐτοῦ κάτω. καὶ λαβὼν αὐτὸν ὁ κόμης τῶν ἀδμηνσιόνων ἀπάγει καὶ ἵστησιν αὐτὸν ἐν τῷ τόπῳ αὐτοῦ μετὰ τοὺς ἀγέντες πρὸ πάντων τῶν ὀνοραρίων ἰλλουστρίων. τοῦτο γὰρ τὸ προνόμιον δίδωσιν αὐτοῖς, ὡς εἴρηται, ἡ διάταξις. τοὺς δὲ κόμητας σχολῶν ἢ κουροπαλάτας ἐὰν βουληθῇ ἐν κονσιστωρίῳ προαγαγεῖν, ὡς ἐπὶ τῶν ἄλλων προαγωγῶν καὶ τούτους ποιεῖ. ὡς ἐπὶ πολὺ δὲ κατέσχεν ἔθος ἰδίᾳ ἐν τῷ κουβουκλείῳ γίνεσθαι αὐτοὺς καὶ πρὸ ἀρίστου καὶ δείλης, ὡς ἂν δόξῃ τῷ βασιλεῖ.

[R388] Book I, Chapter 85 [R388; cod. Chapter 94]

From the same Peter: What it is necessary to observe when an *augoustalios* or a proconsul is appointed

The instructions are issued one day before for an audience and the emperor terminates the term of office of the *augoustalios* of Alexandria.[1] After everything has taken place as is customary, the emperor gives the codicils to him (the new appointee), but is not thanked as in the case of the other archons. The (new) *augoustalios* becomes a *komes* of the consistory unless he holds some other rank, and at the dismissals he stands with the *kometes*. He goes out with the eparchs and the bureaux do not acclaim him. When he goes out with them as far as the Regia,[2] wearing the dark-russet chlamys, he sits thus, so dressed, with the praetorian eparch[3] in the latter's carriage and goes as far as the Praetorium. There he gets down and goes with him into his bureau and takes his leave of him and retires.

The same procedure occurs also with the eparchy of Illyria, and the proconsul sits with the eparchs.

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1 The title of *augustalios* was first used of the prefect of Egypt when it became a separate diocese, ca 367-371; Jones, *LRE* (1964), 141 & 281.

2 SCHOLION: imperial. (A Greek translation of the name for this part of the Mese between the Chalke and the Forum of Constantine.)

3 i.e. the praetorian prefect. ἔπαρχος is consistently translated as "eparch" here rather than "prefect", the more conventional translation in the context of Late Antiquity. Similarly "eparchy" is used rather than "prefecture".

B

ΚΕΦ. πέ.

Τοῦ αὐτοῦ Πέτρου. Ὅσα δεῖ παραφυλάττειν, ὅτε γένηται αὐγουστάλιος ἢ ἀνθύπατος.

*Τὰ μανδάτα δίδεται τῇ πρὸ μιᾶς σιλεντίου, καὶ τὸν αὐ-
γουστάλιον Ἀλεξανδρείας ἐπαυσεν. καὶ μετὰ τὸ γενέσθαι
πάντα τὰ ἐξ ἔθους δίδωσιν αὐτῷ κωδικέλλια. οὐκ εὐχαρι-
στεῖται δὲ ὁ βασιλεὺς, ὡς ἐπὶ τῶν ἄλλων ἀρχόντων. κόμης
Ms.155. a γὰρ κονσιστωριανὸς γίνεται, ἐὰν μὴ ἔχει ἄλλο ἀξίωμα, καὶ
C εἰς τὰς μίνσας μετὰ τῶν κομήτων ἵσταται. συνεξέρχεται δὲ
τοῖς ἐπάρχοις, καὶ οὐ κράζουσιν αὐτῷ τὰ σκρινία. ἐπὰν δὲ
συνεξέλθῃ μέχρι τῆς ῥηγίας, φορῶν τὸ ἀτραβατικὸν, οὕτως,
ὡς ἔχει, συγκάθηται τῷ ἐπάρχῳ τῶν πραιτορίων εἰς τὸ ὄχη-
μα αὐτοῦ, καὶ ἀπέρχεται μέχρι τοῦ πραιτωρίου, καὶ ἐκεῖ
κατέρχεται, καὶ συνεισέρχεται εἰς τὸ σέκρετον αὐτοῦ, καὶ
συντάττεται αὐτῷ καὶ ἀναχωρεῖ. τὸ αὐτὸ δὲ σχῆμα γίνεται
καὶ ἐν τῷ Ἰλλυρικῷ, καὶ συγκάθηται ὁ ἀνθύπατος τοῖς ἐ-
πάρχοις.*

[389] Book I, Chapter 86 [R389-93; cod. Chapter 95][1]

Concerning a variety of offices and where they are conferred and what is appropriate for each bureau, insofar as we have been able to discover

The one being made a silentiary is led in by the *praipositos* to the ruler, wearing a dark-russet chlamys, and the *ostiarios* hands the gold staff to the ruler. The emperor hands it to the one being made a silentiary, and this is his [symbol of] office. He also receives what is called the *niregiaton*, that is, in Latin, *nebensiation*[2] that is, for us, a statement issued in the bureau of the register of the grant.[3] Outside, however, they make contracts with each other, the buyer with the seller. If he is appointed to the post of one who is still holding office, a statement of the fact should be dispatched by the *magistros* granting to the one holding office this right, that he can appoint a recruit to his own post while still continuing to hold office. However, the supernumerary[4] appointed does not receive allowances paid in kind from the public purse[5] until he has acquired the status.

It should be known that, from the regular complement, four silentiaries are allotted to the staff of the empress, men who are of good reputation and who have given evidence of an honourable way of life.

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1 This chapter consists largely of notes. References made apparently by Peter the Patrician, at R391.17-19 & R392.19 - R393.2, to changes due to Justinian show that part at least was based on even earlier material.

2 SCHOLION: γρεγιάτον. πυμαντικόν. (Reiske, *Comm.* p. 371: for γρεγιάτον supply νιρεγιάτον, as in the text at R389.8, and for πυμαντικόν read ποιμαντικόν, noting that the scholiast apparently associated *gregiaton* with Latin *grex*, i.e. Greek ποίμνη. Kresten traces νιρεγιάτον back palaeographically to arrive at the original Latin text *investiatum* or similar derivative from *investitum* (i.e. invested with an office): "Eine Konjektur zu *De Cerimoniis* I, 86: INBEΣTIATON," *JÖB*, 54 (2004), 235-240).

3 i.e. a statement issued in the bureau which maintains the register.

4 SCHOLION: Supernumerary. (A translation of the text's transliterated Latin: *supernumerus*.)

5 The term involved here and at R390.12 for allowances paid in kind is *annona*; also at R693.17 & R695.3.

ΚΕΦ. πϛʹ. D

Περὶ διαφορᾶς στρατειῶν, καὶ πόθεν αὗται δίδονται, καὶ τί ἁρμόζει ἑκάστῳ σκρινίῳ, ὅσα εὑρεῖν ἠδυνήθημεν.

Ὁ γινόμενος σιλεντιάριος εἰσάγεται διὰ τοῦ πραιποσίτου πρὸς τὸν δεσπότην, φορῶν ἀτραβατικὸν χλανίδιν, καὶ ἐπιδίδωσιν ὁ ὀστιάριος τῷ δεσπότῃ τὸ χρυσέον βεργήν. καὶ ὁ βασιλεὺς ἐπιδίδωσιν αὐτὸ τῷ γινομένῳ σιλεντιαρίῳ, καὶ τοῦ- Ed.L. 227 τό ἐστιν ἡ στρατεία αὐτοῦ· λαμβάνει δὲ τὸ καλούμενον νιρεγιάτον, ἤγουν Ῥωμαϊστὶ νηβενσιατὸν, τουτέστιν καθ' ἡμᾶς τύπον γινόμενον ἐν τῷ σκρινίῳ τοῦ βενεφικίου τοῦ λατερκούλου. ἔξωθεν δὲ ποιοῦσιν προσσυμβόλαια πρὸς ἀλλήλους μετὰ τοῦ πιπράσκοντος ὁ ἀγοράζων. εἰ δὲ εἰς τόπον ἔτι στρατευμένου γίνεται, χρὴ πραγματικὸν τύπον καταπεμφθῆναι τῷ μαγίστρῳ τὸν παρέχοντα τῷ στρατευομένῳ ταύτην τὴν ἄδειαν ὥστε ἐξεῖναι αὐτῷ τίρωνα βαλεῖν εἰς τὸν ἴδιον αὐτοῦ τόπον, καὶ ἔτι στρατεύεσθαι. ὁ δὲ βαλόμενος σοῦπερ νούμερος οὐ λαμβάνει ἐκ τοῦ δημοσίου ἀννώνας, μέχρι οὗ φθάσῃ εἰς βαθμόν. χρὴ δὲ εἰδέναι, ὅτι τῷ μέρει τῆς δεσποίνης ἐκ τοῦ B κοινοῦ καταλόγου ἀπονενεμημένοι εἰσὶν δʹ σιλεντιάριοι ἐξ ὑποληψεως χρηστῆς καὶ βίου μεμαρτυρημένοι σεμνοῦ. καὶ

[R390] Those whom the empress selects are led into her presence. She takes the gold staff from the *ostiarios* and hands it to the silentiary, even though he already holds the office, and these four on her staff are in close attendance.

A referendary[1] is appointed simply by instructions given him from the *praipositos*, but it is necessary for him to be a tribune of the notaries.

It is necessary to know that the empress has one referendary, and he is appointed in the same way as the others. When Theodora of divine memory died,[2] the pious ruler ordered her referendary to serve him since he was free, inasmuch as there was not an *augousta*.

It should be known that only two referendaries of the ruler and that of the *augousta* receive allowances paid in kind. All the others are without the allowances paid in kind but, like tribunes, notaries, *pounktarioi*[3] and praetorians, they receive a salary.

Vestetores are appointed by petition[4] written by the chartulary of his *schole*, and countersigned by the ruler. However, *domestikoi* and *protiktores* are appointed as follows. In the past their [symbol of] office was by obeisance alone, but now the ruler provides a certificate of appointment.[5] The decurion leads him forward, wearing a dark-russet chlamys, either in

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1 SCHOLION: bearer. (A literal Greek translation of the Latin *referendarius*. Here, in the sixth century, the referendary was a secular official.)

2 Justinian I's wife Theodora died on 24th June 548.

3 SCHOLION: *pugmatistai*. (This Greek word πυγματισταί is unknown but appears to have been formed from the Latin: *pugnatores*, "fighting men", to provide an equivalent for the text's πουνκτάριοι, a word also unknown but which appears to have been formed from the Latin *punctio*: stabbing, hence boxers; *LBG*.)

4 SCHOLION: petition. (A translation of the text's transliterated medieval Latin *petitorium*.)

5 SCHOLION: a test or what is called an edict. (Latin *probatorium*; see Jones, *LRE* (1964), 378.)

οὓς ἂν ἐπιλέξηται ἡ δέσποινα, εἰσάγονται παρ' αὐτῇ. αὐτὴ
δὲ λαμβάνουσα τὸ βεργίον τὸ χρυσοῦν παρὰ τοῦ ὀστιαρίου,
ἐπιδίδωσιν τῷ σιλεντιαρίῳ, καίτοι ἔχοντι ἤδη τὴν στρατείαν,
καὶ προσεδρεύουσιν οἱ δ' οὗτοι εἰς μέρος αὐτῆς. ῥεφερενδά-
ριος δὲ γίνεται ἀπὸ ψιλῶν μανδάτων διδομένων αὐτῷ παρὰ
Mi.155. b *τοῦ πραιποσίτου· δεῖ δὲ αὐτὸν εἶναι τριβοῦνον νοταρίων.*
C *δεῖ δὲ εἰδέναι, ὅτι καὶ ἡ δέσποινα ἔχει ἕνα ῥεφερενδάριον,*
καὶ αὐτὸς ὁμοίως τοῖς ἄλλοις γίνεται. καὶ ὅτε, τελευτησάσης
τῆς θείας τὴν λῆξιν Θεοδώρας, ὁ εὐσεβὴς δεσπότης ἐκέλευσεν
τὸν ῥεφερενδάριον αὐτῆς αὐτῷ ὑπηρετεῖν διὰ τὸ σχολάζειν
αὐτὸν, οἷα μὴ οὔσης αὐγούστης. χρὴ δὲ εἰδέναι, ὅτι δύο
μόνοι τοῦ δεσπότου ἀννωνεύονται καὶ ὁ τῆς αὐγούστης. οἱ
γὰρ ἄλλοι πάντες δίχα ἀννωναρίων εἰσὶν, ἀλλ' ὡς τριβοῦνοι
νοτάριοι πραιτωριανοὶ πουνκτάριοι τὰς ῥόγας λαμβάνουσιν.
βεστήτορες δὲ γίνονται ἀπὸ πετιτωρίου, γραφομένου μὲν πα-
ρὰ τοῦ χαρτουλαρίου τῆς κατ' αὐτὸν σχολῆς, ὑπογραφομέ-
D *νου παρὰ τοῦ δεσπότου. δομέστικοι δὲ καὶ προτίκτορες οὕ-*
τως. πάλαι μὲν ἀπὸ προσκυνήσεως μόνης ἦν ἡ στρατεία αὐ-
τῶν· νῦν δὲ προβατωρείαν ποιεῖ ὁ δεσπότης, καὶ προσάγει
αὐτὸν ὁ δηκουρίων ἀτραβατικὸν φοροῦντα χλανίδιν, ἢ ἐν

[R391] a consistory after all the business is over or, when he is going up to the Hippodrome, the ruler stands in front of the Delphax and says in the presence of the *protiktores*, "*Adorator protektor*,"[1] and then in the presence of the *domestikoi*, "*Adorator protektor domestikous.*"[2] He receives the certificate of appointment from the ruler and kisses his feet and goes out.

For all those who are buying posts, there are also contracts [available] outside the Palace from those selling them, and in addition to these there are insignia.

Now, our pious ruler also often makes appointments on feast days.

Kandidatoi are appointed as follows. When the emperor is going up to the Hippodrome, or when he is proceeding in some procession or other, the *magistros* should get ready a *komes* of the sixth or seventh *schole*, and the *primikerioi* of the *kandidatoi* and a torque. When the emperor is going up to the Hippodrome, the one who is about to be made a *kandidatos* wears a red pectoral[3] and white chlamys and has to stand in front of the door behind the daises - in the past, but now that there is a spiral stairway, thanks to our pious ruler Justinian (I),[4] the one about to be appointed stands where the barbarians stand and make obeisance. As the emperor goes in,

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1 SCHOLION: The *protector* is to revere. (The scholiast has treated *adorator* as the Latin imperative *adorato*. However, the transliterated Latin in the text reads *adorator, protector,* i.e. "adorer [of the purple], *protector*" and *adorator* was a common name in the 6th century for the *protector*. For *adorator*, see Jones, *LRE* (1964), 658 & n. 116, and for the *protector* and the senior rank of *protector domesticus*, 638-46 & 657-58 & R497.21.)

2 SCHOLION: The *protector domesticus* is to make obeisance. (Again "*adorator*" is treated by the scholiast as the Latin imperative *adorato;* see the preceding note.)

3 SCHOLION: pectoral. (The Greek word στηθάτον appears to have been especially formed here to translate the Latin-derived word πεκτοράρις; *LBG*.)

4 Emperor from 1st August 527 to 14th November 565.

κονσιστωρίῳ μετὰ τὸ πάντα πραχθῆναι, ἢ ἀνιόντος αὐτοῦ εἰς τὸ ἱππικὸν ἵσταται ἐμπρὸς τοῦ δέλφακος, καὶ λέγει ἐπὶ μὲν τῶν προτικτόρων· „ἀδοράτορ προτέκτορ·" ἐπὶ δὲ τῶν δομεστίκων· „ἀδοράτορ προτέκτορ δομεστίκους." καὶ λαμ- Ed.L. 228 *βάνει τὴν προβατωρίαν παρὰ τοῦ δεσπότου, καὶ φιλεῖ τοὺς πόδας, καὶ ἐξέρχεται. πάντων δὲ τῶν ἀγοραζόντων τόπους καὶ συμβόλαια ἔξωθεν παρὰ τῶν πιπρασκόντων γίνεται πρὸς τούτοις καὶ σύμβολα γίνεται. νῦν δὲ καὶ ἐν φερίαις πολλάκις ὁ εὐσεβὴς δεσπότης ἡμῶν ποιεῖ. οἱ δὲ κανδιδάτοι γίνονται οὕτως. ἀνιόντος τοῦ βασιλέως εἰς τὸ ἱππικόν, ἢ προϊόντος εἰς οἱονδήποτε πρόκενσον, χρὴ τὸν μάγιστρον προευτρεπίσαι τὸν κόμητα τῆς ἕκτης ἢ ἑβδόμης σχολῆς καὶ τοὺς πριμικηρίους τῶν κανδιδάτων καὶ μανιάκιν. καὶ αὐτὸν τὸν* B *μέλλοντα γίνεσθαι κανδιδάτον, φοροῦντα ῥούσεον πεκτοράριν καὶ λευκὸν χλανίδιν, ἀνιόντος τοῦ βασιλέως εἰς τὸ ἱππικόν, δεῖ στῆναι ἐμπρὸς τῆς θύρας τῆς μετὰ τὰ πούλπιτά ποτε· νῦν δὲ εἰληματικῆς γενομένης σκάλης παρὰ τοῦ εὐσεβοῦς ἡμῶν δεσπότου Ἰουστινιανοῦ, τὸν μέλλοντα προάγεσθαι ἔνθα* Ms.156.a *ἵστανται οἱ βάρβαροι καὶ προσκυνοῦσιν. καὶ ἅμα εἰσέλθῃ ὁ*

[R392] the *komes* of the *schole*, if he is present - but if he is not present, the *primikerios* - hands the *magistros* the torque. The *magistros*, standing to the right of the emperor, holds it with both hands and brings it to the emperor, and the emperor hands it to the *kandidatos*, and he kisses his feet and stands up.

It is necessary to know that the one receiving the torque of the *kandidatos* is in fact also made a member of the court.[1] If he is numbered among the forty,[2] he is also ranked ahead of all the supernumerary *scholarioi* and ranks as one who receives the *annona*.

One or two days before May 1st, whenever a *primikerios* of the *kandidatoi* is about to complete his term of office, the *magistros* brings them in dressed in white in the presence of the ruler, and those who have completed their term of office as *primikerios* and those about to enter it make obeisance. The others give thanks. The *kandidatos* is also appointed at the [imperial] arms,[3] where the *kandidatoi* stand, and not only there in the Palace but in the processions, and wherever the emperor is. It is absolutely necessary for the *kandidatos* to be appointed at that place where the *kandidatoi* stand and keep guard. This is the custom. However, our pious ruler, both on feast days[4] and

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1 The term πραισεντάλιος is also applied at R495.6 to a tribune currently with responsibilities at court. Cf. πραίσεντον: the court (R700.1-2).

2 Forty white-uniformed *kandidatoi* chosen from the imperial regiments formed the emperor's personal bodyguard; Jones, *LRE* (1964), 613.

3 i.e. where the imperial arms were displayed.

4 SCHOLION: auspicious [days]. (The scholion translates the Latin *feriae*.)

βασιλεὺς, ὁ κόμης τῆς σχόλης, ἐὰν παρῇ, εἰ δὲ μὴ πάρεστιν, ὁ πριμικήριος, ἐπιδίδωσιν τῷ μαγίστρῳ τὸ μανιάκιν· καὶ ὁ μάγιστρος, ἑστὼς ἐκ τῶν δεξιῶν τοῦ βασιλέως, κρατεῖ ταῖς C *δύο χερσὶν, καὶ προσφέρει τῷ βασιλεῖ, καὶ ὁ βασιλεὺς ἐπιδίδωσιν αὐτῷ τῷ κανδιδάτῳ, καὶ φιλεῖ τοὺς πόδας αὐτοῦ καὶ ἀνίσταται. δεῖ δὲ εἰδέναι, ὅτι ὁ λαμβάνων τὸ μανιάκιν τοῦ κανδιδάτου πάντως καὶ πραισεντάλιος γίνεται. ἐὰν δὲ ἐναρίθμιός ἐστιν εἰς τοὺς μ', προτάττεται καὶ τῶν σουπερνουμέρων πάντων σχολαρίων, καὶ ἐνάννωνος τάττεται. καὶ ὅταν μέλλοι πληροῖν ὁ πριμικήριος τῶν κανδιδάτων πρὸ μιᾶς ἢ δευτέρας ἡμέρας τῶν καλάνδων Μαΐων, εἰσφέρει αὐτοὺς ὁ μάγιστρος λευχημονοῦντας παρὰ τῷ δεσπότῃ, καὶ προσκυνοῦσιν οἱ πληρώσαντες καὶ οἱ μέλλοντες ἐπιβαίνειν τῷ πριμικηράτῳ. καὶ οἱ ἄλλοι εὐχαριστοῦσιν. προσφέρεται δὲ καν*-D *διδάτος καὶ ἐν τῷ ἅρματι, ἔνθα ἵστανται οἱ κανδιδάτοι, καὶ οὐ μόνον ἐν τῷ ἐνταῦθα παλατίῳ, καὶ ἐν τοῖς προκένσοις, καὶ ἔνθα ἂν ἐστιν ὁ βασιλεύς. πάντως δὲ εἰς ἐκεῖνον τὸν τόπον δεῖ προσενεχθῆναι τὸν κανδιδάτον, ἔνθα οἱ κανδιδάτοι καὶ ἐξκουβεύουσιν καὶ ἵστανται. καὶ ταῦτα μὲν ἡ συνήθεια. ὁ μέντοι εὐσεβὴς ἡμῶν δεσπότης πολλάκις καὶ ἐν φερίαις καὶ*

[R393] sitting inside [the Palace], has often ordered all these offices to be filled without an audience.

Book I, Chapter 87 [R393-96; cod. Chapter 96]

What it is necessary to observe if one who has been proclaimed emperor in the western regions, but has not yet been accepted as with imperial power by the emperor here, should send ambassadors and laureate portraits, and how the emperor here[1] confirms that emperor's imperial power and dismisses the ambassadors

When ambassadors are coming, the *magistros* should learn in advance and get ready their lodgings and also send someone to meet them and conduct each to his lodgings. They also prepare bedding in advance and money for their expenses. They settle into their lodgings, and after one or two days they see the *magistros*. He receives them and organizes each of them to sit according to their ranks, and he converses with them as much as is necessary, and dismisses them. They ask him that their purpose be made known to the emperor, and the *magistros* promises to do this and to make them known. When they order them to go forward, instructions are given on the evening before for an audience and

1 i.e. the emperor in Constantinople.

ἔσω καθήμενος ἐκέλευσεν γενέσθαι πάσας ταύτας τὰς στρατείας καὶ δίχα σιλεντίου.

ΚΕΦ. πζ'. Ed. L. 229

Ὅσα δεῖ παραφυλάττειν, ἐὰν ὁ ἀναγορευθεὶς ἐν τοῖς ἄνω μέρεσιν βασιλεὺς ἀποστείλῃ πρέσβεις καὶ λαυρεάτα, μηδέπω δεχθεὶς ὑπὸ τοῦ ἐνταῦθα βασιλέως εἰς τὴν βασιλείαν, καὶ πῶς βεβαιοῖ τὴν βασιλείαν αὐτοῦ καὶ τοὺς πρέσβεις ἀπολύει.

Χρή, πρεσβευτῶν ἐρχομένων, προμαθεῖν τὸν μάγιστρον B καὶ ἑτοιμάσαι τὰ μητάτα αὐτῶν, καὶ πέμψαι καὶ εἰς ἀπάντησιν αὐτῶν, καὶ εἰσαγαγεῖν ἕκαστον εἰς τὸ ἴδιον μητάτον, προευτρεπίζονται δὲ καὶ στρώματα καὶ ἀναλώματα αὐτοῖς. Ms. 156. b καὶ καταλύουσιν ἐν τοῖς μητάτοις αὐτῶν, καὶ μετὰ μίαν ἢ δύο ἡμέρας ὁρῶσι τὸν μάγιστρον. ὁ δὲ δεχόμενος παρασκευάζει ἕκαστον αὐτῶν καθίσαι πρὸς τὰ ἀξιώματα αὐτῶν, καὶ διαλέγεται αὐτοῖς, ὅσα χρή, καὶ ἀπολύει αὐτούς. αἰτοῦσιν δὲ αὐτὸν ἐφ' ᾧ μηνυθῆναι τῷ βασιλεῖ, καὶ ὑπισχνεῖται ὁ μάγιστρος τοῦτο ποιεῖν καὶ μηνύειν αὐτούς. καὶ ὅτε κελεύσωσιν προελθεῖν, ἀπὸ ὀψὲ δίδοται μανδάτα σιλέντιον, καὶ τοὺς

[R394] the emperor receives the ambassadors from Italy. If the ambassadors include an eparch or eparchs, the *proximos*[1] of admissions goes away to them and summons[2] them. If he is a *magistros*, the assistant of the *magistros* goes away and brings him to the Palace. If he is a *komes* of largesse,[3] or someone holding another office with the rank of *illoustrios*,[4] an *admissionalios* goes away and brings him. Moreover a silentiary does not meet an eparch of the praetorians or an eparch of the City.[5] Nothing is done otherwise than is customary for the titles here.[6] All the ambassadors go into the Schole of the *magistros* and wait there.

At the appointed time an *admissionalios* goes away and brings them up. Going in they address the *kandidatoi*, copying the other archons, and they are received by the *praipositos* and greet him, [each] in his particular order, and they go in and change into dark-russet chlamyses. Armed guards do not go into the presence of the emperor because the ambassadors are not barbarians. When the emperor sits down, and after the archons have been received, the *komes* of admissions says, "Raise it"[7] for there is no summons as for other ambassadors, and they go in

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1 SCHOLION: near. (An inaccurate translation of the Latin superlative *proximus*: nearest, next. In Late Antiquity the *proximos* was a civil official.)

2 SCHOLION: He dismisses [them]. (Perhaps indicating that, having summoned them originally, after the reception he also dismisses them.)

3 SCHOLION: abundance. (A translation of the transliterated Latin *largitionum*. Here the *comes sacrarum largitionum* is probably intended; he held the highest senatorial rank of *illustris*, unlike a *comes largitionum*: Jones, *LRE* (1964), 428.)

4 SCHOLION: splendour, most splendid (λαμπρότατα). (The noun and superlative adjective, indistinguishable here, denote a senatorial rank and provide an equivalent for the Latin term *illustris*.)

5 For the period of Late Antiquity often translated into English as "praetorian prefect" and "City prefect".

6 i.e. those with the corresponding titles in the East, in Constantinople.

7 SCHOLION: Raise. (A Greek translation of the text's transliterated Latin word *Leva*. It is the command to raise the curtain for the ambassadors to enter.)

C πρέσβεις τοὺς ἀπὸ Ἰταλίας δέχεται· καὶ ἐὰν ἔπαρχος ἢ ἔπαρχοι εἶεν οἱ πρέσβεις, ὁ πρώξιμος τῶν ἀδμησσιόνων ἀπέρχεται πρὸς αὐτοὺς, καὶ μινσσεύεται αὐτούς. ἐὰν δὲ μάγιστρος εἴη, ὁ βοηθὸς τοῦ μαγίστρου ἀπέρχεται, καὶ φέρει αὐτὸν εἰς τὸ παλάτιν. ἐὰν δὲ κόμης λαργιτιόνων, ἢ ἄλλην ἔχων ἰλλουστρίαν ἀρχὴν, ἀδμισσιονάλιος ἀπέρχεται καὶ φέρει αὐτόν. οὔτε δὲ σιλεντιάριος ἀπαντᾷ τῷ ἐπάρχῳ τῶν πραιτωρίων ἢ τῷ τῆς πόλεως, οὔτε ἄλλο τί ποτε τῶν εἰωθότων ἐπὶ ταῖς ἐνταῦθα ἀρχαῖς γίνεται, ἀλλ' εἰσέρχονται

D πάντες οἱ πρεσβευταὶ εἰς τὴν σχολὴν τοῦ μαγίστρου, καὶ ἐκεῖσε περιμένουσιν. καὶ ὅτε καιρὸς, ἀπέρχεται ἀδμισσιονάλιος καὶ ἀναφέρει αὐτοὺς, καὶ εἰσερχόμενοι προσαγορεύουσιν τοὺς κανδιδάτους κατὰ μίμησιν τῶν ἄλλων ἀρχόντων, καὶ δέχονται ἀπὸ τοῦ πραιποσίτου ἀσπαζόμενοι αὐτὸν ἐν τῇ ἰδίᾳ τάξει, καὶ εἰσέρχονται καὶ ἀλλάσσουσιν τὰ ἀτραβατικά. ἀρμάτοι δὲ ἐπὶ τοῦ βασιλέως οὐκ εἰσέρχονται διὰ τὸ μὴ εἶναι βαρβάρους

Ed. L. 230 τοὺς πρεσβευτάς. καὶ ἐπὰν καθίσῃ ὁ βασιλεὺς μεθὸ δεχθῶσιν οἱ ἄρχοντες, ὁ κόμης τῶν ἀδμισσιόνων λέγει „λεβά," κιτατίονος μὴ γινομένης ὡς ἐπὶ ἄλλων πρεσβειῶν, καὶ εἰσέρ-

[R395] and kiss the feet of the emperor and stand in the middle and state their mission and go out. There are occasions when the emperor decides to arrange for court clerks to stand in attendance and to record the embassy, and he announces what he wishes. If he confirms the imperial power, the praetorian eparch [of the West] and the eparch of the City [of Rome] are then received as eparchs here, and the sceptre[1] meets them. The *magistros* [from the West] walks after the *magistros* here, and to put it simply, the order for the ranks is observed.

It is necessary to know that under Leo (I)[2] of divine memory Heliokrates[3] was sent by the Romans with the laureate portraits of the emperor Anthemios[4] and his letters, and the ambassadors were received in the Consistory. Heliokrates and the portrait of Anthemios were brought in and the silentiaries received it, and Diapherentios, who was eparch of Constantinople, delivered encomia on both emperors, as did Dioskorios, ex-eparch of the City, and the emperor announced that the laureate portraits would be sent throughout the empire and the portraits would be set up together for both emperors. The announcement is as follows. Sovereign, caesar, fortunate Leo, conqueror, ever-revered, said:

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1 Sceptre: τὸ περσίκην: a sceptre, possibly bearing an imperial image; John the Lydian, *De magistratibus*, II, 9.

2 Leo I, emperor from 7th February 457 to 18th January 474.

3 In 467; *PLRE* II, s.v. Heliocrates 2; Diapherentius; Dioscorus 5.

4 *PLRE* II, s.v. Anthemius 3, emperor in the West 467-472.

χονται καὶ φιλοῦσιν τοὺς πόδας τοῦ βασιλέως, καὶ ἵστανται ἐν τῷ μέσῳ, καὶ λέγουσιν τὴν πρεσβείαν, καὶ ἐξέρχονται. ἔστιν δὲ ὅτε δοκεῖ τῷ βασιλεῖ καὶ παρασκευάζει καὶ λιβελλησίους παραστῆναι καὶ ἐκλαβεῖν τὴν πρεσβείαν, καὶ διαλαλεῖ ἃ βούλεται. ἐὰν δὲ βεβαιώσει τὴν βασιλείαν, καὶ ὁ ἔπαρχος τῶν πραιτωρίων καὶ ὁ ἔπαρχος τῆς πόλεως, λοιπὸν οὕτως δέχονται ὡς ἐνταῦθα ὄντες ἔπαρχοι, καὶ τὸ περσίκην αὐτοῖς ἀπαντᾷ, καὶ ὁ B *μάγιστρος μετὰ τὸν μάγιστρον τὸν ἐνταῦθα περιπατεῖ, καὶ ἁπλῶς ἡ τάξις ἐπὶ τῶν ἀξιωμάτων φυλάττεται. δεῖ δὲ εἰδέναι,* Ms.157.a *ὅτι ἐπὶ τοῦ τῆς θείας λήξεως Λέοντος ἐπέμφθη Ἡλιοκράτης παρὰ Ῥωμαίων, τὰ λαυρεάτα Ἀνθεμίου τοῦ βασιλέως ἔχων καὶ γράμματα αὐτοῦ, καὶ ἐδέχθησαν οἱ πρέσβεις ἐν τῷ κονσιστωρίῳ, Ἡλιοκράτης καὶ ἡ εἰκὼν Ἀνθεμίου εἰσενέχθη, καὶ ἐδέξαντο αὐτὴν οἱ σιλεντιάριοι, καὶ Διαφερέντιος, ἔπαρχος* C *ὢν Κωνσταντινουπόλεως, εἶπεν ἐγκώμια εἰς ἀμφοτέρους τοὺς βασιλεῖς καὶ Διοσκόριος, ἀπὸ ἐπάρχων πόλεως, καὶ διελάλησεν ὁ βασιλεύς, ὥστε πεμφθῆναι τὰ λαυρεάτα εἰς πᾶσαν τὴν πολιτείαν, καὶ τὰς εἰκόνας κοινῇ ἀνατίθεσθαι ἀμφοτέροις τοῖς βασιλεῦσιν. ἔστιν δὲ ἡ διαλαλία οὕτως· „αὐτοκράτωρ Καῖσαρ εὐτυχὴς Λέων νικητὴς ἀεισέβαστος εἶπεν· τοῦ πρα-*

[R396] "Having long awaited the representation of the most gentle ruler Anthemios, it gives us great joy now that it has been presented. Therefore, with divine approval, we order that the said representation honourably join our portraits to the delight of all the people so that, due to his courtesy, all cities may learn with joy that the powers of both regions are joined and that we are of one accord."

It should be known that Liber[ios], too, the patrician and eparch of the Gallic regions,[1] was sent here by Theuda[had], the king of the Goths,[2] and by the senate of the Romans, and our pious emperor Justinian received him and ordered him both to come forward and withdraw as a praetorian eparch, and everything applied in his case as for eparchs of the East.

Book I, Chapter 88 [R396-98; cod. Chapter 97][3]

What must be observed when the emperor is about to receive the said ambassadors and confirm the imperial power and dismiss them[4]

Instructions are given one day before for an audience, and the emperor receives the ambassadors from Italy. After he takes his seat in the

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1 This note is a 6th century addition to material relating to the time of Leo I. *PLRE* II, s.v. Petrus Marcellinus Felix Liberius 3: Liberios was praetorian prefect (eparch) of Gaul ca 510-534 and a patrician 500-554.

2 *PLRE* II, s.v. Theodahad, Ostrogothic king 2nd Oct. 534 to Dec. 536.

3 Like Chapter 87 [96], this chapter appears to be based on material from the time of Leo I.

4 This protocol is based on the embassy of AD 467 from Anthemios to Leo I; see Book I, Chapter 87 [96] (R395.10).

στάτου ἄρχοντος Ἀνθεμίου τὸν χαρακτῆρα ἐπὶ πολὺ ἐκδεξάμενοι νῦν ἀποδοθέντα, μεγάλην ἡμῖν εὐφροσύνην ἐνεποίησεν. διὰ τοῦτο θείᾳ νεύσει τὸν αὐτὸν χαρακτῆρα τιμίως πρὸς χαρμονὴν πάντων τῶν λαῶν ταῖς ἡμετέραις εἰκόσιν κοινωνεῖν προστάσσομεν, ὡς ἂν πᾶσαι αἱ πόλεις ἐν εὐφροσύνῃ διαγνώσονται κοινωνούσας ἑκατέρων μερῶν τὰς ἐξουσίας, τῇ τε αὐτοῦ ἡμερότητι ἡμᾶς συνηνῶσθαι." χρὴ δὲ εἰδέναι, ὅτι καὶ Λίβερ, ὁ πατρίκιος καὶ ἔπαρχος Γαλλιῶν, ἐπέμφθη ἐνταῦθα παρὰ Θευδᾶ τοῦ ῥηγὸς Γότθων καὶ τῆς συγκλήτου Ῥωμαίων, καὶ δεξάμενος αὐτὸν ὁ εὐσεβὴς βασιλεὺς ἡμῶν Ἰουστινιανὸς, ἐκέλευσεν αὐτὸν ὡς ἔπαρχον πραιτωρίων καὶ προϊέναι καὶ ἀναχωρεῖν, καὶ πάντα οὕτως ἐπὶ αὐτοῦ ἐπράττετο, ὡς ἐπὶ τῶν ἐπάρχων ἀνατολῆς.

Ed.L. 231

ΚΕΦ. πη΄.

Ὅσα δεῖ παραφυλάττεσθαι, ὅτε μέλλει δέχεσθαι τοὺς αὐτοὺς πρέσβεις, καὶ βεβαιοῖ τὴν βασιλείαν καὶ ἀπολύειν αὐτούς.

Πρὸ μιᾶς δίδοται μανδάτα σιλέντιον, καὶ τοὺς ἀπὸ Ἰταλίας πρέσβεις δέχεται. καὶ μετὰ τὸ καθίσαι αὐτὸν ἐν τῷ

[R397] Consistory and everyone goes in as usual, the ambassadors have their own group and they go in and ask again about their affairs, and the emperor confirms [the imperial power], either in writing or not in writing, undertaking to send letters about this to him.[1] Thereafter in audiences the ambassadors go forward as archons of the emperor, as described, and if they are eparchs or an eparch, they are offered obeisance by the *domestikoi* and *protektores*, and the sceptre[2] meets them, and everything takes place as usual. When he wants to dismiss them it is necessary for the *magistros* to take note of the emperor's decision as to what each should receive, and what each of all their men should receive, and to inform the *komes* of largesse, and then, when he is prepared, the emperor indicates an audience. The following day everything takes place as [usual] at an audience, and the ambassadors go, no longer all together, but in their places, mingled with the archons of Constantinople, and when the emperor gives the command, the decurion leads in their men group by group and the decurion advises, "*Kometes* of the [barbarian] tribes, *didaskalikoi*, those who wear white, runners, constables,"[3] or, to put it simply, all

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[1] i.e. to the ruler in the West seeking recognition, as evident from the heading to the chapter, and in Book I, Chapter 87 [96] the case of Anthemios is cited.

[2] Reading περσίκην; see note 1 at R395.7.

[3] i.e. in Latin: *comites foederatorum* (Jones, *LRE* (1964), 611-613 & 663-68, esp. 665), *magistriani, candidati, cursores, decani.*

κονσιστωρίῳ καὶ εἰσελθεῖν κατὰ τὸ ἔθος πάντας γίνεται αὐτοῖς ἴδιον βῆλον, καὶ εἰσέρχονται, καὶ αἰτοῦσιν πάλιν περὶ B τῶν αὐτῶν, καὶ βεβαιοῖ ὁ βασιλεὺς ἢ ἐγγράφως ἢ ἀγράφως, ὑπισχνούμενος ἐπιστολὰς πέμπειν περὶ τούτου πρὸς αὐτόν. καὶ λοιπὸν, ὡς εἴρηται, ἐν τοῖς σιλεντίοις προέρχονται ὡς Ms. 157. b ἄρχοντες τοῦ βασιλέως, καὶ ἐὰν ὦσιν ἔπαρχοι ἢ ἔπαρχος, προσκυνοῦνται παρὰ τῶν δομεστίκων καὶ προτηκτόρων, καὶ τὸ Περσίκην αὐτοῖς ἀπαντᾷ, καὶ πάντα κατὰ τὸ εἰωθὸς γίνεται. ἐπὰν δὲ θέλῃ ἀπολῦσαι αὐτοὺς, δεῖ τὸν μάγιστρον ποιῆσαι C γνῶσιν κατὰ γνώμην τοῦ βασιλέως, τί ἕκαστος ὀφείλῃ λαβεῖν, καὶ πάντων τῶν ἀνθρώπων αὐτῶν τί ἕκαστος λαμβάνει, καὶ δοῦναι τῷ κόμητι τῶν λαργιτιόνων. καὶ ἐπὰν κἀκεῖνος εὐτρεπισθῇ, δίδωσι σιλέντιον ὁ βασιλεύς. καὶ τῇ ἑξῆς πάντα γίνεται ὡς ἐν σιλεντίῳ, καὶ ἔρχονται οἱ πρέσβεις, οὐκέτι πάντες ὁμοῦ, ἀλλ' εἰς τοὺς τόπους αὐτῶν μετὰ τῶν Κωνσταντινουπόλεως ἀρχόντων ἀναμεμιγμένοι, καὶ κελεύοντος τοῦ βασιλέως, εἰσάγει ὁ δικουρίων τοὺς ἀνθρώπους αὐτῶν κατὰ τάγμα τάγμα, καὶ μηνύει ὁ δικουρίων· „κόμητες φυλῶν, διδασκαλικοί, λευκοφόροι, δρομεῖς, δεκανοί" καὶ ἁπλῶς πάντας D

[R398] those accompanying the ambassadors, and the emperor gives each a payment. After their men have gone out, he then also gives the ambassadors themselves the amount he ordered to be prepared as their due, and the silentiaries take it.[1] The emperor rises, and unless they are patricians, they make obeisance before him and take their leave. If he is sitting in the Small Consistory[2] they take their leave opposite the porphyry steps in the Summer Consistory, but if he is sitting in the Large Consistory,[3] they take their leave up before the door of the deputies, and they go down and dismissals take place. The *magistros* takes the emperor's letters, and [the ambassadors] go and take leave of him and he gives them the letters.

Book I, Chapter 89 [R398-408; cod. Chapter 98]

What it is necessary to observe when a senior ambassador of the Persians comes[4]

It is necessary, when a senior ambassador is announced, for the *magistros* to send to the frontier one archon of the rank of *illoustrios* or a silentiary or a tribune or even one of the notables, or one of the *magistrianoi*, or he should send to receive him and look after him whomever he considers would be an honour for the person coming. The one sent goes

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1 i.e. the silentiaries who will escort the ambassadors to their accommodation.

2 i.e. the Inner or Winter Consistory.

3 i.e. The Summer Consistory.

4 This and Chapter 90 derive from an embassy to Constantinople undertaken for Chosroes I by Iesdekos, named at R405.12. His known embassies were in 547, 551 and 557.

τοὺς μετ' αὐτῶν ἐλθόντας, καὶ δίδωσιν ἕκαστον τὴν ῥόγαν ὁ
βασιλεύς. καὶ μετὰ τὸ ἐξελθεῖν τοὺς ἀνθρώπους αὐτῶν τότε
καὶ αὐτοῖς τοῖς πρεσβευταῖς δίδωσιν ὅσα ἐκέλευσεν εὐτρε-
πισθῆναι εἰς λόγον αὐτῶν, καὶ δέχονται αὐτὸν οἱ σιλεντιά-
ριοι, καὶ ἐγείρεται ὁ βασιλεύς, καὶ ἐὰν μὴ ὦσιν πατρίκιοι,
προσκυνοῦσιν αὐτὸν, καὶ συντάττονται, εἰ μὲν ἐν τῷ μικρῷ
κάθηται κονσιστωρίῳ, ἔμπροσθεν τῶν πορφυρῶν βάθρων ἐν τῷ
Ed.L. 232 *θερινῷ κονσιστωρίῳ· εἰ δὲ ἐν τῷ μεγάλῳ κονσιστωρίῳ κά-*
θηται, ἄνω πρὸ τῆς θύρας τῶν δευτέρων, καὶ κατέρχονται,
καὶ μίσας ποιοῦσι. τὰ δὲ γράμματα τοῦ βασιλέως λαμβά-
νει ὁ μάγιστρος, καὶ ἔρχονται καὶ συντάττονται αὐτῷ, καὶ
δίδωσιν αὐτά.

ΚΕΦ. πθ'.

Ὅσα δεῖ παραφυλάττειν, πρεσβευτοῦ μεγάλου ἐρχομένου Περσῶν.

Δεῖ, μηνυομένου μεγάλου πρεσβευτοῦ, τὸν μάγιστρον
πέμψαι εἰς τὰ μεθόρια ἕνα ἄρχοντα ἰλλούστριον ἢ σιλεντιά-
B *ριον ἢ τριβοῦνον ἢ καὶ ἕνα τῶν ἐπισήμων, ἢ μαγιστριανῶν,*
ἢ ὃν ἂν συνίδῃ πρὸς τιμὴν τοῦ ἐρχομένου προσώπου πέμψῃ,
Ms. 158. a *ἵνα δέξηται καὶ διασώσει αὐτόν. ὁ δὲ πεμπόμενος εἰσέρχε-*

[R399] to Nisibis and greets him, and if he has a letter from the emperor welcoming him (but if not, from the *magistros*), he hands it over. However, sometimes not even the *magistros* writes, and the welcome consists only of instructions that he come on this basis with confidence and support, and he sets out with him.[1]

It is necessary for the archons of Dara to meet him with soldiers at the frontier and to receive the ambassador and his men. If it is something to be discussed at the frontier, it is discussed, while the archon of Nisibis[2] comes with him as far as the frontier with a force of Persians. If nothing is discussed then, and thus it is absolutely necessary for the ambassador to proceed with a force, and with the Romans escorting him and his companions, it is necessary for the rest of the Persians to remain behind in Persian territory, and for him to go alone with his companions to Dara and to be well-treated. It is proper that the archons of Dara show considerable watchfulness and foresight lest a force of Persians, using the ambassador as an excuse, go in together and follow closely as a unit and overpower the city by treachery. The archons should exercise considerable foresight in relation to this unit,

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1 i.e. he sets out with the person, whoever he should be, sent by the *magistros* to look after him.

2 Nisibis was under Persian rule from AD 363.

ται εἰς τὸ Νησίβιος, καὶ ἀσπάζεται αὐτόν, καὶ ἐὰν ἔχει γράμματα τοῦ βασιλέως, ἀποδίδωσιν· (εἰ δὲ μή, τοῦ μαγίστρου) προτρέποντα αὐτόν. ἴσως δὲ οὐδὲ ὁ μάγιστρος γράφει, ἀλλ' ἐκ μανδάτων μόνον ἡ προτροπὴ γίνεται, ἐφ' ᾧ αὐτὸν ἐλθεῖν μετὰ εὐθυμίας καὶ θεραπείας· καὶ ἐξέρχεται σὺν αὐτῷ. δεῖ δὲ τοὺς ἄρχοντας τοῦ Δάρας ἀπαντῆσαι αὐτῷ μετὰ τῶν στρατιωτῶν ἐν τοῖς μεθορίοις καὶ δέξασθαι C τὸν πρεσβευτὴν καὶ τοὺς ἀνθρώπους αὐτοῦ. καὶ εἰ μέν ἐστίν τι ὀφεῖλον λαληθῆναι ἐν τοῖς μεθορίοις, λαλεῖται, τοῦ ἄρχοντος τοῦ Νησίβιος μέχρι τῶν μεθορίων μετὰ πλήθους Περσῶν συνερχομένου αὐτοῦ. εἰ δὲ μὴ λαλεῖταί τί ποτε, καὶ οὕτως δεῖ πάντως συνελθεῖν αὐτὸν μετὰ πλήθους, καὶ τῶν Ῥωμαίων αὐτὸν παραλαμβανόντων καὶ τοὺς συνόντας αὐτῷ, δεῖ τοὺς λοιποὺς ἀπομεῖναι τῶν Περσῶν ἐν τοῖς Περσικοῖς τόποις, καὶ αὐτὸν μόνον μετὰ τῶν συνόντων εἰσελθεῖν εἰς τὸ Δάρας καὶ θεραπευθῆναι. προσήκει δὲ τοὺς ἄρχοντας τοῦ Δάρας πολλὴν ἀγρυπνίαν καὶ πρόνοιαν ποιεῖ- D σθαι, ὥστε μὴ προφάσει τοῦ πρεσβευτοῦ πλῆθος Περσῶν συνεισελθεῖν, κατὰ μέρος ἐπακολουθῆσαι, καὶ δόλῳ κρατῆσαι τὴν πόλιν. ἀλλὰ τούτου τοῦ μέρους πολλὴν πρόνοιαν οἱ ἄρ-

[R400] and be on the alert for the unexpected and watch out for this ploy.

The *doukikoi*[1] as usual pay the expenses for the journey here for up to 103 days, for that number of days has been determined from the outset to be sufficient for the ambassador coming, and the same number for his departure. There are times when he may delay on the journey and the emperor gives the order and there is a supplement for him. The record of what has been given to him is preserved in the Bureau of the Barbarians. Five post-horses are assigned to him, in accordance with the treaties of the time when Constantine was eparch of the praetorians,[2] and thirty mules. However, if he wishes to treat him well, the emperor orders much more to be given to him. If he wishes also to show him honour, he should send a message, too, to welcome him through one of those of high repute in Galatia and Kappadokia, and to entertain him; likewise, too, he should send a message also to Nikaia to both entertain and treat him well. It is also necessary when he arrives near Antiocheia[3] for the *magistros* to send a *magistrianos* who should meet and greet him and find out how he is being looked after. If the emperor wishes - and he does this once or twice - he also writes and greets him and asks how he is being looked after.

Mules and dromons should be made ready for him at Helenopolis so that, if he wishes,

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1 Officials of a regional military commander, the *doux*.

2 Identified by Manini, *Prosopographia* (2009), 173-74, as Fl. Constantinus 22 (*PLRE* II), praetorian prefect of the East in 447, 456 & 459, consul in 457 and ambassador to King Perozes of Persia in 464/5. This identification seemss quite possible given that in the preceding chapter, at R395.8 - R396.7, the embassy sent by Anthemius to Leo I (457-474) is cited.

3 Antiocheia in Pisidia, rather than Antioch in Syria, would be the more likely if these contacts are mentioned in the order of the ambassador's progress through Byzantine territory, but opinions are divided.

χοντες ὄφελον ποιεῖσθαι, καὶ ἐκ τοῦ ἀπροφανοῦς ἐγρηγορέ-
ναι, καὶ φυλάττειν τὸ σχῆμα τοῦτο. οἱ δουκικοὶ δὲ κατὰ
τὸ εἰωθὸς τὸ δαπάνημα τῆς ὁδοῦ μέχρι τῶν ἐνταῦθα ἡμε-
ρῶν ργ′ ἐπιδιδόασιν. τοσαῦται γὰρ ἐξ ἀρχῆς ὡρίσθησαν ἀρ-
κεῖν τῷ πρεσβευτῇ ἀνιόντι, καὶ τοσαῦται ἀπιόντι. ἔστιν δὲ
ὅτε βραδύνῃ ἐν τῇ ὁδῷ, καὶ κελεύει ὁ βασιλεύς, καὶ προσ-
Ed.L. 233 *θήκη αὐτῷ γίνεται. ἡ δὲ γνῶσις τῶν ἐπιδεδομένων αὐτῷ*
σώζεται ἐν τῷ σκρινίῳ τῶν βαρβάρων. καὶ βέρεδα δὲ κατὰ
τὰ πάκτα ἐπὶ Κωνσταντίνου ἐπάρχου πραιτωρίων γενομένου
ἀπενεμήθη αὐτῷ πέντε, καὶ ζῶα λ′. ὁ δὲ βασιλεύς, ἐὰν
θέλῃ θεραπεῦσαι αὐτόν, πολὺ πλέον αὐτῷ ἐπιδοθῆναι κε-
λεύει. εἰ δὲ θέλει καὶ τιμῆσαι αὐτόν, χρὴ πέμψαι καὶ δέ-
Ms. 158. b *ξασθαι αὐτὸν διά τινος τῶν εὐυπολήπτων ἐπὶ Γαλατίαν*
καὶ Καππαδοκίαν καὶ θρέψαι· ὁμοίως δὲ πέμψαι καὶ εἰς
Νίκαιαν καὶ θρέψαι καὶ θεραπεῦσαι. δεῖ δὲ καὶ τὸν μάγι-
στρον, ἐρχομένου αὐτοῦ περὶ Ἀντιόχειαν, πέμψαι μαγι-
B *στριανὸν ὀφείλοντα ἀπαντῆσαι καὶ ἀσπάσασθαι αὐτόν, καὶ*
μαθεῖν, πῶς διασώζεται. εἰ δὲ θέλει ὁ βασιλεύς, καὶ ἅπαξ
καὶ δεύτερον τοῦτο ποιεῖ, καὶ γράφει καὶ ἀσπάζεται, καὶ
ἐρωτᾷ αὐτόν, πῶς διασώζεται. χρὴ δὲ αὐτῷ καὶ ζῶα εὐ-
τρεπισθῆναι ἐν Ἑλενοπόλει καὶ δρόμονας, ἵνα, εἴτε βούλεται,

[R401] he may depart for Nikomedeia on foot, or if he wishes, he may cross over by dromons, and it is absolutely necessary for both horses and mules to be made ready to receive him at Dakibyze[1] and carry him as far as Chalkedon. At Chalkedon the *magistros* should prepare lodgings for both him and his men, and should send the quartermaster[2] [of the Bureau] of the Barbarians and set aside ready money for him for expenses for the day or even days which the ambassador has to spend in Chalkedon. He also sends him gifts. It is proper for the *magistros* to send someone immediately to greet him and to ask about his journey and [trusting] that he had not been troubled at all and, simply, to treat him as well as possible.

His lodging in the City should be prepared in advance according to the rank of the person and the size of the retinue he is bringing, and there should be ready there beds and bedding and ovens and braziers and tables and workers[3] to fetch water and to assist with the other menial household services. The *komes* of the *privata*,[4] or indeed the *sakellarios* - for now the job has been transferred to him[5] - dispenses the bedding in accordance with a note from the *magistros*. The eparch of the City dispenses the beds and cups and tables

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1 Emending ἐνδακιδίζῃ to ἐν Δακιβύζῃ.

2 Quartermaster: Jones, *LRE* (1964), 626.

3 Latin: *opera*; "workers" also at R402.4; not "buckets" as Greatrex & Lieu in their edited sourcebook, *The Roman Eastern Frontier II* (2002), 125.

4 SCHOLION: of the *eidikon*. (For the same phrase see R413.19. The Latin term for this treasury official may have been the *comes privatarum largitionum*, responsible for the handling of imperial largesse. His bureau was one of five in Late Antiquity within the major treasury, the *res privata*, the imperial private treasury; Jones, *LRE* (1964), 412. But the scholiast, in giving the *eidikon* as the Greek equivalent, may have been thinking of the *res privata* itself.)

5 This aside indicates that at least here Peter the Patrician is drawing on an earlier account.

πεζῇ ἀπέλθῃ ἐπὶ Νικομήδιαν, εἴτε βούλεται, δρόμωσιν ἀντιπεράσῃ, καὶ ἐνδακιδίζῃ δὲ πάντως χρὴ εὐτρεπισθῆναι καὶ ἵππους καὶ ζῶα, ἵνα δέξωνται αὐτὸν καὶ ἀγάγωσιν μέχρι Καλχηδόνος· ἐν δὲ Καλχηδόνι τὸν μάγιστρον ἑτοιμάσαι μητάτα καὶ αὐτῷ καὶ τοῖς ἀνθρώποις αὐτοῦ, καὶ πέμψαι C τὸν ὀπτίονα τῶν βαρβάρων καὶ ἀποθέσθαι αὐτῷ ἀναλώματα ἕτοιμα τῆς ἡμέρας, ἢ καὶ τῶν ἡμερῶν, ὧν ἔχει ποιῆσαι ἐν Χαλκηδόνι. καὶ ξένια δὲ πέμπει αὐτῷ. προσήκει δὲ τὸν μάγιστρον πέμψαι εὐθὺς εἰς ἀσπασμὸν αὐτοῦ, καὶ ἐρωτῆσαι αὐτόν, πῶς ἦλθε, καὶ μὴ ἐσιάνθη τί ποτε, καὶ ἁπλῶς κατὰ τὸ ἐγχωροῦν θεραπεῦσαι αὐτόν. χρὴ δὲ ἐν τῇ πόλει προετοιμασθῆναι τὸ μητάτον αὐτοῦ πρὸς τὴν ἀξίαν τοῦ ἀνθρώπου καὶ τὸ πλῆθος, ὅπερ ἐπιφέρεται, καὶ εὐτρεπίσαι ἐν αὐτῷ κραββάτια καὶ στρώμματα καὶ κλιβάνια καὶ ἀρούλλας D καὶ τραπέζας καὶ ὀπέρας, ὥστε ὑδροφορεῖν καὶ τὰς ἄλλας ῥυπαρὰς ὑπηρεσίας ὑπουργεῖν. ἀλλὰ τὰ μὲν στρώμματα ὁ κόμης τῶν πριβάτων κατὰ πιττάκιον τοῦ μαγίστρου ἀπολύει, ἤτοι ὁ σακκελλάριος τοῦ βασιλέως· (νῦν γὰρ εἰς αὐτὸν μετηνέχθη ἡ χρεία·) τὰ δὲ κραββάτια καὶ σκύφια καὶ τρα-

[R402] and ovens and cooking pots, again in accordance with a note from the *magistros*. The metalworkers[1] provide the braziers. Workers from the taverns[2] are also assigned to him by the eparch. It is necessary for the bath in the house where he is going to stay to be made ready, or one nearby, so that whenever he wishes both he and those with him may bathe, and the bath is put at the disposal of them alone.

When once he comes ashore, it is necessary for the *magistros* to send imperial horses - the emperor's *spatharios* supplies them - and they take him from the dromons and convey him to his house. Immediately the *magistros* sends a message and greets him, and again he asks him how he has been looked after. He also sends him such gifts as he wishes through the commissioner. Generally the ambassador, too, sends a message and in turn greets the *magistros*. The *magistros* should receive cordially the one who comes and give a suitable reply to his greeting. The *magistros* informs him through his own man: "Take a rest, and when you see fit, I shall greet you." The following day, or the day after, the ambassador gives notice and goes and greets the *magistros*, and the *magistros* receives him with a kiss and

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1 SCHOLION: of the crafts. (The scholion is a Greek version of the Latin; perhaps: armourers; Greatrex & Lieu, eds, *The Roman Eastern Frontier II* (2002), 125: staff of the arsenals.)

2 Cf. Greatrex & Lieu, eds, *The Roman Eastern Frontier II* (2002), 125: workmen from warehouses.

πέζια καὶ κλιβάνια καὶ χύτρας ὁ ἔπαρχος τῆς πόλεως ἀπολύει, πάλιν κατὰ πιττάκιον τοῦ μαγίστρου. τὰς δὲ ἀρούλλας Ed.L. 234 *οἱ τῶν φαβρίκων παρέχουσιν. ἀπονέμονται δὲ αὐτῷ παρὰ τοῦ ἐπάρχου καὶ ὄπερες ἐκ τῶν καπηλείων. καὶ δεῖ τὸ βαλανεῖον τοῦ οἴκου ἐκείνου, ἐν ᾧ μέλλει οἰκεῖν, ἑτοιμασθῆναι,* Ms. 159.a *ἢ τὸ πλησίον αὐτοῦ, ἵνα, ὅτε βούλεται, καὶ αὐτὸς καὶ οἱ μετ' αὐτοῦ λούονται, καὶ αὐτοῖς μόνοις σχολάζει τὸ βαλανεῖον. καὶ ἐπὰν καταπλεύσῃ, δεῖ τὸν μάγιστρον πέμψαι βασιλικοὺς ἵππους· (δίδωσι δὲ αὐτοὺς ὁ σπαθάριος τοῦ βασιλέως·) καὶ δέχονται αὐτὸν ἐκ τῶν δρομόνων, καὶ ἀποφέρουσιν εἰς τὸν οἶκον αὐτοῦ. καὶ εὐθὺς πέμπει ὁ μάγιστρος καὶ ἀσπάζεται αὐτὸν, καὶ πάλιν ἐρωτᾷ αὐτὸν, πῶς διεσώθη.* B *πέμπει δὲ αὐτῷ καὶ ξένια διὰ τοῦ ὀπτίονος, ἃ βούλεται· ὡς ἐπὶ πολὺ δὲ καὶ ὁ πρέσβεις πέμπει, καὶ ἀντασπάζεται τὸν μάγιστρον. καὶ χρὴ τὸν μάγιστρον δέξασθαι ἠπίως τὸν ἐρχόμενον καὶ δοῦναι ἀνταπόκρισιν ἁρμοδίαν τῷ ἀσπασμῷ. δηλοῖ δὲ αὐτῷ διὰ τοῦ οἰκείου ἀνθρώπου ὁ μάγιστρος ὅτι „ἀνάκτησαι σαυτὸν, καὶ ὅτε συνορᾷς, ἀσπάζομαί σε." κἀκεῖνος τῇ ἑξῆς ἢ μετὰ μίαν προμηνύει, καὶ ἔρχεται καὶ ἀσπάζεται τὸν μάγιστρον, καὶ δέχεται αὐτον ἀπὸ στόματος, καὶ*

[R403] the *magistros* asks him before all else about the health of his emperor, and then about the children of his emperor, and about the archons, and about his own health and that of his household, and about his journey, [trusting] that he had not been troubled at all on the way, and that nothing had been overlooked. He says, "We have been commanded by our pious ruler to do everything for your well-being, so if anything at all has been overlooked this is our fault. We beg you not to be distressed or to keep silent, but to tell us so that it may be rectified." All those with the ambassador make obeisance before the *magistros*, throwing themselves on the ground. When the emperor decides to receive him, the *magistros* sends a message and informs him: "The ruler has commanded you to go in."[1] [The ruler should send a decurion to Chalkedon – and when the ambassador comes here - both to greet him and to ask after the health of his emperor and how he himself has been looked after.][2]

Whenever the emperor receives him, the *magistros* sends a deputy assistant[3] on the evening before and informs him: "The emperor has commanded you to go to him, so go." Likewise the emperor sends a decurion and he greets him and informs him:

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1 This information is expressed again with more detail just below at R403.17-19, suggesting some rewriting and imperfect editing of this material.

2 This sentence is out of place. It appears to amplify R401.8-9, specifying who was to be sent immediately to Chalkedon to greet the ambassador, but also includes the information about the decurion given here at R403.19-20.

3 SCHOLION: assistant. (The Greek equivalent is provided for the text's transliteration of the Latin *subadiuvam*; Jones, *LRE* (1964), 579 & 597.)

ἐρωτᾷ αὐτὸν ὁ μάγιστρος πρὸ πάντων περὶ τῆς ὑγείας τοῦ C βασιλέως αὐτοῦ, ἔπειτα καὶ περὶ τῶν τέκνων τοῦ βασιλέως αὐτοῦ καὶ περὶ τῶν ἀρχόντων καὶ περὶ τῆς αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ ὑγιείας, καὶ πῶς ἦλθε, μή τί ποτε ἐν τῇ ὁδῷ ἐσκάνθη, μή τί ποτε παρελείφθη, καὶ λέγει ὅτι „ἐκελεύσθημεν παρὰ τοῦ εὐσεβοῦς ἡμῶν δεσπότου πάντα εἰς θεραπείαν σου ποιῆσαι· ἐὰν οὖν τί ποτε παρελείφθη, τοῦτο ἡμέτερόν ἐστιν πταῖσμα. καὶ παρακαλοῦμεν ὑμᾶς μήτε λυπηθῆναι μηδὲ σιωπῆσαι, ἀλλὰ εἰπεῖν ἡμῖν, ἵνα διόρθωσις γένηται." προσκυνοῦσιν δὲ τὸν μάγιστρον καὶ οἱ μετ' αὐτοῦ ὄντες πάντες, ῥίπτοντες ἑαυτοὺς ἐπὶ τοῦ ἐδάφους. καὶ ὅτε δόξῃ τῷ D βασιλεῖ δέξασθαι αὐτὸν, πέμπει ὁ μάγιστρος καὶ δηλοῖ αὐτῷ ὅτι „ἐκέλευσέν σε ὁ δεσπότης εἰσελθεῖν." χρὴ δὲ καὶ τὸν δεσπότην ἐν Χαλκηδόνι, καὶ ἐνταῦθα ἐρχομένου αὐτοῦ, πέμψαι δηκουρίωνα καὶ ἀσπάσασθαι αὐτὸν καὶ ἐρωτῆσαι περὶ τῆς ὑγείας τοῦ βασιλέως αὐτοῦ, καὶ πῶς αὐτὸς διεσώθη. ἐπὰν δὲ δέχηται αὐτὸν, πέμπει ἀπὸ ὀψὲ ὁ μάγιστρος σουβαδίουβαν, καὶ δηλοῖ αὐτῷ ὅτι „ἐκέλευσέν σε ὁ βασιλεὺς Ed.L. 335 προελθεῖν, καὶ πρόελθε." καὶ ὁ βασιλεὺς ὁμοίως πέμπει δικουρίωνα, καὶ ἀσπάζεται αὐτὸν, καὶ δηλοῖ αὐτῷ ὅτι „τῇ Ms. 159 b

[R404] "Tomorrow we are receiving you, so come." The instructions are given then on the evening before the audience, and he receives the ambassador of the Persians.

The *admissionalios* should go and ask the *magistros* about the bearers of the labara, and the instructions are given for them to meet him, too, and it is necessary for them to stand in their places with the [imperial] arms. All the archons go along dressed entirely in silk, and the ambassador goes in through the Regia, and the *magistros* receives him in his Schole and asks him whether he has the emperor's gifts,[1] and [says that] he should see them all before they go in and take a record of them. The *magistros* goes in to the emperor and conveys to him information about the gifts and also hands him the record. The ambassador remains in the Schole of the *magistros*. After the archons have been received and have gone into the Consistory, it is necessary for the *admissionalios* and the chartularies of the Bureau of the Barbarians and the interpreters to lead the ambassador up and seat him in the Anteconsistory,[2] and for the chartularies and interpreters to give to the *admissionalioi* the *magistros'* summons.[3] The rest takes place as in a [regular] audience. The *magistros* should

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1 i.e. the Persian emperor's gifts.

2 Anteconsistory: the antechamber of the Large Consistory.

3 i.e. the *magistros*' summons for the ambassador to enter the Consistory.

ἐξῆς δεχόμεθά σε, καὶ πρόελθε." δίδοται οὖν μανδάτα ἀπὸ
ὀψὲ σιλέντιον, καὶ τὸν πρεσβευτὴν τῶν Περσῶν δέχεται. καὶ
χρὴ τὸν ἀδμισσιονάλιον ἐλθεῖν καὶ ἐρωτῆσαι τὸν μάγιστρον
περὶ τῶν λαβαρησίων, καὶ δίδοται μανδάτα, ἵνα καὶ αὐτοὶ
ἀπαντήσωσιν, καὶ δεῖ στῆναι αὐτοὺς εἰς τοὺς τόπους αὐτῶν
μετὰ τοῦ ἄρματος. προέρχονται δὲ πάντες οἱ ἄρχοντες ἀπὸ
ὁλοσηρίκων, καὶ εἰσέρχεται ὁ πρέσβεις διὰ τῆς ῥηγίας, καὶ
δέχεται αὐτὸν ὁ μάγιστρος ἐν τῇ σχολῇ αὐτοῦ, καὶ ἐρωτᾷ
B αὐτὸν, εἰ ξένια ἔχει τοῦ βασιλέως, καὶ χρὴ αὐτὸν ἰδεῖν πάν-
τα, πρὶν εἰσέλθωσιν, καὶ λαβεῖν τὴν γνῶσιν αὐτῶν. καὶ εἰσ-
έρχεται πρὸς τὸν βασιλέα ὁ μάγιστρος, καὶ ἀναφέρει αὐτῷ
τὰ περὶ τῶν ξενίων, ἐπιδίδωσι δὲ αὐτῷ καὶ τὴν γνῶσιν. ὁ
δὲ πρέσβης ἀναμένει ἐν τῇ σχολῇ τοῦ μαγίστρου. καὶ μεθὸ
δεχθῶσιν οἱ ἄρχοντες καὶ εἰσέλθωσιν εἰς τὸ κονσιστώριον,
δεῖ τὸν ἀδμισσιονάλιον καὶ τοὺς χαρτουλαρίους τῶν βαρβά-
ρων καὶ τοὺς ἑρμηνευτὰς ἀναγαγεῖν τὸν πρέσβην, καὶ κα-
θίσαι αὐτὸν ἐν τῷ ἀντικονσιστωρίῳ, δοῦναι δὲ τοὺς χαρτου-
λαρίους καὶ ἑρμηνευτὰς κιτατώριν τοῦ μαγίστρου τοῖς ἀδμισ-
C σιοναλίοις, καὶ τὰ ἄλλα γίνονται ὡς ἐν σιλεντίῳ. χρὴ δὲ τὸν

[R405] get ready the armed[1] *kandidatoi* and boys[2] of the nobility who follow them. The emperor goes out from the bedchamber, escorted by the patrician,[3] and sits in the Large Consistory, and the archons go in, that is to say, in dark-russet chlamyses, as is customary. In the meantime it is necessary for the *admissionalios* to lead in the ambassador and stand him at the wall opposite the curtain of the Large Summer Consistory. The three doors of the Consistory are opened if he has horses among the gifts. In fact three curtains are hung there, entirely of silk. After all the archons have been received, the *magistros* summons him as follows - by way of example: "Let Iesdekos,[4] the ambassador of Chosroes, the emperor of the Persians, and those accompanying him be called, and let <the decurion> bring in armed men."[5]

Staff of the Bureau of the Barbarians should give this summons, as has been said, to the *admissionalioi*, and the *admissionalioi* produce two documents, one written in large letters which they give to the silentiary, and he to the *ostiarios*, and it is read beforehand by the chartulary to the emperor in his imperial apartment, while the other note they hand to the *magistros* as his reminder. The *tertiokerios*[6] takes the duplicate of the summons and stands behind the *magistros* and reminds him.

So after the *magistros's* summons,

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1 SCHOLION: hoplites. (The Latin *armatus* in the text, to be grammatically correct, should be *armatos*. The scholion provides the Greek equivalent.)

2 SCHOLION: boys. (The transliterated Latin word *pueros* of the text is translated.)

3 i.e. the *magistros*. Reiske, *Comm.*, p. 402, suggests that here this is Peter the Patrician himself.

4 Written as Isdigousnas by Procopius, *Persian War*, II, 28.16, and Iesdegousnaph by Menander the Protector, Fragments 6.1 & 9.1, i.e. Yazd-Gushnasp.

5 Following Reiske, *Comm.*, p. 403, who suggests emending ἐπάγει to the subjunctive ἐπάγῃ and adding the decurion as the subject on the basis of R406.1.

6 Latin: *tertiocerius*: in Late Antiquity the third most senior notary of the imperial court.

μάγιστρον ἑτοιμάσαι κανδιδάτους ARMATUS καὶ πούερας εὐσχήμους τοὺς ἀκολουθοῦντας αὐτοῖς. καὶ ἐξέρχεται ὁ βασιλεὺς ἐκ τοῦ κουβουκλείου, δηριγευόμενος ὑπὸ τοῦ πατρικίου, καὶ κάθηται εἰς τὸ μέγα κονσιστώριον, καὶ οἱ ἄρχοντες εἰσέρχονται, δηλονότι μετὰ ἀτραβαττικῶν κατὰ τὸ ἔθος. ἐν τοσούτῳ δὲ δεῖ τὸν ἀδμισσιονάλιον ἀγαγεῖν τὸν πρέσβιν καὶ παραστῆσαι αὐτὸν εἰς τὸν τοῖχον ἀντὶς τοῦ βήλου τοῦ μεγάλου θερινοῦ κονσιστωρίου. ἀνοίγονται δὲ αἱ τρεῖς θύραι τοῦ κονσιστωρίου, ἐὰν ἔχῃ ἵππους εἰς τὰ ξένια· καὶ τρία βῆλα πάντως κρέμανται ὁλοσήρικα. καὶ μεθὸ δεχθῶσιν D πάντες οἱ ἄρχοντες, κιτεύει (ὡς ἐν ὑποθέσει) ὁ μάγιστρος Ms. 160. a οὕτως· „κληθήτω Ἰέσδεκος ὁ πρέσβης Χοσρόου τοῦ βασιλέως Περσῶν καὶ οἱ σὺν αὐτῷ ἐλθόντες, καὶ ἐπάγει ἀρμάτους." ταύτην δὲ τὴν κιτατίονα χρὴ τοὺς τῶν βαρβάρων, ὡς εἴρηται, δοῦναι τοῖς ἀδμισσιοναλίοις, καὶ οἱ ἀδμισσιονάλιοι ποιοῦσι δύο χαρτία, ἓν μὲν μεγάλοις γράμμασιν γεγραμμένον, καὶ διδόασιν τῷ σιλεντιαρίῳ, κἀκεῖνος τῷ ὀστιαρίῳ, καὶ προαναγινώσκεται διὰ τοῦ χαρτουλαρίου ἐν τῷ κουβουκλείῳ τῷ βασιλεῖ, ἕτερον δὲ πιττάκιον ἐπιδίδωσιν τῷ μαγίστρῳ Ed. L. 236 πρὸς ἀνάμνησιν αὐτοῦ. λαμβάνει δὲ καὶ ὁ τερτιοκήριος τὸ ἴσον τῆς κιτατίονος, καὶ στήκει ὀπίσω τοῦ μαγίστρου, καὶ ὑπομνήσκει αὐτόν. μετὰ οὖν τὴν κιτατίονα τοῦ

[R406] the decurion goes into the Small Consistory and takes the armed *kandidatoi* and sends them out and stands them to right and left in front of the archons, behind the consulars. Then the decurion goes outside, and if he sees that the ambassador is ready he cries out, "Raise it."[1] As the curtain is raised, the ambassador outside throws himself on the ground where the porphyry marble slab is, and he makes obeisance and stands up. After he has gone in the door, he again throws himself down and makes obeisance on the ground and stands up. Again in the middle of the Consistory he makes obeisance likewise, and then he goes and kisses the feet [of the emperor] and stands in the middle and presents the letter and delivers his emperor's greetings. Then the emperor should ask, "How is the health of our brother in God? We rejoice at his good health," and he says to the ambassador such spontaneous words as he wishes.

After this the ambassador says, "Your brother has sent you gifts and I beg they be received." The emperor accedes to this and the ambassador goes out, and with his men he carries in the gifts and goes in personally carrying a pallium or jewellery or anything else provided that it is precious, while each of the others carries one item.

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1 SCHOLION: Raise. (The scholion translates the Latin word *Leva*. For the command "Raise it" see note 1 at R239.24.)

μαγίστρου εἰσέρχεται ὁ δηκουρίων εἰς τὸ μικρὸν κονσιστώριον, καὶ λαμβάνει τοὺς ἁρμάτους κανδιδάτους, καὶ ἐκβάλλει αὐτούς, καὶ ἵστησιν αὐτοὺς δεξιᾷ καὶ ἀριστερᾷ ἔμπροσθεν τῶν ἀρχόντων μετὰ τοὺς ὑπατικούς, καὶ τηνικαῦτα ἐξέρχεται ἔξω, καὶ ἐὰν ἴδῃ, ὅτι ἕτοιμός ἐστιν ὁ πρεσβευτής, κράζει ὁ δικουρίων „λευα". καὶ ἐπαιρομένου τοῦ βήλου, ῥίπτει B *ἑαυτὸν ἔξω ὁ πρέσβης ἐπὶ τοῦ ἐδάφους, ἔνθα τὸ πορφυροῦν μάρμαρον, καὶ προσκυνεῖ, καὶ ἀνίσταται. καὶ μεθὸ εἰσέλθῃ τὸν πυλῶνα, πάλιν ῥίπτει ἑαυτὸν, καὶ προσκυνεῖ ἐπὶ τοῦ ἐδάφους, καὶ ἀνίσταται. καὶ πάλιν ἐν τῷ μέσῳ τοῦ κονσιστωρίου ὁμοίως προσκυνεῖ, καὶ τότε ἔρχεται καὶ φιλεῖ τοὺς πόδας, καὶ ἵσταται ἐν τῷ μέσῳ, καὶ ἐπιδίδωσι τὰ γράμματα, καὶ λέγει τὸν ἀσπασμὸν τοῦ βασιλέως αὐτοῦ. χρὴ οὖν ἐρωτῆσαι τὸν βασιλέα· „πῶς ὁ ἀδελφὸς ἡμῶν σὺν Θεῷ ὑγιαίνει; χαίρομεν ἐπὶ τῇ ὑγείᾳ αὐτοῦ," καὶ ὅσα θέλει* C *ἐνδιάθετα ῥήματα, λέγει πρὸς τὸν πρεσβευτήν. μετὰ ταῦτα λέγει ὁ πρέσβης ὅτι „ὁ ἀδελφός σου ἔπεμψέν σοι δῶρα, καὶ παρακαλῶ δεχθῆναι αὐτά." καὶ ἐπιτρέπει τοῦτο ὁ βασιλεύς. καὶ ἐξέρχεται ὁ πρεσβευτής, καὶ μετὰ τῶν ἀνθρώπων αὐτοῦ βαστάζει τὰ δῶρα, καὶ εἰσέρχεται βαστάζων, αὐτὸς μὲν ἢ πάλλιν ἢ κοσμίδιν ἢ ὁτιδήποτε, ἐὰν ἐστιν τίμιον, τῶν δὲ ἄλλων ἕκαστος ἓν εἶδος βαστάζει. χρὴ δὲ*

[R407] All those carrying gifts should go in having been got ready beforehand by the interpreters in the Anteconsistory. They all stand near the wall opposite the throne outside the curtain, and as the curtain is raised they throw themselves on the ground, and they go in the door and again throw themselves down, and they do this a third time. Then the silentiaries receive all the gifts and have the responsibility of bringing them down, in accordance with the record of the *magistros*, to the sacred vestry[1] and handing them over. A valuation is made of them, and it is necessary for the vestry officials to bring the valuation of the gifts to the *magistros* immediately so that he knows what it is that has been brought, and to remind the emperor, at the time of reciprocal gifts, what he should send in return through his own ambassadors.

When the gifts have been presented, the emperor says to the ambassador, "Take a rest for a few days, and if we have something to discuss, we discuss it, and we dismiss you in peace to our brother." The ambassador thanks him and makes obeisance, and makes obeisance again at the same places and withdraws. When the curtain has been released, the decurion stands and the *magistros* gives the order, "Transfer,"[2] and the decurion takes the armed *kandidatoi* and sends them out into the Small Consistory.

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1 SCHOLION: honourable dress. (A literal translation of the compound formed from Latin *vestis sacra*.)

2 SCHOLION: Transfer. (The Greek equivalent of the text's Latin, Stransfer, i.e. Transfer, as at R699.12.)

προετοιμασθῆναι αὐτοὺς διὰ τῶν ἑρμηνευτῶν ἐν τῷ ἀντικονσιστωρίῳ, καὶ βαστάζοντας πάντας ἐλθεῖν. καὶ αὐτοὶ δὲ Ms.160.b *πάντες εἰς τὸν ἀντικρὺ τῆς σέλλης τοῖχον ἔξω τοῦ βήλου* D *ἵστανται, καὶ ἐπαιρομένου τοῦ βήλου, ῥίπτουσιν ἑαυτοὺς ἐπὶ τοῦ ἐδάφους, καὶ πάλιν εἰσέρχονται τὴν θύραν, καὶ ῥίπτουσιν ἑαυτοὺς, καὶ τρίτον τοῦτο ποιοῦσιν. καὶ τότε δέχονται οἱ σιλεντιάριοι πάντα τὰ δῶρα, καὶ κίνδυνον ἔχουσιν καταγαγεῖν αὐτὰ κατὰ τὴν γνῶσιν τοῦ μαγίστρου εἰς τὴν βιστοσάκραν καὶ παραδοῦναι, καὶ γίνεται αὐτῶν διατίμησις, καὶ δεῖ τοὺς βεστοσακρίνους τὴν διατίμησιν τῶν δώρων εὐθέως ἀγαγεῖν τῷ μαγίστρῳ, ὥστε εἰδέναι αὐτὸν, τί ἐστιν τὸ προσενεχθὲν, καὶ ἐν καιρῷ ἀντιδώρων ὑπομνῆσαι τὸν βασιλέα, τί χρὴ αὐτὸν ἀντιπέμψαι διὰ ἰδίων πρεσβευτῶν. τῶν δώρων οὖν προσενεχθέντων, λέγει ὁ βασιλεὺς τῷ πρέσβῃ·* Ed.L.237 *„ἀνάκτησαι σαυτὸν ὀλίγας ἡμέρας, καὶ εἴ τι ἔχομεν λαλῆσαι, λαλοῦμεν, καὶ μετὰ καλοῦ ἀπολύομέν σε πρὸς τὸν ἀδελφὸν ἡμῶν." καὶ εὐχαριστεῖ ὁ πρέσβης καὶ προσκυνεῖ, καὶ πάλιν προσκυνεῖ εἰς τοὺς αὐτοὺς τόπους, καὶ ἀναχωρεῖ. καὶ ἐπὰν χαλασθῇ τὸ βῆλον, ἵσταται ὁ δικουρίων, καὶ κιττεύει ὁ μάγιστρος „STRANFER," καὶ λαμβάνει τοὺς ἀρμάτους κανδιδάτους ὁ δικουρίων, καὶ ἐκβάλλει εἰς τὸ μικρὸν κονσιστώριον. καὶ*

[R408] Then the emperor stands up and all the rest takes place as usual. The ambassador should wait down in the Schole of the *magistros*, and the *magistros* should go down and take leave of him and dismiss him.

Book I, Chapter 90 [R408-10; cod. Chapter 99]

What must be observed regarding the ambassador on the other days

Having read the letter, the emperor, when he wishes, directs the *magistros* to inform the ambassador that he should go along to the Palace on the following day. If he wishes, he himself[1] informs him through a silentiary that he should go along, and an audience is held, and the [imperial] arms are carried and the bearers of the labara stand there. When he arrives, the *magistros* receives him in his Schole and has him take a seat. He goes up and advises the emperor, and he receives the ambassador inside, either in the portico or in the Hall of the Augousteus itself.[2]

If the ambassador has gifts of his own, one day before he begs through the *magistros* for them to be received, and if the ruler acquiesces, he shows them to the *magistros* in the Schole, and a record is made for him.

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[1] The subject must be the emperor, as in the Bonn translation; cf. Greatrex & Lieu, eds, *The Roman Eastern Frontier II* (2002), 128 & n. 28: the *magistros*.

[2] Here, and at R416.9 & R421.17, emending Augoustaion to Augousteus since the Hall of the Augousteus within the Palace and its portico, the Gold Hand, must be intended. The Augoustaion was the open area outside the Palace in the direction of Hagia Sophia.

τότε ἀνίσταται ὁ βασιλεὺς, καὶ τὰ λοιπὰ πάντα γίνεται κατὰ τὸ ἔθος. χρὴ δὲ τὸν πρεσβευτὴν κάτω ἀναμεῖναι εἰς τὴν σχολὴν τοῦ μαγίστρου, καὶ τὸν μάγιστρον κατελθεῖν καὶ συν- B *τάξασθαι αὐτῷ καὶ ἀπολῦσαι.*

ΚΕΦ. Ϛʹ.

Ὅσα δεῖ ἐν ταῖς ἄλλαις ἡμέραις ἐπὶ τοῦ πρεσβευτοῦ παραφυλάττεσθαι.

Ἐντυχὼν τοῖς γράμμασιν ὁ βασιλεὺς, ὅτε βούλεται, ἐπιτρέπει τῷ μαγίστρῳ δηλῶσαι τῷ πρεσβευτῇ, ἵνα τῇ ἑξῆς προέλθῃ εἰς τὸ παλάτιον· δηλοῖ δὲ καὶ αὐτὸς, ἐὰν βούληται, C *διὰ σιλεντιαρίου αὐτῷ, ἵνα προέλθῃ, καὶ γίνεται σιλέντιον, καὶ τὸ ἅρμα κρατεῖται, καὶ οἱ λαβαρήσιοι ἵστανται, καὶ ἐπὰν προέλθῃ, δέχεται αὐτὸν ὁ μάγιστρος εἰς τὴν σχολὴν τὴν ἑαυτοῦ, καὶ ἐᾷ καθήμενον αὐτὸν καὶ ἀνέρχεται, καὶ μηνύει τῷ βασιλεῖ, καὶ δέχεται αὐτὸν ἔσω, εἴτε ἐν τῷ πορτίκῳ, εἴτε ἐν τῷ αὐτῷ αὐγουσταίῳ. εἰ δὲ ἔχει δῶρα ἴδια ὁ* Ms. 161. a *πρέσβης, πρὸ μιᾶς παρακαλεῖ διὰ τοῦ μαγίστρου, ἵνα δεχθῶσι, καὶ ἐὰν ἐπιτρέψῃ ὁ δεσπότης, δεικνυσιν αὐτὰ τῷ μαγίστρῳ ἐν τῇ σχολῇ, καὶ γίνεται αὐτῷ γνῶσις. καὶ χρὴ*

[R409] The *magistros* should go in advance to the emperor and show him, too, the record of the gifts. The ambassador, if he wishes them to be received [formally], goes in and begs the ruler for his gifts to be received. If the ruler acquiesces, his men go in carrying his gifts, and the same procedure is followed as for the imperial gifts, and conversation takes place.

The emperor should again, both frequently and politely, ask after the emperor of the Persians and his disposition, and if there is peace, talk also about such things; and the emperor dismisses him. He waits outside for the *magistros*, and the *magistros* goes out and takes his leave of him up there and also himself dismisses him.

On other days the emperor sends for him and talks about matters of relevance. If he sees fit he leaves it to the *magistros*, or other archons with him, to talk with the ambassador outside the Palace. If there should be perfect friendship between the states, it is necessary for the emperor to send a message and to enquire after him constantly and to learn how

τὸν μάγιστρον προυναγαγεῖν τῷ βασιλεῖ, ἐπιδεῖξαι δὲ αὐτῷ καὶ τὴν γνῶσιν τῶν δώρων. καὶ ὁ πρέσβης, ἐὰν θέλῃ δέξασθαι D*, εἰσερχόμενος παρακαλεῖ τὸν δεσπότην, ἵνα δεχθῇ τὰ δῶρα αὐτοῦ· καὶ ἐὰν ἐπιτρέψῃ ὁ δεσπότης, εἰσέρχονται οἱ ἄνθρωποι αὐτοῦ βαστάζοντες τὰ δῶρα αὐτοῦ, καὶ κατὰ τὸ ὅμοιον σχῆμα γίνεται ὡς ἐπὶ τῶν βασιλικῶν δώρων, καὶ γίνεται συντυχία. χρὴ δὲ τὸν βασιλέα πάλιν καὶ συνεχῶς καὶ καλῶς μεμνῆσθαι τοῦ βασιλέως τῶν Περσῶν καὶ τῆς διαθέσεως αὐτοῦ, καὶ ἐὰν ἐστιν εἰρήνη, καὶ τοιαῦτά τινα λαλοῦσιν,* Ed.L. 238 *καὶ ἀπολύει αὐτὸν ὁ βασιλεύς, καὶ ἀναμένει τὸν μάγιστρον ἔξω, καὶ ἐξέρχεται ὁ μάγιστρος καὶ συντάττεται αὐτῷ ἄνω, καὶ ἀπολύει αὐτὸν καὶ αὐτός. ἐν δὲ ταῖς ἄλλαις ἡμέραις μεταστέλλεται αὐτὸν, καὶ λαλεῖ τὰ περὶ τοῦ πράγματος. καὶ ἐὰν συνίδῃ, ἐπιτρέπει τῷ μαγίστρῳ ἢ καὶ ἄλλοις ἄρχουσι σὺν αὐτῷ ἔξω λαλῆσαι μετὰ τοῦ πρεσβευτοῦ. ἐὰν δὲ εἴη τελεία φιλία μεταξὺ τῶν πολιτειῶν, δεῖ τὸν βασιλέα πέμπειν* B *καὶ συνεχῶς αὐτὸν ἐπισκέπτεσθαι καὶ μανθάνειν, πῶς ἔμει-*

[R410] he is lodged and also to send him portions (from his table) and gifts both on our feast days and on days especially significant for him, and in every way to treat him well.

Book I, Chapter 91 [R410-17; cod. Chapter 100]

Proclamation of Leo (I) of divine memory as emperor[1]

When Marcian of divine memory died[2] and the senate's vote was for Leo of pious memory, everyone went together to the Campus,[3] that is, the archons and the *scholai* and the soldiers and also Anatolios the archbishop of Constantinople.[4] Martialios was the *magistros*.[5] With the labara and standards lying on the ground, everyone began to cry out as follows: "Listen, God, we entreat you; hear us, God: long life to Leo! Listen, God: may Leo reign! God, who loves mankind, the public good demands Leo as emperor; the army demands Leo as emperor; the laws await Leo; the Palace awaits Leo; these are the prayers of the Palace; these are the petitions of the army; these the prayers of the senate; these the prayers of the people;

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1 Emperor from 7th February 457; died 18th January 474.

2 Emperor from 25th August 450 to 27th January 457.

3 Possibly at 467 the Campus Martius had not yet been transferred from outside the Constantinian Wall to beyond the Theodosian Wall.

4 Anatolios, archbishop 449-458.

5 Probably to be identified with Flavius Areobindas Martialis, *magister officiorum* in 449; *PLRE* II, s.v. Martialos.

νεν, καὶ πέμπειν αὐτῷ καὶ μέρη, καὶ ἐν ταῖς ἑορταῖς ταῖς ἡμετέραις καὶ ταῖς αὐτοῦ ταῖς ἐπισήμοις ξένια, καὶ πολυτρόπως αὐτὸν θεραπεύειν.

ΚΕΦ. Ϛα'.

Ἀναγόρευσις Λέοντος βασιλέως τοῦ τῆς θείας λήξεως.

C *Τελευτήσαντος Μαρκιανοῦ τοῦ τῆς θείας λήξεως, καὶ τοῦ ψηφίσματος εἰς Λέοντα τὸν τῆς εὐσεβοῦς λήξεως γινομένου παρὰ τῆς συγκλήτου, συνῆλθον πάντες ἐν τῷ κάμπῳ, τοῦτο μὲν οἱ ἄρχοντες καὶ αἱ σχολαὶ καὶ οἱ στρατιῶται, τοῦτο δὲ καὶ Ἀνατόλιος ὁ ἀρχιεπίσκοπος Κωνσταντινουπόλεως, Μαρτιαλίου ὄντος μαγίστρου· καὶ τῶν λαβάρων καὶ τῶν σίγνων ἐπ' ἐδάφους κειμένων, ἤρξαντο πάντες κράζειν οὕτως· „εἰσάκουσον, ὁ Θεός, σὲ παρακαλοῦμεν. ἐπάκουσον, ὁ Θεός· Λέοντι ζωή. εἰσάκουσον, ὁ Θεός· Λέων βασιλεύσει. Θεὲ φιλάνθρωπε, Λέοντα βασιλέα τὸ πρᾶγμα τὸ δη-*
D *μόσιον αἰτεῖ· ὁ στρατὸς Λέοντα βασιλέα αἰτεῖ· Λέοντα οἱ*
Ms.161.b *νόμοι ἐκδέχονται· Λέοντα τὸ παλάτιον ἐκδέχεται· αὗται εὐχαὶ τοῦ παλατίου· αὗται ἐντεύξεις τοῦ στρατοπέδου· αὗται εὐχαὶ τῆς συγκλήτου· αὗται εὐχαὶ τοῦ λαοῦ· Λέοντα*

[R411] the world is waiting for Leo; the army awaits Leo; may the common weal, Leo, come; may the common good, Leo, reign! Listen, God, we entreat you!"

Straightaway Leo, a *komes* and tribune of the javelin-bearers, was brought there, and when he had gone up to the tribunal,[1] Bousalgos, a *kampidouktor*,[2] placed his torque on his head, and another torque was given to him for his right hand by Olympios, likewise a *kampidouktor*.[3] Immediately the labara were raised and there was a shout from everyone: "Leo, *augoustos*, may you be victorious, may you be pious, may you be revered! God has given you; may God guard you; revering Christ, may you always be victorious; may Leo reign for many years! May God guard closely a Christian realm!" Straightaway, protected on the tribunal by the *kandidatoi* in testudo formation, he put on the imperial dress and, wearing the diadem, he appeared thus to the people. Obeisance was made to him by all the archons in order, and he held his shield and his spear. Likewise he was acclaimed by all as follows: "Both powerful and victorious and revered, good fortune! Good fortune! May you reign for many years, Leo *augoustos*! May God guard this realm; may God guard a Christian realm!" and other such acclamations.

He spoke through the court clerk[4] as follows. Sovereign, caesar, Leo, victorious, always revered: "God the almighty and your judgment, strongest of my fellow soldiers, have by good fortune chosen me as sovereign of the public affairs of the Romans."

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1 i.e. the tribunal in the Campus Martius.

2 SCHOLION: drill instructor. (A Greek equivalent for the text's transliterated Latin term *campidoctor*.)

3 Bousalgos: Manini, *Prosopografia* (2009), 54-55; Bousalgos and Olympios are not recorded in *PLRE* II.

4 Emending διὰ τοῦ λιβελλαρίου (by means of the document) to διὰ τοῦ λιβελλησίου: through the court clerk.

ὁ κόσμος ἀναμένει· Λέοντα ὁ στρατὸς ἐκδέχεται· τὸ κοινὸν καλόν, Λέων, ἐλθέτω· τὸ κοινὸν ἀγαθόν, Λέων, βασιλεύσει· εἰσάκουσον, ὁ Θεός, σὲ παρακαλοῦμεν." καὶ παραχρῆμα Λέων, κόμης ὢν καὶ τριβοῦνος τῶν ματτιαρίων, ἠνέχθη, καὶ ἀνελθόντος αὐτοῦ εἰς τὸ τριβουνάλιον, Βούσαλγος καμπιδούκτωρ ἐπέθηκεν τῇ κεφαλῇ αὐτοῦ τὸν μανιάκιν, καὶ Ed. L. 239 *ἄλλος μανιάκις ἀπὸ Ὀλυμπίου, ὁμοίως καμπιδούκτορος, ἐν τῇ δεξιᾷ αὐτῷ ἐπεδόθη· καὶ τὰ λάβαρα εὐθέως ἀνορθώθη, καὶ ἐκράγη παρὰ πάντων· „Λέων αὔγουστε, σὺ νικᾷς, σὺ εὐσεβής, σὺ σεβαστός· ὁ Θεός σε ἔδωκεν, ὁ Θεός σε φυλάξει· τὸν Χριστὸν σεβόμενος ἀεὶ νικᾷς· πολλοὺς χρόνους Λέων βασιλεύσει· χριστιανὸν βασίλειον ὁ Θεὸς περιφρουρήσει." καὶ παραχρῆμα σκεπαστὸς ἀπὸ χελῶνος ἐν τῷ τριβουναλίῳ παρὰ τῶν κανδιδάτων καὶ τὴν βασιλικὴν ἐνδυσάμενος ἐσθῆτα καὶ τὸ διάδημα φορέσας καὶ οὕτω φανεὶς τῷ δήμῳ, παρὰ πάντων τῶν ἀρχόντων κατὰ τάξιν προσεκυνήθη, καὶ τὸ σκουτάριν καὶ τὴν λαγκίαν ἐκράτησεν, καὶ ὁμοίως εὐ-* B *φημίσθη παρὰ πάντων οὕτως· „καὶ δυνατὸς καὶ νικητὴς καὶ σεβαστὸς, εὐτυχῶς, εὐτυχῶς· πολλοὺς χρόνους, Λέων αὔγουστε, βασιλεύσεις· τοῦτο τὸ βασίλειον ὁ Θεὸς φυλάξει· χριστιανὸν βασίλειον ὁ Θεὸς φυλάξει," καὶ ἄλλα τοιαῦτα. καὶ διελάλησεν διὰ τοῦ λιβελλαρίου οὕτως· „αὐτοκράτωρ Καῖσαρ Λέων νικητὴς ἀεὶ σεβαστός· ὁ Θεὸς ὁ παντοδύναμος καὶ ἡ κρίσις ἡ ὑμετέρα, ἰσχυρώτατοι συστρατιῶται, αὐτοκράτορά με τῶν τῶν Ῥωμαίων δημοσίων πραγμάτων εὐτυ-*

[R412] There was a cry from everyone: "Leo, *augoustos*, may you be victorious! He who has chosen you, may he guard you! May God guard closely his chosen one! May God guard a pious realm! May you be both pious and powerful!" Reply: Sovereign caesar *augoustos*: "You will have in me a strong power ruling, a fellow soldier in the toil which I learned to endure while still serving with you." There was a shout from everyone: "Good fortune! The army longs for you as ruler, victorious one! The army longs for you as ruler, fortunate one! All long for you!" The *augoustos*: "And I know what donatives[1] I should provide to the forces." There was a cry from everyone: "May you be both pious and powerful and most eloquent!" The *augoustos*: "For your prayer for my holy and fortunate imperial power I will give you five *nomismata* each and a pound of silver to each soldier." There was a shout from everyone: "May you be both pious and liberal! Honours through you, well-being through you! May your reign be a fortunate one for us, reigning over a golden age!" Sovereign caesar *augoustos*: "God be with you!" Then he went into the City and the rest took place in due order.[2]

After the reading of the document, he goes into the robing-room, and the patricians near him and the two eparchs and the *magistros*. Three from each *schole* go in and he gives them promissory notes,[3] and after this calculations take place and they are paid in full.

Having done this, he went out and proceeded on foot

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1 Emending δώματα to δώνατα; so *dona* in Bonn's translation.

2 The rest of this chapter contains material which does not refer specifically to the accession of Leo, but appears to describe his entry from the Campus Martius.

3 SCHOLION: diplomatic [gifts]. (A Greek translation of the Latin *legatoria*. However, λιγατούρας of the text would represent Latin *ligaturas*; so *LBG*: Bande, Amulett? Hence here: "bonds" or "promissory notes".)

χῶς ἐξελέξατο." παρὰ πάντων ἐκράγη· „Λέων αὔγουστε,
σὺ νικᾷς· ὁ σὲ ἐκλεξάμενος σὲ διαφυλάξει· τὴν ἐκλογὴν
C ἑαυτοῦ ὁ Θεὸς περιφρουρήσει. εὐσεβὲς βασίλειον ὁ Θεὸς
Ms. 162.a φυλάξει. καὶ εὐσεβὴς καὶ δυνατός." ἀπόκρισις. αὐτοκρά-
τωρ Καῖσαρ αὔγουστος· „ἕξεταί με ἐξουσιαστὴν ἄρχοντα τῶν
κόπων συστρατιώτην, ὧν μεθ' ὑμῶν ἔτι στρατευόμενος ἔμα-
θον ὑπομένειν." παρὰ πάντων ἐβοήθη· „εὐτυχῶς· ὁ στρα-
τός σε βασιλεύοντα, νικητά· ὁ στρατός σε βασιλεύοντα, εὐ-
τυχῆ· σὲ ποθοῦμεν πάντες." ὁ αὔγουστος· „καὶ ἔγνων, ὁ-
ποῖα ὀφείλω δώματα παρασχεῖν ταῖς δυνάμεσιν." ὑπὸ πάν-
των ἐκράγη· „καὶ εὐσεβὴς καὶ δυνατὸς καὶ λογιώτατος." ὁ
αὔγουστος· „ὑπὲρ ἐντεύξεως τῆς ἁγίας καὶ εὐτυχοῦς βασι-
D λείας μου ἀνὰ ε΄ νομισμάτων καὶ λίτραν ἀργύρου καταβου-
κοῦλον δώσω." παρὰ πάντων ἐβοήθη· „καὶ εὐσεβὴς καὶ
δαψιλής. διὰ σοῦ τιμαί, διὰ σοῦ οὐσίαι. χρυσέους αἰῶ-
νας βασιλεύουσα εὐτυχὴς εἴη ἡμῖν ἡ βασιλεία σου." αὐτο-
κράτωρ Καῖσαρ αὔγουστος· „ὁ Θεὸς μεθ' ὑμῶν." καὶ εἰσ-
ῆλθεν εἰς τὴν πόλιν, καὶ τὰ λοιπὰ ἐγένετο κατὰ τάξιν. μετὰ
οὖν τὴν ἀνάγνωσιν τοῦ λιβελλαρίου εἰσέρχεται εἰς τὸ μουτα-
τώριον, καὶ οἱ πατρίκιοι ἐγγὺς αὐτοῦ καὶ οἱ δύο ἔπαρχοι
Ed.L. 240 καὶ ὁ μάγιστρος, καὶ εἰσέρχονται τρεῖς κατὰ σχολήν, καὶ
δίδωσιν αὐτοῖς λιγατούρας, καὶ μετὰ ταῦτα λογάρια γίνεται,
καὶ ἀναπληροῦνται. ταῦτα δὲ πράξας, ἐξελθὼν ἀπῆλθε πε-

[R413] to the Papilion, the church,[1] but the bishop was not there, for the bishop and his clergy had gone on to the Great Church, but priests are found in the Papilion.

The name of the Papilion is Latin, *papili*,[2] which is the word for what the Greeks call a *psycharion* (a moth) which flutters around the cabbages and the rest of the vegetables. Now, since the curtains of the Church of the Papilion were like the wings of this little creature, the Romans for this reason call it Papilion.

The emperor, taking off his crown in the robing-room, goes inside and prays. Again, going out, he wears it, and he mounts a white horse and orders the archons to mount and, escorted, goes to the Church of St John the Baptist. He removes his crown in the robing-room, which had been prepared, and gives it to the *praipositos*, and the *praipositos* carries it down. When he goes in to the altar, the *praipositos* hands the crown to him, and he places it on the holy altar and takes it up again and gives it to the *praipositos*, and he presents such valuable offerings as he wishes, with the assistance of the *komes* of the *privata*.[3]

Going into the robing-room, he puts on his crown

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1 The Church of Sts Karpos and Papylos; Janin, *Églises* (1969), 279.

2 The ms. has *papili*, but the Latin noun is *papilio*, a moth or butterfly.

3 See note 4 at R401.17.

ζεύων εἰς τὸν παπιλεῶνα, τὴν ἐκκλησίαν, μὴ ὄντος ἐκεῖ τοῦ ἐπισκόπου· ὁ γὰρ ἐπίσκοπος καὶ ὁ κλῆρος αὐτοῦ προέλαβεν εἰς τὴν μεγάλην ἐκκλησίαν· πρεσβύτεροι δὲ εὑρίσκονται ἐν τῷ παπιλιῶνι· (ἡ δὲ τοῦ παπιλιῶνος προσηγορία Ῥωμαϊκή ἐστι Papili. ὃ γὰρ λέγεται, ὃ καλοῦσιν οἱ Ἕλληνες ψυχάριον τὸ πετάμενον περὶ τὰς κράμβας καὶ τὰ λοιπὰ λάχανα· ἐπειδὴ οὖν τὰ παραπετάσματα τοῦ παπιλεῶνος ἔοικεν τοῖς πτεροῖς τοῦ ζωυφίου τούτου, διὰ τοῦτο οἱ Ῥωμαῖοι παπιλιῶνα B αὐτὸν καλοῦσιν.) καὶ ἀποθέμενος ὁ βασιλεὺς ἐν τῷ μουτατωρίῳ τὸν στέφανον, εἰσέρχεται καὶ εὔχεται, καὶ πάλιν ἐξερχόμενος φορεῖ, καὶ κάθηται λευκῷ ἵππῳ, καὶ ἐπιτρέπει τοῖς ἄρχουσιν καθίσαι, καὶ ὀψικευόμενος ἔρχεται εἰς τὸν ἅγιον Ἰωάννην τὸν βαπτιστὴν, καὶ ἐν τῷ μουτατωρίῳ τῷ εὐτρεπισθέντι ἐπαίρει τὸν στέφανον, καὶ δίδωσιν αὐτὸν τῷ πραιποσίτῳ· ὁ δὲ πραιπόσιτος ὑποκάτω βαστάζει αὐτὸν, καὶ Ms. 162.b ὅτε εἰσέλθῃ εἰς τὴν τράπεζαν, ἐπιδίδωσιν αὐτῷ τὸν στέφανον, καὶ ἐπιτίθησιν αὐτὸν ἐπὶ τὴν ἁγίαν τράπεζαν, καὶ ἐπαίρει πάλιν καὶ δίδωσιν αὐτὸν τῷ πραιποσίτῳ, καὶ προσφέρει C κειμήλια, οἷα βούλεται, ὑπουργοῦντος τοῦ κόμητος τῶν πριβάτων. καὶ εἰσερχόμενος εἰς τὸ μουτατώριον φορεῖ τὸν στέ-

[R414] and goes on horseback as far as Helenianai, and when he dismounts there, the guard of the palace[1] meets him and, unless it is a Sunday, makes obeisance after his entry through the door of the palace. If he is a title-holder, the emperor receives him with a kiss. He is met there also by the cross, placed on the ground to his right and held by the *vestetores*.

The emperor changes in the robing-room and puts on sandals and a white *divetesion* with gold *clavi* and the purple chlamys. From there the whole procession[2] takes place as at the [Campus] Martius, and he sits in the carriage, preceded by the cross and the sceptres.[3] The foremost patrician sits with him, or whomever he orders, kissing his hands, while the other archons precede them. When he comes to the Forum of Constantine, he gets down from the carriage and receives the eparch of the City and the senate. The leading senator, with the eparch of the City, offers him a gold crown.[4]

After receiving all of them with a kiss, he goes up into the carriage and sits alone. He is escorted by the senators and the archons and goes into the church,[5] passing

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1 i.e. the palace at Helenianai rather than, as suggested by Dagron, *Emperor and Priest* (2003), 62 n. 38, the Great Palace.

2 SCHOLION: procession. (The meaning of the scholion's otherwise unattested ὀψίκευσις is clear from the text, where ἡ διρεκτιών is from the Latin *directio*: process, line, and hence here procession: *LBG*.)

3 Sceptres: περσίκια; see note 1 at R395.7.

4 Such a crown, called a *modiolos*, was also offered to Leo II (R432.15).

5 i.e. Hagia Sophia.

φαιον, καὶ κάθηται τῷ ἵππῳ ἄχρι Ἑλενιανῶν, καὶ κατέρχεται ἐκεῖ, καὶ ἀπαντᾷ αὐτῷ ὁ φύλαξ τοῦ παλατίου, καὶ προσκυνεῖ, ἐὰν μὴ εἴη κυριακή, μετὰ τὸ εἰσελθεῖν αὐτὸν τὴν θύραν τοῦ παλατίου. καὶ ἐὰν εἴη ἀξιωματικός, δέχεται αὐτὸν ἀπὸ στόματος· ἐκεῖ δὲ αὐτῷ ἀπαντᾷ καὶ ὁ σταυρὸς ἐκ δεξιῶν αὐτοῦ ἱστάμενος ἐπ' ἐδάφους καὶ κρατούμενος ὑπὸ τῶν βεστητόρων. ὁ δὲ βασιλεὺς ἀλλάσσει εἰς τὸ μουτατώριον, καὶ βάλλει καμπαῖα καὶ λευκὸν χρυσόκλαβον διβητήσιον D *καὶ τὴν πορφυρᾶν χλαμύδα, καὶ ἐκεῖθεν ὡς ἐν Μαρτίῳ πᾶσα ἡ διρεκτιὼν γίνεται, καὶ κάθηται εἰς τὴν καρούχαν, προηγουμένου τοῦ σταυροῦ καὶ τῶν περσικίων. συγκάθηται δὲ αὐτῷ καὶ ὁ πρῶτος πατρίκιος, ἢ ὃν ἂν ἐπιτρέψῃ, φιλῶν αὐτοῦ τὰς χεῖρας· οἱ γὰρ ἄλλοι ἄρχοντες προλαμβάνουσι· καὶ ἐλθὼν εἰς τὸν φόρον Κωνσταντίνου, κατέρχεται ἐκ τῆς καρούχας, καὶ δέχεται τὸν ἔπαρχον τῆς πόλεως καὶ τὴν σύγκλητον. προσφέρει δὲ αὐτῷ ὁ πρῶτος τῶν συγκλητικῶν μετὰ τοῦ ἐπάρχου τῆς πόλεως μοδιόλον χρυσοῦν. καὶ μετὰ τὸ* Ed.L.241 *δέξασθαι πάντας ἀπὸ στόματος, ἀνέρχεται εἰς τὴν καρούχαν, καὶ μόνος κάθηται. δορυφορεῖται δὲ ὑπὸ τῶν συγκλητικῶν καὶ τῶν ἀρχόντων, καὶ ἔρχεται εἰς τὴν ἐκκλησίαν παρι-*

[R415] through the Augoustaion, opposite the Horologion, and he goes in through the great door into the inner hall.[1] In the narthex a robing-room is set up, and he takes off his crown and again the *praipositos* takes it, and hands [it to him] and the emperor places it on the holy altar, and he presents such valuable offerings as he may wish, and gold is given - for in this situation the emperors appear to use various gifts. He goes out and stands a little way in front of the chancel barrier, and after this he goes into his private box and hears the Gospel. If he wishes, he also receives communion and retires after the bishop has put the crown on him [and], as usual in church processions, he makes a payment to the clergy and goes up to the Palace, and all the senatorial ranks meet him within the Regia.

The *kometes* of the *scholai* who guard the City and the Palace also meet him - for it is necessary for some of them to remain and guard the Palace until the one being made emperor returns. They make obeisance before him, if it is not a Sunday, and kiss his feet and he receives them with a kiss. After this the senators, together with the eparch of the City, bring him a promissory note for three thousand pounds of silver, and after he receives this, he favours them with the promissory note in return, and so he goes in escorted by everyone, and the eparchs

[1] i.e. the inner narthex of the pre-Justinianic Hagia Sophia.

ὼν διὰ τοῦ αὐγουσταίου ἀντικρὺ τοῦ ὡρολογίου, καὶ εἰσέρχεται διὰ τοῦ μεγάλου πυλῶνος ἐπὶ τὸ μέσαυλον. ἐν δὲ τῷ νάρθηκι γίνεται μουτατώριον, καὶ ἀποτίθεται τὸν στέφανον, καὶ πάλιν λαμβάνει αὐτὸν ὁ πραιπόσιτος, καὶ ἐπιδίδωσιν, καὶ ἀποτίθεται αὐτὸν ὁ βασιλεὺς ἐν τῇ ἁγίᾳ τραπέζῃ, καὶ προσφέρει κειμήλια, ἅπερ βουληθείη, καὶ χρυσίον δωρεῖται, (διαφόροις γὰρ οἱ βασιλεῖς δωρεαῖς φαίνονται πρὸς τοῦτο χρησάμενοι,) καὶ ἐξέρχεται καὶ ἵσταται ὀλίγον ἐμπρὸς τοῦ B καγκέλλου, καὶ μετὰ ταῦτα εἰσέρχεται εἰς τὸ παρατίκιν, καὶ Ms. 163. a ἀκούει τοῦ εὐαγγελίου· ἐὰν δὲ θέλει, καὶ συνάγεται, καὶ ἀναχωρεῖ, ἐπιθέντος αὐτῷ τὸν στέφανον τοῦ ἐπισκόπου, κατὰ τὸ ἔθος τῶν προκέσσων τῆς ἐκκλησίας ῥογεύει τοῖς κληρικοῖς, καὶ ἔρχεται ἐπὶ τὸ παλάτιον, καὶ ἀπαντῶσιν αὐτῷ πάντες οἱ συγκλητικοὶ ἔσω τῆς ῥηγίας· ἀπαντῶσι δὲ αὐτῷ καὶ οἱ κόμητες τῶν σχολῶν οἱ φυλάξαντες τὴν πόλιν καὶ τὸ παλάτιον, (δεῖ γάρ τινας αὐτῶν ἀπομεῖναι καὶ φυλάξαι τὸ παλάτιον μέχρι οὗ ὑποστρέψῃ ὁ γενόμενος βασιλεύς,) προσκυνοῦσιν αὐτόν, ἐὰν μὴ εἴη κυριακή, καὶ φιλοῦσιν τοὺς C πόδας, καὶ δέχεται αὐτοὺς ἀπὸ στόματος· καὶ μετὰ ταῦτα προσφέρουσιν αὐτῷ οἱ συγκλητικοὶ ἅμα τῷ ἐπάρχῳ τῆς πόλεως πιττάκιον τρισχιλίων λιτρῶν ἀργύρου, καὶ μεθὸ δέξηται, ἀντιχαρίζεται αὐτοῖς τὸ πιττάκιον, καὶ οὕτως εἰσέρχεται δηριγευόμενος ὑπὸ πάντων, καὶ συντάσσονται οἱ ἔπαρχοι

[R416] and the eparch [of the City] take their leave as usual in the Consistory. The senators and all the archons stand, and he goes into his imperial apartment with the patricians, and there the patricians take their leave and go out, and dismissals are given.

Now it is necessary to know that the archons of the Palace offer an oath not to plot against him or the state, and the text of the oath concerning this is kept by the emperor.

Now if there is an *augousta* in the Palace, she meets the emperor in the Palace, that is, inside in the Hall of the Augousteus,[1] and the emperor kisses her head.

The emperor invites to dine at his own couch in the great hall[2] the *praipositoi* and patricians whom he wishes, and the eparchs and the *magistros*, while at the other couches are whichever soldiers he invites, or military archons. Entertainments take place at the lunch, if the emperor sees fit.

It should be known that from Helenianai up to the gate[3] two *kometes* of the *scholai* hold the "apples"[4] of the carriage, while from the gate up to the Forum two *kometes* of the *domestikoi*, and from the Forum up to the Palace two military ex-consuls, according to the procedure that will be read in the work concerning the [Campus] Martius.

If the emperor wishes, on retiring from the church he holds an assembly of the consistory, and he receives everyone in white chlamyses

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1 Emending Augoustaion to Augousteus; see note 2 at R408.16.

2 i.e. in the Hall of the Nineteen Couches.

3 Probably a gate in the Constantinian Wall; V. Tiftixoglu, "Die Helenianai," in Beck, ed., *Studien* (1973), 52; the Forum is that of Constantine.

4 The "apples": probably the finials of the chariot posts; also at R700.19; Theophanes, *Chronicle*, trans. Mango & Scott (1997), 652 n. 8.

καὶ ὁ ἔπαρχος ἐν τῷ κονσιστωρίῳ κατὰ τὸ ἔθος. οἱ δὲ συγκλητικοὶ καὶ πάντες οἱ ἄρχοντες ἵστανται, καὶ εἰσέρχεται εἰς τὸ κουβούκλειον μετὰ τῶν πατρικίων, καὶ ἐκεῖ συντάττονται D *οἱ πατρίκιοι καὶ ἐξέρχονται, καὶ δίδονται μίσσαι. δεῖ δὲ εἰδέναι, ὅτι ὅρκον οἱ ἄρχοντες τοῦ παλατίου παρέχουσιν, ὡς οὐκ ἐπιβουλεύουσιν αὐτῷ ἢ τῇ πολιτείᾳ, καὶ τὸ περὶ τούτου ὁρκοσκοπικὸν φυλάττεται παρὰ τῷ βασιλεῖ· ἐὰν δὲ εἴη αὐγούστα ἐν τῷ παλατίῳ, ἀπαντᾷ τῷ βασιλεῖ ἐν τῷ παλατίῳ, ἤτοι ἐν τῷ αὐγουσταίῳ ἔσω, καὶ ὁ βασιλεὺς φιλεῖ τὴν κεφαλὴν αὐτῆς· καὶ τρέφει ὁ βασιλεὺς ἐν τῷ μεγάλῳ τρικλίνῳ, ἐν μὲν τῷ ἰδίῳ αὐτοῦ ἀκουβίτῳ τοὺς πραιποσίτους καὶ πατρικίους, οὓς βούλεται, καὶ τοὺς ἐπάρχους καὶ τὸν μά*Ed. L. 242*γιστρον, ἐν δὲ τοῖς ἄλλοις ἀκουβίτοις τοὺς στρατιώτας, οὓς ἂν κελεύσει, ἢ ἄρχοντας στρατιωτικούς. εἰσέρχονται δὲ καὶ παίγνια ἐν τῷ ἀρίστῳ, ἐὰν συνίδῃ ὁ βασιλεύς. χρὴ εἰδέναι, ὅτι ἀπὸ Ἑλενιανῶν ἕως τῆς πόρτης δύο κόμητες σχολῶν κρατοῦσι τὰ μῆλα τῆς καρούχας, ἀπὸ δὲ τῆς πόρτης ἕως τοῦ φόρου δύο κόμητες δομεστίκων, ἀπὸ δὲ τοῦ φόρου ἕως τοῦ παλατίου δύο ἀπὸ ὑπάτων στρατιωτικοὶ κατὰ τὸ σχῆμα τὸ λεχθησόμενον ἐν τοῖς περὶ τοῦ Μαρτίου γεγραμμένοις. εἰ* Ms. 163. b *δὲ βούλεται ὁ βασιλεύς, ἀναχωρῶν ἐκ τῆς ἐκκλησίας ποιεῖ κονσιστώριον, καὶ δέχεται πάντας ἀπὸ λευκῶν χλανιδίων*

[R417] and boots because they came thus from a procession, although the emperor wears sandals, and the archons are summoned and he makes what promotions he wishes. It is necessary at the lunch for everyone to wear sandals and white chlamyses, and to lunch with him thus. On the following day chariot-racing is held, if the day does not prevent it, and likewise everyone wears white chlamyses and sandals, and again he has them to a meal if it pleases him.

This is the ancient practice, but now it has been arranged that the proclamations are held in the Hippodrome.[1] However, we thought it necessary also to write a summary of the proclamations of the rest of the emperors, so that each may choose the one more suited and pleasing to him when the time comes (which may God long delay).

Book I, Chapter 92 [R417-25; cod. Chapter 101] *(Source: Peter the Patrician)*

Proclamation of Anastasios (I) of divine memory as emperor[2]

Anastasios of pious memory was proclaimed in the Hippodrome as follows. When Zeno of divine memory died,[3] the next night the archons and the senators and the bishop were brought together

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1 As in the case of Anastasios I and Justin.

2 Emperor from 11th April 491; died 8th or 10th July 518.

3 Zeno, emperor from 474, died on 9th April 491.

καὶ τζαγγίων διὰ τὸ ὡς ἀπὸ προκένσου ἐλθεῖν, καίτοι τοῦ
βασιλέως καμπάγια φοροῦντος, καὶ κιτεύονται οἱ ἄρχοντες, B
καὶ ποιεῖ προαγωγάς, ἃς βούλεται. δεῖ δὲ ἐν τῷ ἀρίστῳ
πάντας καμπάγια φορέσαι καὶ λευκὰ χλανίδια, καὶ οὕτως
συναριστῆσαι αὐτῷ. τῇ δὲ ἑξῆς ἱππικὸν ἐπιτελεῖται, ἐὰν ἡ
ἡμέρα μὴ κωλύει, πάντων ὁμοίως λευκὰ χλανίδια καὶ καμ-
πάγια φορούντων, καὶ πάλιν τρέφει, ἐὰν ἀρέσκει αὐτῷ. καὶ
ταῦτα μὲν ἡ ἀρχαιότης. νῦν δὲ ἐπενοήθη καὶ ἐν τῷ ἱππικῷ
τὰς ἀναγορεύσεις γίνεσθαι. ἀναγκαῖον δὲ ἐνομίσαμεν καὶ
ἑτέρων βασιλέων ἀναγορεύσεις ἐν ἐπιτόμῳ γράψαι, ἵνα ἕκα- C
στος τὸ εὐτακτότερον καὶ ἀρέσκον αὐτῷ, καιροῦ γινομένου,
(ὅπερ βραδέως ὁ Θεὸς ποιήσει,) ἐπιλέξηται.

ΚΕΦ. ϞΒʹ.

Ἀναγόρευσις Ἀναστασίου βασιλέως τοῦ τῆς θείας λήξεως.

Ὁ τῆς εὐσεβοῦς λήξεως Ἀναστάσιος ἐν τῷ ἱππικῷ ἀνη-
γορεύθη οὕτως. ἀποθανόντος Ζήνωνος τοῦ τῆς θείας λήξεως,
ἐν τῇ νυκτὶ τῇ ἑξῆς συνήχθησαν οἱ ἄρχοντες καὶ οἱ συγκλη- D

[R418] in the portico in front of the great hall,[1] while the people were in the Hippodrome in their respective factions, and the soldiers were in the Hippodrome, too, in the Stama. All those who had been brought together were shouting out, while the body still lay inside. So the archons decided that Ariadne, the *augousta* of divine memory,[2] should go up into the Hippodrome and address the people.

She went up wearing the chlamys, and there went in with her the two *praipositoi* and the *magistros* and the *kastresios* and the quaestor and all the others who customarily attend with the emperor at the hippodrome festivals.[3] A few *koubouklarioi* of her retinue also went with her in the Hippodrome, not to mention also the archbishop of Constantinople, Euphemios.[4] The other archons stood in front, where the footmen stand at the barrier and on the steps, according to their order, with the chartularies to the right and the military archons to the left.

When the *augousta* stood and appeared to the people, everyone cried out, "Ariadne, *augousta*, may you be victorious; holy Lord, long life to her!" They said many times the "Lord have mercy! Many years for the *augousta*! An orthodox emperor for the empire!" The *augousta* addressed them through court clerks from the said steps. The clerk stood on the said steps at the barrier in front of the

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1 The great hall here, and below at R422.16 & R427.5, was probably the Consistory where the archons and senate customarily convened, rather than the Augousteus which Ariadne retired to at R421.17.

2 Ariadne, the daughter of Leo I, married Zeno in 466/7, and after his death married Anastasios I, having helped make him emperor; she died in 515.

3 For the term for hippodrome festivals see note 1 at R337.9.

4 Euphemios, archbishop 489-495.

τικοὶ καὶ ὁ ἐπίσκοπος ἐν τῷ πορτίκῳ τῷ πρὸ τοῦ μεγάλου τρικλίνου, ὁ δὲ δῆμος ἐν τῷ ἱππικῷ ἐν τοῖς ἰδίοις μέρεσιν, οἱ δὲ στρατιῶται καὶ αὐτοὶ ἐν τῷ ἱππικῷ ἐν τῷ στάματι. καὶ πάντες συναχθέντες ἐξεβόων, τοῦ λειψάνου ἔτι ἔσω κειμένου. συνεῖδον οὖν οἱ ἄρχοντες Ἀριάδνην τὴν τῆς θείας λήξεως αὐγοῦσταν ἀνελθεῖν εἰς τὸ ἱππικὸν καὶ προσφωνῆσαι τῷ δήμῳ. καὶ δὴ ἀνῆλθεν φορέσασα τὴν χλαμύδα, καὶ

Ed.L. 243 *συνεισῆλθον αὐτῇ οἱ δύο πραιπόσιτοι καὶ ὁ μάγιστρος καὶ ὁ καστρήσιος καὶ ὁ κυαίστωρ καὶ οἱ ἄλλοι πάντες, ὅσοι ἔθος ἔχουσιν συνθεωρεῖν τῷ βασιλεῖ ἐν ταῖς ἱπποδρομίαις. συνεισῆλθον δὲ ἐν τῷ ἱππικῷ καὶ κουβουκλάριοι ὀλίγοι τοῦ μέρους αὐτῆς, οὐ μὴν ἀλλὰ καὶ ὁ ἀρχιεπίσκοπος Κωνσταντινουπόλεως, Εὐφήμιος. οἱ δὲ ἄλλοι ἄρχοντες ἐμπρὸς ἔστησαν, ἔνθα οἱ κούρσωρες ἐν τῷ καγκέλλῳ, καὶ ἐν τοῖς βάθροις κατὰ*

Ms. 164. a *τάξιν, οἱ μὲν χαρτουλαρικοὶ ἐκ τῶν δεξιῶν, οἱ δὲ στρατιωτικοὶ ἐκ τῶν ἀριστερῶν. καὶ ὡς ἔστη ἡ αὐγοῦστα καὶ ἐφάνη τῷ δήμῳ, πάντες ἔκραξαν· „Ἀριάδνη αὐγοῦστα, σὺ νικᾷς·*

B *εὐσεβῆ Κύριε, ζωὴν αὐτῇ·" καὶ πολλάκις τὸ „Κύριε, ἐλέησον" εἶπον, „πολλὰ τὰ ἔτη τῆς αὐγούστης· ὀρθόδοξον βασιλέα τῇ οἰκουμένῃ." ἡ δὲ αὐγοῦστα προσεφώνησεν αὐτοῖς διὰ λιβελλησίων ἐξ αὐτῶν τῶν βάθρων. ὁ γὰρ λιβελλήσιος ἐν αὐτοῖς τοῖς βάθροις ἱστάμενος ἐν τῷ καγκέλλῳ ἐμπρὸς τῆς*

[R419] throne, where the footmen stand, and read as follows: "Your noble character has habitually exhibited appropriate behaviour, as now in your loyalty, and it has ensured good order, guarding what is essential to the reign."

There was a shout from everyone: "We are servants of the *augousta*! Holy Lord, long life to her! Many years for the *augousta*! Ariadne, *augousta*, may you be victorious! An emperor of the Romans for the empire!" Reply: "Even before your requests we gave a command to the highly esteemed archons and the sacred senate, with the common consent of the most noble, to choose a man who is Christian, Roman, and endowed with every imperial virtue, so that he is subject neither to avarice nor to any other human weakness insofar as is possible for humankind."

There was a cry from everyone: "Many years for the *augousta*! Ariadne, *augousta*, may you be victorious! Many years for the Christ-loving empress! Lord have mercy! Heavenly emperor, give us for the empire an emperor on earth who is not avaricious." Reply: "So that the decision is untainted and pleasing to God the ruler, with the concurrent support of the most noble armies, and with the holy Gospels set before us and in the presence of the most holy and saintly patriarch of this imperial city, we have given orders to the highly esteemed archons and the sacred senate,

*σέλλης, ἔνθα ἵστανται οἱ κούρσωρες, ἀνέγνω οὕτως· „ἡ ὑ-
μετέρα γενναιότης τὰ πρέποντα καὶ νῦν τῇ καθοσιώσει συν-
ήθως ἐπεδείξατο καὶ τὴν εὐταξίαν ἐβεβαίωσεν, τὰ ὀφειλόμε-
να τῇ βασιλείᾳ φυλάξασα." παρὰ πάντων ἐβοήθη· „ἡμεῖς
δοῦλοι τῆς αὐγούστης· εὐσεβῆ Κύριε, ζωὴν αὐτῇ· πολλὰ
τὰ ἔτη τῆς αὐγούστας· Ἀριάδνη αὐγοῦστα, σὺ νικᾷς· Ῥω-* C
*μαίων βασιλέα τῇ οἰκουμένῃ." ἀπόκρισις· „ὅτι καὶ πρὸ τῶν
ὑμετέρων αἰτήσεων ἐκελεύσαμεν τοῖς ἐνδοξοτάτοις ἄρχουσι
καὶ τῇ ἱερᾷ συγκλήτῳ μετὰ κοινῆς τῶν γενναιοτάτων δοκιμα-
σίας ἄνδρα ἐπιλέξασθαι Χριστιανὸν Ῥωμαῖον καὶ πάσης γέ-
μοντα βασιλικῆς ἀρετῆς, ὥστε μήτε χρημάτων, μήτε ἄλλῳ
τινὶ, ὅσον τό γε ἐν ἀνθρώποις, ἀνθρωπίνῳ πάθει ὑποκεῖσθαι."
ὑπὸ πάντων ἐκράγη· „πολλὰ τὰ ἔτη τῆς αὐγούστης· Ἀρι-
άδνη αὐγοῦστα, σὺ νικᾷς. τῆς φιλοχρίστου βασιλίδος πολλὰ
τὰ ἔτη· Κύριε, ἐλέησον. βασιλεῦ οὐράνιε, δὸς ἡμῖν ἐπίγειον
ἀφιλάργυρον βασιλέα τῇ οἰκουμένῃ." ἀπόκρισις· „ὥστε δὲ* D
*καθαρὰν καὶ τῷ δεσπότῃ Θεῷ ἀρέσκουσαν τὴν κρίσιν γενέ-
σθαι, ἐκελεύσαμεν τοὺς ἐνδοξοτάτους ἄρχοντας καὶ τὴν ἱερὰν
σύγκλητον, συντρεχούσης καὶ τῆς τῶν γενναιοτάτων ἐξερκί-
των ψήφου, προκειμένων καὶ τῶν ἁγίων εὐαγγελίων, παρόν-
τος τοῦ ὁσιωτάτου καὶ ἁγιωτάτου τῆς βασιλίδος ταύτης πό-*

[R420] and with the holy Scriptures set before us, as has been said, for the choice to be made in which no one should give heed to either friendship or hatred, or self-interest, or kinship, or any other personal consideration, but have a clear conscience which is wholly inclined towards God the ruler - thus the choice is to be made. Therefore since, as you in your loyalty perceive, the issue facing us is important and concerns the welfare of the world, it is fitting that in your loyalty you allow a little time for the funeral of Zeno of divine memory to go ahead as it must, and so that nothing is done as a result of a hasty choice which might prove regrettable."

There was a cry from everyone: "A happy Easter for the empire,[1] and good order and prosperity for the City! Many years for the *augousta*! Throw out that thieving eparch from the City! Many years for the empress! Lord, long life to her! May all blessings be upon you, Roman empress, if no foreign element is added to the race of the Romans. The realm is yours, Ariadne, *augousta*! May you be victorious!" Reply: "We give thanks to God our ruler, because all these things which are in your interests and in your thoughts have also concerned and occupied our mind even before your requests. Even before coming up here, we considered the need for a man appreciative of your loyalty

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1 In 491 Easter Sunday fell on April 14th; Grumel, *La Chronologie* (1958), 269.

λεως πατριάρχου, καὶ προκειμένων, ὡς εἴρηται, τῶν ἁγίων λογίων, γενέσθαι τὴν ἐπιλογήν, ἐφ' ᾧτε μηδένα μηδὲ φιλί- Ed.L. 244 *ας, μηδὲ ἔχθρας, μηδὲ σκοποῦ, μηδὲ συγγενίας, μηδὲ ἄλλου τινὸς ἰδίου μεμνημένον, ἀλλ' ἔχοντα καθαρὸν τὸ συνειδὸς καὶ ὅλον πρὸς τὸν δεσπότην Θεὸν νενευκὸς, οὕτως ποιήσασθαι* Ms.164.b *τὴν ἐπιλογήν. ἐπειδὴ οὖν, ὡς καὶ ἡ ὑμετέρα καθαρὰ καθοσίωσις, τὸ πρᾶγμα μέγα καὶ περὶ κοσμικῆς πρόκειται σωτηρίας, προσήκει τὴν ὑμετέραν καθοσίωσιν μικρὸν ἐνδοῦναι, ὥστε καὶ τὴν κηδείαν τοῦ τῆς θείας λήξεως Ζήνωνος προβῆναι δεόντως, καὶ μὴ ἐκ προπετοῦς ἐπιλογῆς γενέσθαι τι μεταμελείας ἄξιον." ὑπὸ πάντων ἐκράγη· „καλὰ πάσχα τῇ οἰκουμένῃ, εὐταξίαν καὶ εὐθηνίαν τῇ πόλει. πολλὰ τὰ ἔτη τῆς αὐγούστας. ἔξω βάλε τὸν κλέπτην ἔπαρχον τῇ πόλει· πολλὰ* B *τὰ ἔτη τῆς βασιλίσσης. Κύριε, ζωὴν αὐτῇ· ὅλα τὰ καλὰ ἐπὶ σοῦ γένηται, Ῥωμαΐα, εἰ οὐδὲν ξένον αὔξει τὸ γένος τῶν Ῥωμαίων. τὸ βασίλειον σόν ἐστιν, Ἀριάδνη αὐγούστα. σὺ νικᾷς." ἀπόκρισις· „εὐχαριστοῦμεν τῷ δεσπότῃ Θεῷ, ὅτι πάντα, ὅσα ὑμῖν ἐστιν καὶ συμφέροντα καὶ καταθύμια, ταῦτα καὶ πρὸ τῶν ὑμετέρων αἰτημάτων εἰς τὸν νοῦν τὸν ἡμέτερον ἔρχεται καὶ πληροῦται. καὶ γὰρ πρὸ τῆς ἐνταῦθα ἀνόδου συνιδόντες χρῄζειν τὴν ὑμετέραν καθοσίωσιν ἀνδρὸς ἔμφρο-*

[R421] and mindful of your well-being, and anticipating your requests and taking the initiative, we are appointing the highly esteemed Julian to the office of eparch, with God our ruler's approval."[1]

There was a cry from everyone: "That is a good appointment! Many years for the *augousta*! Many years for the archons!" Reply: "It is characteristic of your loyalty that, as you always have, so too now you have preserved good order. Firstly God our ruler and then we, too, have been mindful of your well-being and of all your interests. Now, consulting with the esteemed archons and the sacred senate, with the concurrent agreement of the most noble armies, we will appoint to the ruling power a man who is both orthodox and beyond reproach. May malice be absent from this excellent council and from the state."

This was the address made by her, and the *augousta* went down with the archons escorting her. The *augousta* went into the Hall of the Augousteus[2] while the archons, when benches had been placed in front of the Delphax, sat and began to deliberate concerning what ought to be done, and a good deal of argument arose between them. The *praipositos* Ourbikios[3] advised them quite sensibly, "You would do well to grant the authority to the *augousta*, for her to select whomever

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1 *PLRE* II, s.v. Iulianus 14.

2 Emending Augoustaion to Augousteus; see note 2 at R408.16.

3 *PLRE* II, s.v. Vrbicius 1.

*νος καὶ τῆς ὑμετέρας εὐζωΐας προνοοῦντος, φθάσαντες καὶ
προλαβόντες τὰς ὑμετέρας αἰτήσεις, τὸν ἐνδοξότατον Ἰουλια- C
νὸν εἰς τὴν ὕπαρχον ἀρχὴν, τοῦ δεσπότου Θεοῦ ἐπινεύσαν-
τος, προβαλλόμεθα." ὑπὸ πάντων ἐκράγη· „ταύτη καλὴ ἀρ-
χή. πολλὰ τὰ ἔτη τῆς αὐγούστας, πολλὰ τὰ ἔτη τῶν ἀρχόν-
των." ἀπόκρισις· „τῆς οὖν ὑμετέρας ἐστὶν καθοσιώσεως, ὥσ-
περ ἀεὶ ἐφυλάξατε, οὕτω καὶ νῦν φυλάξαι τὴν εὐταξίαν.
τῆς γὰρ ὑμετέρας εὐζωΐας καὶ πάντων τῶν συμφερόντων ὑ-
μῖν πρῶτον μὲν ὁ δεσπότης Θεὸς, ἔπειτα δὲ καὶ ἡμεῖς ἱκα-
νῶς προενοήσαμεν, καὶ εὐθέως βουλευόμενοι μετὰ τῶν ἐνδό-
ξων ἀρχόντων καὶ τῆς ἱερᾶς συγκλήτου, συντρεχούσης καὶ τῆς
τῶν γενναιοτάτων ἐξερκίτων συναινέσεως, προβαλούμεθα ἄν- D
δρα εἰς τὴν βασιλείαν καὶ ὀρθόδοξον καὶ ἁγνόν. ἀπέστω δὲ
φθόνος τῆς καλλίστης ταύτης συμβουλίας καὶ πολιτείας."
ταύτης οὖν τῆς προσφωνήσεως παρ' αὐτῆς γενομένης, κατῆλ-
θεν ἡ αὐγούστα καὶ οἱ ἄρχοντες ὀψικεύοντες αὐτήν. καὶ ἡ
μὲν αὐγούστα εἰσῆλθεν εἰς τὸν αὐγουσταῖον· οἱ δὲ ἄρχοντες,
τεθέντων σκαμνίων πρὸ τοῦ δέλφακος, ἐκάθισαν, καὶ ἤρξαντο Ms. 165. a
βουλεύεσθαι περὶ τοῦ ὀφείλοντος γενέσθαι, καὶ πολλὴ φιλο-
νεικία μεταξὺ αὐτῶν ἐκινήθη. ὁ δὲ πραιπόσιτος Οὐρβίκιος·
εὐφυέστερον ἐδήλωσεν αὐτοῖς, ὅτι „καλῶς ποιεῖτε τῇ αὐγού-
στῃ παρέχοντες τὴν αὐθεντείαν, ἵνα αὐτὴ ἐπιλέξηται, ὃν ἂν Ed. L.245*

[R422] she wants." So the senate asked the bishop to go in and call on her to select whom she wanted. Then she selected the silentiary Anastasios, and all the archons, on learning this, were pleased, and straightaway *kometes* of the *protektores* and of the *domestikoi* were sent by the *magistros* to the house of Anastasios. They led him to the Palace and he was kept safe in the Consistory, and thus the funeral for Zeno of divine memory took place.

On that day the makers of the sacred dress[1] and the painters and the mint-masters took the customary actions, as have been described.[2] In the evening the instructions were given for an audience and assembly,[3] and the following day they all went along in white chlamyses and were received in the Consistory, and they were addressed there, and certainly not at the [imperial] arms.[4] The archbishop went along as usual, going in through the baths, and Anastasios, after receiving everyone as customary, went up to the portico in front of the great hall and stood in the middle of the portico, and all the archons and the senators went in to him and asked him to swear an oath to everyone that he would not harbour a grudge against anyone with whom he had had dealings, and that he would administer the state with a strict conscience.

Once this oath had been taken, he went up into the Hippodrome, and going into the hall

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1 SCHOLION: keepers of the sacred dress. (The scholion provides a Greek equivalent for the text's Latin-derived term *vestosakranai*; see R407.9-10: the sacred imperial vestry...vestry officials; cf. *LBG*: kaiserlicher Schatzmeister.)

2 These details have not been transmitted in the text of *Cer.* in the Leipzig ms.

3 SCHOLION: silence and meeting. (A literal translation of the Latin *silentium* and *comentum*, i.e. *conventum*; Reiske, *Comm.*, p. 422.)

4 i.e. where the imperial arms were displayed.

βουληθείη. ἤτησεν οὖν ἡ σύγκλητος τὸν ἐπίσκοπον εἰσελθεῖν
καὶ παρακαλέσαι αὐτὴν, ἵνα αὐτὴ, ὃν βούλεται, ἐπιλέξηται·
αὕτη οὖν ἐπελέξατο Ἀναστάσιον τὸν σιλεντιάριον, καὶ μα-
θόντες οἱ ἄρχοντες πάντες ἠράσθησαν, καὶ παραχρῆμα ἐ-
πέμφθησαν εἰς τὸν οἶκον Ἀναστασίου παρὰ τοῦ μαγίστρου
κόμητες προτηκτόρων καὶ δομεστίκων, καὶ ἤγαγον αὐτὸν εἰς
τὸ παλάτιον, καὶ ἐν τῷ κονσιστωρίῳ ἐφυλάττετο, καὶ οὕτως
ἐγένετο ἡ κηδεία Ζήνωνος τοῦ τῆς θείας λήξεως. ἐν αὐτῇ
οὖν τῇ ἡμέρᾳ οἱ βεστοσακράνοι καὶ οἱ ζωγράφοι καὶ οἱ μο-
B νητάριοι τὰ συνήθη ἔπραξαν, καθὰ εἴρηται, καὶ ὀψὲ ἐδόθη
τὰ μανδάτα σιλέντιον καὶ κομέντον, καὶ τῇ ἑξῆς προῆλθον
πάντες ἀπὸ λευκῶν χλανιδίων, καὶ ἐδέχθησαν ἐν τῷ κονσι-
στωρίῳ, καὶ ἐκεῖ προσηγορεύθησαν, οὐ μὴν ἐν τῷ ἄρματι.
προῆλθεν δὲ καὶ ὁ ἀρχιεπίσκοπος κατὰ τὸ σύνηθες εἰσελθὼν
διὰ τῆς βαλνιαρίας, καὶ μετὰ τὸ δεχθῆναι πάντας κατὰ τὸ
ἔθος, ἀνῆλθεν Ἀναστάσιος ἐν τῷ πορτίκῳ τῷ πρὸ τοῦ μεγά-
λου τρικλίνου, καὶ ἔστη ἐν τῷ μέσῳ τοῦ πορτίκου, καὶ εἰσῆλ-
θον πάντες οἱ ἄρχοντες καὶ οἱ συγκλητικοὶ πρὸς αὐτὸν, καὶ
ἀπῄτησαν αὐτὸν ὅρκον δοῦναι πᾶσιν, ὡς οὐδενὶ, πρὸς ὃν
C ἔσχεν πρᾶγμα, φυλάττει λύπην, καὶ ὅτι μετὰ ὀρθοῦ συνει-
δότος τῇ πολιτείᾳ χρήσεται. καὶ ὑποτελεσθέντος τοῦ ὅρκου
τούτου, ἀνῆλθεν εἰς τὸ ἱππικὸν, καὶ εἰσελθὼν ἐν τῷ τρικλί-

[R423] where it is usual for the senators to make obeisance when there is chariot-racing, he put on a *sticharion divetesion* with gold *clavi* and belt and leggings and imperial sandals and went into the Kathisma bare-headed. The troops stood below in the Stama, and had their spears and standards resting on the ground. The people were standing on the steps and cheering. Then he was raised up, standing on the shield, and a *kampidouktor* of the spear-bearers, went up and placed his own torque on his head. Immediately the standards were raised and he was cheered by the soldiers and the demesmen. After this he got down from the shield and went back into the hall where he put on the imperial regalia, and the bishop said a prayer there and the "Lord have mercy" was said, and the bishop put on him the imperial chlamys and the crown decorated with precious stones. Turning back, he again went up into the Kathisma and greeted the people, and they all cried out, "*Augoustos*, revered one!"

He addressed the soldiers and the people. A document was handed to him and he handed it to the court clerk, and standing on the tribunal, he addressed them[1] and promised to give inaugural gifts of five *nomismata* and a pound of silver to each of them. The address was as follows.

Sovereign caesar *augoustos*: "It is clear that

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[1] i.e. Anastasios addressed them through a court clerk as did Ariadne (R418.21) and Justin I (R429.14).

τῳ, ἔνθα καθ' ἱππικὸν ἔθος ἐστὶν προσκυνεῖν τοὺς συγκλητικούς, ἐφόρεσεν στιχάριν διβητήσιν αὐρόκλαβον καὶ ζωνάριν καὶ τουβία καὶ καμπάγια βασιλικά, καὶ εἰσῆλθεν εἰς τὸ κάθισμα γυμνός· τὰ δὲ στρατεύματα κάτω ἵσταντο ἐν τῷ στάματι, καὶ τὰς ἄστας καὶ τὰ σίγνα ἐπὶ τοῦ ἐδάφους εἶχον κεκλιμένα. ὁ δὲ δῆμος ἵστατο ἐν τοῖς βάθροις καὶ εὐφήμει. ἐπηρώθη οὖν ἐπάνω τοῦ σκουταρίου ἱστάμενος, καὶ ἀνελθὼν Ms. 165. b *τῶν λαγκιαρίων καμπιδούκτωρ τὸ ἴδιον μανιάκιν ἐπέθηκεν* D *εἰς τὴν κεφαλὴν αὐτοῦ. καὶ εὐθέως τὰ σίγνα ὠρθώθη, καὶ εὐφημήθη παρὰ τῶν στρατιωτῶν καὶ τῶν δημοτῶν. καὶ μετὰ τοῦτο κατῆλθεν ἐκ τοῦ σκουταρίου, καὶ εἰσῆλθεν πάλιν ἐν τῷ τρικλίνῳ, ἔνθα ἐφόρεσεν τὰ βασιλικὰ καὶ ἐκεῖ ὁ ἐπίσκοπος ἐποίησεν εὐχήν, καὶ τὸ „Κύριε, ἐλέησον" ἐλέχθη, καὶ περιέθηκεν αὐτῷ τὴν χλαμύδα τὴν βασιλικήν, καὶ τὸν στέφανον τὸν διάλιθον, καὶ ὑποστρέψας αὖθις ἀνῆλθεν ἐν τῷ καθίσματι, καὶ ἠσπάσατο τὸν δῆμον, καὶ ἔκραξαν πάντες* Ed. L. 246 *„AUGUSTE, σεβαστέ." καὶ προσεφώνησε τοῖς στρατιώταις καὶ τῷ δήμῳ. ἐπεδόθη γὰρ αὐτῷ λιβελλάριν, καὶ αὐτὸς ἐπιδέδωκεν τῷ λιβελλησίῳ, καὶ ἐκεῖνος ἑστὼς ἐν τῷ τριβουναλίῳ προσεφώνησεν αὐτοῖς, καὶ ὑπέσχετο διδόναι αὐγουστιάτικα ἀνὰ νομισμάτων ε' καὶ λίτραν ἀργύρου. ἔχει δὲ καὶ ἡ προσφώνησις οὕτως. αὐτοκράτωρ Καῖσαρ αὔγουστος· „δῆλόν ἐστιν*

[R424] human power fulfills the sign from the glory on high." There was a shout from everyone: "Prosperity for the empire! As you have lived, so may you reign! Irreproachable archons for the empire!" and other such cries.

Sovereign caesar *augoustos*: "Well then, since the most serene *augousta* Ariadne, with the judgment of the foremost of the leading men and of the highly esteemed senate, and the choice of the powerful armies and the consensus of the loyal people, have put me forward, though unwilling and hesitant, to take upon myself the care of the imperial power of the Romans, principally with the forbearance of the Holy Trinity..." There was a cry from everyone: "Lord, have mercy! Son of God, have mercy on him! Anastasios, *augoustos*, may you be victorious![1] May God guard a pious emperor! God has given you; may God guard you!" and other such cries.

Sovereign caesar *augoustos*: "I am not unaware of how great a burden has been placed on me on behalf of the common welfare of all." There was a shout from everyone: "Worthy of the imperial power! Worthy of the Trinity! Worthy of the City! Throw out the informers!" and other such cries.

Sovereign caesar *augoustos*: "I pray to God, the ruler of all, that what you hoped I would be, when in common you made this choice, you will perceive in the performance of my deeds." There was a cry from everyone: "May he in whom you trust save you! As you have lived,

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1 τούμβηκας: Latin, *tu vincas.*

τὸ ἀνθρώπινον κράτος τῆς ἀνωτάτω δόξης τῷ νεύματι ἀπαρτίζειν." παρὰ πάντων ἐβοήθη· „ἄφθονα τῇ οἰκουμένῃ· ὡς ἔζησας, οὕτως βασίλευσον· ἁγνοὺς ἄρχοντας τῇ οἰκουμένῃ" καὶ ἄλλα τοιαῦτα. αὐτοκράτωρ Καῖσαρ αὔγουστος· „ἐπειδὴ τοίνυν ἐμὲ, εἰ καὶ ἄκοντα καὶ ἀναβαλλόμενον, ἡ γαληνοτάτη αὐγοῦστα Ἀριάδνη τῇ διακρίσει τῶν ὑπερφυεστάτων πρωτευόντων καὶ τῆς ἐνδοξοτάτης συγκλήτου ἡ ἐκλογὴ καὶ τῶν δυνατῶν στρατοπέδων, τοῦ τε καθοσιωμένου λαοῦ ἡ συναίνεσις πρὸς τὸ ἀναδέξασθαι τῆς βασιλείας τῶν Ῥωμαίων τὴν φροντίδα, προηγουμένως τῆς ἐπιεικείας τῆς θείας τριάδος, προεχώρησεν." ὑπὸ πάντων ἐκράγη· „Κύριε, ἐλέησον· υἱὲ Θεοῦ, σὺ αὐτὸν ἐλέησον. Ἀναστάσιε αὔγουστε, τούμβηκας· εὐσεβῆ βασιλέα ὁ Θεὸς φυλάξει· ὁ Θεός σε ἔδωκεν, ὁ Θεός σε φυλάξει" καὶ ἄλλα τοιαῦτα. αὐτοκράτωρ Καῖσαρ αὔγουστος· „ὁπόσον μοι βάρος ὑπὲρ τῆς κοινῆς πάντων σωτηρίας ἐπετέθη, οὐκ ἀγνοῶ." παρὰ πάντων ἐβοήθη· „ἄξιε Ms. 166 a τῆς βασιλείας, ἄξιε τῆς τριάδος, ἄξιε τῆς πόλεως. τοὺς δηλάτορας ἔξω βάλε" καὶ ἄλλα τοιαῦτα. αὐτοκράτωρ Καῖσαρ αὔγουστος· „ἀλλὰ τὸν Θεὸν τὸν παντοκράτορα δυσωπῶ, ὅπως, οἷόν με ἐν ταύτῃ τῇ κοινῇ ἐκλογῇ γενέσθαι ἠλπίσατε, τοιοῦτον τῇ τῶν πραγμάτων ἐργασίᾳ κατανοήσητε." παρὰ πάντων ἐκράγη· „εἰς ὃν πιστεύεις, αὐτός σε σώσει. ὡς ἔζησας,

[R425] so may you reign! You have lived piously; may you reign piously! Ariadne, may you be victorious! Many years for the *augousta*! Restore the army; restore the ranks! Have mercy on your servants! Rule as Marcian did!"[1] and many other such cries.

Sovereign caesar *augoustos*: "For the (inaugural) festival of our fortunate reign, I will give you five *nomismata* each and a pound of silver to each soldier." There was a shout from everyone: "May God guard a Christian emperor! These are our common prayers! These are the prayers of the empire! Lord, guard the pious one! Holy Lord, restore your world! May the fortune of the Romans be victorious! Anastasios, *augoustos*, may you be victorious! Ariadne *augousta*, may you be victorious! God has given you; may God guard you!"

Sovereign *augoustos*: 'God be with you!"

After his address to them, he went down with an escort and went away to the church[2] and went in through the narthex, having first removed his crown in the robing-room. The *praipositos*, having taken it, handed it to him, and he put it in the sanctuary. The emperor presented the gifts, and going into the robing-room he put on his crown, and he turned back, and going into the Palace he performed the appointment of the eparch, gave dismissals, and had the archons to a meal.

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[1] Marcian, emperor 450-457.

[2] i.e. Hagia Sophia.

*οὕτω βασίλευσον. εὐσεβῶς ἔζησας, εὐσεβῶς βασίλευσον. Ἀρι- D
άδνη, σὺ νικᾷς· πολλὰ τὰ ἔτη τῆς αὐγούστης. τὸ ἐξέρκιτόν σου
ἔγειρον, τὰς στρατείας σου ἔγειρον, τοὺς δούλους σου ἐλέησον. ὡς
Μαρκιανὸς, οὕτως βασίλευσον" καὶ ἄλλα τοιαῦτα πολλά. αὐ-
τοκράτωρ Καῖσαρ αὔγουστος· „ὑπὲρ τῆς ἑορτῆς τῆς εὐτυχοῦς
ἡμῶν βασιλείας ἀνὰ ε΄ νομισμάτων καὶ λίτραν ἀργύρου ὑ-
μῖν καταβούκολον δώσω." παρὰ πάντων ἐβοήθη· „χριστι-
ανὸν βασιλέα ὁ Θεὸς διαφυλάξει. αὗται κοιναὶ εὐχαί·
αὗται αἱ εὐχαὶ τῆς οἰκουμένης· τὸν εὐσεβῆ, Κύριε, φύλα-
ξον· ἅγιε Κύριε, ἔγειρον τὸν κόσμον σου. νικᾷ ἡ τύχη τῶν Ed.L. 247
Ῥωμαίων· Ἀναστάσιε αὔγουστε, σὺ νικᾷς· Ἀριάδνη αὐγού-
στα, σὺ νικᾷς· ὁ Θεὸς ὑμᾶς δέδωκεν, ὁ Θεὸς ὑμᾶς φυλά-
ξει." αὐτοκράτωρ αὔγουστος· „ὁ Θεὸς μεθ' ὑμῶν." καὶ
μετὰ τὸ προσφωνηθῆναι αὐτοῖς κατῆλθεν δηριγευόμενος, καὶ
ἀπῆλθεν εἰς τὴν ἐκκλησίαν, καὶ εἰσῆλθεν διὰ τοῦ νάρθηκος,
τὸν στέφανον πρότερον ἀποθέμενος ἐν τῷ μουτατωρίῳ, καὶ
λαβὼν αὐτὸν ὁ πραιπόσιτος ἐπέδωκεν αὐτῷ, καὶ ἀπέθετο αὐ-
τὸν ἐν τῷ θυσιαστηρίῳ, καὶ προσήνεγκεν ὁ βασιλεὺς τὰ δῶ-
ρα, καὶ εἰσελθὼν εἰς τὸ μουτατώριον ἐφόρεσεν τὸν στέφανον, B
καὶ ὑπέστρεψεν, καὶ εἰσελθὼν ἐποίησεν τὴν προαγωγὴν τοῦ
ὑπάρχου, καὶ ἔδωκεν μίσσας, καὶ ἔθρεψεν τοὺς ἄρχοντας.*

[R426] Book I, Chapter 93 [R426-30; cod. Ch. 102]

Proclamation of Justin (I) of divine memory as emperor[1]

In the proclamation of Justin of pious and divine memory there was some lack of order since there was neither an *augousta* nor an emperor to invest him, and the events were almost unpremeditated. When Anastasios of divine memory died in the night, it was announced by the silentiaries to the *magistros* and the *komes* of the *exkoubitores* that they should meet in the Palace. Keler was *magistros*[2] and Justin of divine memory was at the time *komes* of the *exkoubitores*. The *magistros* straightaway announced it in the Scholai so that both the *kandidatoi* and the other *scholarioi* should meet. Justin of divine memory announced to the soldiers and tribunes and lieutenants that they should meet, and also the leading *exkoubitores*, and he said to them, "Our ruler, as is man's lot, has died; so it is necessary for all of us to consult together and to choose someone pleasing to God and of benefit to the state." In the same fashion, too, the *magistros* talked to the *kandidatoi* and the leading *scholarioi*.

Therefore in the morning the archons went along, some wearing dun-coloured garments and others various colours. The people were gathered together in

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1 Emperor from 9th July 518; died 1st Aug. 527.

2 Keler, *magister officiorum* 503-518; *PLRE* II, s.v. Celer 2.

ΚΕΦ. Ϛγʹ.

Ἀναγόρευσις βασιλέως Ἰουστίνου τοῦ τῆς θείας λήξεως.

Ἐν τῇ ἀναγορεύσει Ἰουστίνου τοῦ τῆς εὐσεβοῦς θείας
λήξεως ἀταξία τις ἐγένετο, οἷα μηδὲ αὐγούστης οὔσης μηδὲ
βασιλέως τοῦ χειροτονοῦντος, ἀλλὰ ἀπρονοήτων σχεδὸν ὄντων
τῶν πραγμάτων. ἀποθανόντος γὰρ Ἀναστασίου τοῦ τῆς θεί-
C ας λήξεως ἐν τῇ νυκτί, ἐδηλώθη παρὰ τῶν σιλεντιαρίων τῷ
μαγίστρῳ καὶ τῷ κόμητι τῶν ἐξκουβιτόρων ἀπαντῆσαι εἰς
Ms. 166. b τὸ παλάτιον. παρεγένετο οὖν Κέλερ μάγιστρος, καὶ Ἰουστῖ-
νος ὁ τῆς θείας λήξεως, κόμης ὢν ἐξκουβιτόρων τηνικαῦτα.
καὶ παραχρῆμα ὁ μάγιστρος ἐδήλωσεν εἰς τὰς σχολάς, ἵνα
καὶ οἱ κανδιδάτοι καὶ οἱ ἄλλοι σχολάριοι ἀπαντήσωσιν. ἐ-
δήλωσεν δὲ καὶ ὁ τῆς θείας λήξεως Ἰουστῖνος τοῖς στρατιώ-
ταις καὶ τριβούνοις καὶ βικαρίοις ἀπαντῆσαι καὶ τοὺς πρώ-
τους τῶν ἐξκουβιτόρων, καὶ εἶπεν αὐτοῖς, ὅτι „ὁ δεσπότης
ἡμῶν, ὡς ἄνθρωπος, ἐτελεύτησεν· δεῖ οὖν ἡμᾶς πάντας κοινῇ
D βουλεύσασθαι, καὶ τὸν τῷ Θεῷ ἀρέσκοντα καὶ τῇ πολιτείᾳ
συμφέροντα ἐπιλέξασθαι." τὸν αὐτὸν τρόπον διελέχθη καὶ
ὁ μάγιστρος τοῖς κανδιδάτοις καὶ τοῖς πρώτοις τῶν σχολαρί-
ων. ὄρθρου οὖν προῆλθον οἱ ἄρχοντες, τινὲς μὲν μύϊνα φο-
ροῦντες, τινὲς δὲ καὶ διάφορα. συνήχθη δὲ καὶ ὁ δῆμος ἐν

[R427] the Hippodrome,[1]and they cheered the senate, crying out, "Many years for the senate! Senate of the Romans, may you be victorious! An emperor from God for the army! An emperor from God for the empire!" and many such cries.

When benches had been placed in the portico in front of the great hall,[2] all the archons and the archbishop[3] sat and began to argue with one another concerning the appointment of the emperor; some were keen on one person, some on another. As time was being wasted, the *magistros* Keler said to them: "We should consult and act as soon as we can, for if we name quickly the person who ought to be appointed, everyone will follow us and be content. If after a little while we are not masters of the deliberations, we shall have to follow the rest."

As the arguing continued after this, the *exkoubitores* up in the Hippodrome proclaimed as emperor a tribune and friend of Justin of divine memory, John, who after this became bishop of Herakleia,[4] and they raised him on a shield. But the Blues were dissatisfied and pelted him with stones, and some were even shot down by the *exkoubitores* with arrows. Then in turn, the *scholarioi* enthusiastically fastened on Patrikios who was a *stratelates*,[5] and they raised him up on the middle couch,[6] and they stood him there, wanting

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1 Emending τῇ ἱπποδρομίᾳ (hippodrome festival) to τῷ ἱππικῷ (hippodrome), noting that the word used for the Hippodrome in this and the other chapters derived from Peter the Patrician is τὸ ἱππικόν; see, too, note 1 at R337.9.

2 i.e. probably in the Onopodion in front of the Consistory.

3 John II the Cappadocian, patriarch 17th April 518 – Feb. 520.

4 John, tribune (of the *exkoubitores*?), became bishop of Herakleia in Thrace (i.e. Perinthos) in 520; *PLRE* II, s.v. Ioannes 65.

5 Very likely *PLRE* II, s.v. Patricius 11, an associate of Keler and exiled by Feb. 519.

6 i.e. on the table of the couch at the head of the Hall of the Nineteen Couches, as in Bonn's translation.

τῇ ἱπποδρομίᾳ, καὶ εὐφήμουν τὴν σύγκλητον κράζοντες· „πολλὰ τὰ ἔτη τῆς συγκλήτου. σύγκλητε Ῥωμαίων, σὺ νικᾷς. τὸν ἐκ Θεοῦ βασιλέα τῷ ἐξερκίτῳ. τὸν ἐκ Θεοῦ βασιλέα τῇ οἰκουμένῃ" καὶ πολλὰ τοιαῦτα. καὶ τεθέντων σκα- Ed. L. 248 μνίων ἐν τῷ πορτίκῳ τῷ πρὸ τοῦ μεγάλου τρικλίνου, ἐκάθισαν πάντες οἱ ἄρχοντες καὶ ὁ ἀρχιεπίσκοπος, καὶ ἤρξαντο πρὸς ἀλλήλους φιλονεικεῖν περὶ τῆς προβολῆς τοῦ βασιλέως· ἄλλος γὰρ ἄλλῳ ἐσπούδαζεν· ὡς δὲ χρόνος διετρίβετο, λέγει αὐτοῖς Κέλερ ὁ μάγιστρος, ὅτι „ἐν ὅσῳ ἔξεστιν ἡμῖν, βουλευσώμεθα καὶ πράξομεν. ἐὰν γὰρ ταχέως ὀνομάσωμεν τὸν ὀφείλοντα γενέσθαι, πάντες ἡμῖν ἀκολουθήσωσιν καὶ ἡσυχάζουσιν. ἐπεὶ μετ' ὀλίγον οὐ γινόμεθα κύριοι τῆς βουλῆς, ἀλλ' ἡμεῖς ἑτέροις ἔχομεν ἀκολουθεῖν." ὡς δὲ καὶ μετὰ ταῦτα ἡ φιλονεικία ἐπέμενεν, οἱ ἐξκουβίτορες ἄνω ἐν τῷ ἱππικῷ B ἀναγορεύουσιν βασιλέα Ἰωάννην τινὰ τριβοῦνον, οἰκειούμενον· τῷ τῆς θείας λήξεως Ἰουστίνῳ, ὃς μετὰ ταῦτα ἐπίσκοπος Ἡρακλείας ἐγένετο, καὶ ἀνήγαγον αὐτὸν εἰς τὸ σκουτάριον. ἀπηρέσθησαν δὲ οἱ Βένετοι, καὶ ἐλίθασαν, καί τινες καὶ ἐτοξεύθησαν ὑπὸ τῶν ἐξκουβιτόρων. πάλιν δὲ σχολάριοι ὁρμή- Ms. 167. a σαντες κατέσχον πατρίκιον, ὄντα στρατηλάτην, καὶ ἀνήγαγον εἰς τὸν μέσον ἀκκούβιτον, καὶ ἔστησαν, ὀφείλοντες αὐτὸν

[R428] to crown him. The *exkoubitores* were dissatisfied and they went and pulled him down and were even about to kill him, but our most pious ruler Justinian, at that time a *kandidatos*, was found and he rescued him and arranged for him to be sent to the Exkoubiton and to be guarded. All the *exkoubitores* urged the pious Justinian himself to become emperor, but he declined. As each of the nominations was made, they knocked at the ivory doors seeking the emperor's apparel from the *koubikoularioi*, but when they heard the names of those proposed they did not hand it over. Then finally all the senators chose Justin of divine memory and somehow urged him to go for the apparel. Some *scholarioi* who were dissatisfied went up to him, with the result that one even gave him a blow with his fist and split his lip. Otherwise the opinion of all, of the senators and soldiers and demesmen, prevailed, and he was carried up to the Hippodrome and both Blues and Greens agreed to him, and the *koubikoularioi* immediately sent the apparel.

So he went into the Kathisma, and with him was the archbishop,

στέψαι· ἀπηρέσθησαν δὲ οἱ ἐξκουβίτορες, καὶ ἐπελθόντες κατέσπασαν αὐτὸν, καὶ ἔμελλον μὲν καὶ ἀναιρεῖν, εὑρεθεὶς C δὲ ὁ εὐσεβέστατος δεσπότης Ἰουστινιανὸς, τηνικαῦτα κανδιδάτος ὢν, ἐῤῥύσατο αὐτὸν, καὶ παρεσκεύασεν αὐτὸν πεμφθῆναι εἰς τὸ ἐξκούβιτον καὶ φυλαχθῆναι. ἠνάγκαζον δὲ πάντες οἱ ἐξκουβίτορες αὐτὸν Ἰουστινιανὸν τὸν εὐσεβῆ γενέσθαι βασιλέα. ὁ δὲ παρῃτήσατο· καθ' ἕκαστον δὲ τῶν ὀνομαζομένων ἔκρουον εἰς τὰς θύρας τὰς ἐλεφαντίνους, ζητοῦντες παρὰ τῶν κουβικουλαρίων τὸ σχῆμα τοῦ βασιλέως· οἱ δὲ ἀκούοντες τὰ ὀνόματα τῶν προβαλλομένων οὐκ ἐπέδο-D σαν. τελευταῖον οὖν οἱ συγκλητικοὶ πάντες αἱροῦνται τὸν τῆς θείας λήξεως Ἰουστῖνον, καὶ τρόπον τινὰ ἠνάγκασαν αὐτὸν ἐλθεῖν ἐπὶ τὸ σχῆμα. σχολάριοι δέ τινες ἀπαρεσθέντες ἐπῆλθον αὐτῷ, ὥστε καὶ ἕνα δοῦναι αὐτῷ κρόνθον καὶ σχίσαι τὸ χεῖλος αὐτοῦ. πλὴν ἐκράτησεν ἡ γνώμη πάντων, καὶ συγκλητικῶν καὶ στρατιωτῶν καὶ δημοτῶν, καὶ ἀνηνέχθη εἰς τὸ ἱππικὸν, καὶ συνῄνεσαν ἐπ' αὐτῷ καὶ Βένετοι καὶ Πράσινοι, καὶ οἱ κουβικουλάριοι εὐθέως τὸ σχῆμα ἔπεμψαν. εἰσῆλθεν οὖν εἰς τὸ κάθισμα, συνόντος αὐτῷ τοῦ ἀρχιεπισκό-

[R429] John, and the rest of the archons who usually go into the Kathisma, while the other archons stood below. On his shield he carried the torque put on him by Godilas, the *kampidouktor* of the spear-bearers,[1] and straightaway the standards which were lying down on the ground were raised, as is usual at such proclamations. He did not go into the hall and change, but the soldiers formed a testudo formation, and he dressed there, and the bishop put the crown on his head, and he held a spear and a shield, and he went up and everyone cried out, "Justin *augoustos*, may you be victorious!" He addressed the people when he had been handed the document, and in it he promised them five *nomismata* and a pound of silver for each soldier. The declaration was read out by court clerks, since a quaestor was not found, and the *magistros*, Keler, could not be found because of the trouble he had with his feet, and he had disappeared for a time.

The address was as follows:

Sovereign caesar Justin, victorious and ever-revered: "Since we accede to the imperial power by the judgment of almighty God and by your common choice, we invoke heavenly foresight." There was a shout from everyone: "Prosperity for the empire! As you have lived, so

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[1] SCHOLION: spear-bearers. (A Greek translation of the Latin *lanciarii* or *lancearii.*) For Godilas: *PLRE* II, s.v. Godilas.

που Ἰωάννου καὶ τῶν λοιπῶν ἀρχόντων τῶν εἰωθότων εἰσέρ- Ed. L. 249
χεσθαι εἰς τὸ κάθισμα, καὶ οἱ ἄλλοι ἄρχοντες κάτω ἵσταν-
το, καὶ ἐν τῷ σκουταρίῳ ἐφόρεσεν τὸν μανιάκιν ἐπιτεθέντα
αὐτῷ παρὰ Γωδίλα τοῦ καμπιδούκτορος τῶν λαγκιαρίων, καὶ
ὀρθώθη παραχρῆμα τὰ σίγνα κείμενα ἐπ' ἐδάφους κάτω, ἐπὶ
τῶν τοιούτων ἀναγορεύσεων εἰθισμένον. οὐκ εἰσῆλθεν δὲ εἰς
τὸν τρίκλινον, καὶ ἤλλαξεν, ἀλλὰ ἐποίησαν χελώνην οἱ στρα-
τιῶται, καὶ ἐκεῖ ἐνεδύσατο, καὶ τὸν στέφανον ἐπέθηκεν αὐτῷ
ὁ ἐπίσκοπος, καὶ ἐκράτησε λαγκίδιν καὶ σκουτάριν, καὶ ἀνῆλ-
θεν, καὶ ἔκραξαν πάντες· „Ἰουστῖνε αὔγουστε, σὺ νικᾷς."
καὶ προσεφώνησεν τῷ δήμῳ, ἐπιδοθέντος αὐτῷ τοῦ λιβελλα-
ρίου, ἔνθα καὶ ὑπέσχετο αὐτοῖς κατὰ σκουτάριν πέντε νομί- Ms. 167. b
σματα καὶ λίτραν ἀργύρου. τὸ δὲ λιβελλάριον ἀνεγνώσθη πα- B
ρὰ λιβελλησίων, ἐπειδὴ οὔτε κυαίστωρ εὑρέθη καὶ ὁ μάγι-
στρος Κέλερ διὰ τὴν γενομένην ταραχὴν διὰ τοὺς πόδας αὐ-
τοῦ οὐκ ἠδυνήθη εὑρεθῆναι, ἀλλὰ πρὸς τὴν ὥραν ἀπελείφθη.
ἔχει δὲ ἡ προσφώνησις οὕτως. αὐτοκράτωρ Καῖσαρ Ἰουστῖ-
νος νικητὴς ἀεὶ σεβαστός· „τῇ τοῦ παντοδυνάμου Θεοῦ
κρίσει, τῇ τε ὑμετέρᾳ κοινῇ ἐκλογῇ πρὸς τὴν βασιλείαν χω-
ρήσαντες, τὴν οὐράνιον πρόνοιαν ἐπικαλούμεθα." παρὰ πάν-
των ἐβοήθη· „εὐθηνία τῇ οἰκουμένῃ· ὡς ἔζησας, οὕτω βα-

[R430] may you reign! Prosperity for the state! Heavenly Emperor, preserve the one on earth! Justin *augoustos*, may you be victorious! Many years for the new Constantine! We are servants of the emperor!"

Sovereign caesar *augoustos*: "Through his own love of mankind may he encourage us to achieve everything that is of benefit both to you and to the public good." There was a cry from everyone: "Son of God, have mercy on him! You chose him; may you have mercy on him! Justin *augoustos*, may you be victorious!" and many such cries.

The sovereign caesar *augoustos*: "It is our intention, with divine foresight, to set you on the path to every success, and to guard each and every one of you with every form of good cheer and support and freedom from care." There was a shout from everyone: "Worthy of the imperial power! Worthy of the Trinity! Worthy of the City! Many years for the emperor! Irreproachable archons for the empire," and many such cries.

The sovereign: "For the (inaugural) festival of our fortunate reign, I will grant to each of you five *nomismata* and a pound of silver a head." There was a cry from everyone: "May God guard a Christian emperor! These are the common prayers of the empire," and many such cries.

The sovereign: "God be with you!"

The rest duly happened as in the case of Anastasios of divine memory.

σίλευσον· ἄφθονα τῇ πολιτείᾳ· βασιλεῦ οὐράνιε, σῶσον τὸν C ἐπίγειον. Ἰουστῖνε αὔγουστε, σὺ νικᾷς· τοῦ νέου Κωνσταντίνου πολλὰ τὰ ἔτη. ἡμεῖς δοῦλοι τοῦ βασιλέως." αὐτοκράτωρ Καῖσαρ αὔγουστος· „ὡς ἂν διὰ τὴν οἰκείαν φιλανθρωπίαν ἐνισχύσει ἡμᾶς, ἅπαντα τὰ ὑμῖν τε καὶ τῷ δημοσίῳ ἐπωφελῆ ὄντα τελέσαι." παρὰ πάντων ἐκράγη· „υἱὲ Θεοῦ, σὺ αὐτὸν ἐλέησον· σὺ αὐτὸν ἐπελέξω· σὺ αὐτὸν ἐλέησον· Ἰουστῖνε αὔγουστε, σὺ νικᾷς" καὶ πολλὰ τοιαῦτα. ὁ αὐτοκράτωρ Καῖσαρ αὔγουστος· „ἡμετέρα καὶ γὰρ φροντίς ἐστιν ἐν πάσῃ εὐοδώσει ὑμᾶς θείᾳ προνοίᾳ καθιστᾷν, καὶ μετὰ πάσης D εὐφροσύνης καὶ περιθάλψεως καὶ ἀμεριμνίας ἕνα ἕκαστον ὑμῶν διαφυλάττειν." παρὰ πάντων ἐβοήθη· „ἄξιε τῆς βασιλείας, ἄξιε τῆς τριάδος, ἄξιε τῆς πόλεως· πολλὰ τὰ ἔτη τοῦ βασιλέως. ἁγνοὺς ἄρχοντας τῇ οἰκουμένῃ" καὶ πολλὰ τοιαῦτα. ὁ αὐτοκράτωρ· „ὑπὲρ τῆς ἑορτῆς τῆς ἡμετέρας εὐτυχοῦς βασιλείας ἀνὰ ε' νομισμάτων καὶ λίτραν ἀργύρου ὑμῖν καταχάσιμα δωρήσομαι." παρὰ πάντων ἐκράγη· „Χριστιανὸν βασιλέα ὁ Θεὸς φυλάξει· αὗται κοιναὶ εὐχαὶ τῆς Ed.L. 250 οἰκουμένης" καὶ πολλὰ τοιαῦτα. ὁ αὐτοκράτωρ· „ὁ Θεὸς μεθ' ὑμῶν." καὶ τὰ λοιπὰ ἀκολούθως γέγονεν κατὰ τὸ σχῆμα Ἀναστασίου τοῦ τῆς θείας λήξεως.

[R431] Book I, Chapter 94 [R431-32; cod. Chapter 103]

Proclamation of Leo (II) the Younger[1]

We have thought it necessary to describe also how an emperor is created by an emperor. In the time of Leo (I) of divine memory, Leo the Younger, who was a caesar, became emperor. Leo, his uncle of divine memory, happened to become sick with an illness which proved fatal, and he was called on to make the caesar emperor. So on November 17th, in the consulship of Leo the Younger and with Eusebios as *magistros*,[2] the people and the ambassadors came together in the Hippodrome - for many ambassadors happened to be there, and from various nations - and all the soldiers with the standards in the Stama, and they cried out, the people in Greek and the soldiers in Latin, urging the emperor to go up. The emperor went up, escorted by the senate. The caesar was inside in the hall where the emperor receives the senators, and the archbishop of the City, Akakios,[3] was with him. The emperor stood in front of the throne and thus began to address the soldiers and the people, and they all cried out, "We call on you to be seated," and he greeted the people and sat down, and the people cried out the "*Augoustos*," and again there were many voices

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1 *PLRE* II, s.v. Leo 7: born in 467, he was proclaimed caesar in Oct. 473 and emperor in 474; then on Leo I's death on 18th Jan. he became sole emperor. He died aged 7 in Nov. 474.

2 *PLRE* II, s.v. Eusebius 18.

3 Akakios, patriarch from Feb. 472 to 26th Nov. 489.

ΚΕΦ. 𝈓δ'.

Ἀναγόρευσις Λέοντος τοῦ μικροῦ.

Ἀναγκαῖον ἐνομίσαμεν εἰπεῖν, ὅπως καὶ βασιλεὺς ὑπὸ βασιλέως γίνεται. ἐπὶ τοῦ τῆς θείας τοίνυν λήξεως Λέοντος Ms. 168. a Λέων ὁ μικρὸς καῖσαρ ὢν ἐγένετο βασιλεύς. συνέβη γὰρ νοσῆσαι Λέοντα τὸν τῆς θείας λήξεως, τὸν αὐτοῦ θεῖον, τὴν ἐπιθάνατον νόσον, καὶ παρεκλήθη ὥστε ποιῆσαι τὸν καίσαρα B βασιλέα. τῇ οὖν πρὸ δεκαπέντε Καλανδῶν Δεκεμβρίων ἐν ὑπατίᾳ Λέοντος τοῦ μικροῦ, μαγίστρου ὄντος Εὐσεβίου, συνῆλθον ἐν τῷ ἱππικῷ ὁ δῆμος καὶ οἱ πρεσβευταί· (πολλοὶ γὰρ ἔτυχον ὄντες ἐνταῦθα, καὶ ἐκ διαφόρων ἐθνῶν·) καὶ οἱ στρατιῶται πάντες μετὰ τῶν σίγνων ἐν τῷ στάματι, καὶ ἔκραζον, ὁ μὲν δῆμος Ἑλληνιστὶ, προτρέποντες τὸν βασιλέα ἀνελθεῖν, οἱ δὲ στρατιῶται Ῥωμαϊστί· καὶ ἀνῆλθεν ὁ βασιλεὺς, δηριγευόμενος ὑπὸ τῆς συγκλήτου. ὁ δὲ καῖσαρ ἔσω ἦν ἐν τῷ τρικλίνῳ, ἔνθα τοὺς συγκλητικοὺς δέχεται, καὶ ὁ ἀρχιεπίσκοπος C τῆς πόλεως Ἀκάκιος σὺν αὐτῷ, καὶ ἔστη ὁ βασιλεὺς ἐμπρὸς τῆς σέλλης, καὶ οὕτως ἤρξατο προσφωνεῖν τοῖς στρατιώταις καὶ τῷ δήμῳ, καὶ ἔκραζον πάντες· „παρακαλοῦμεν, ἵνα καθεσθῇς" καὶ ἠσπάσατο τὸν δῆμον, καὶ ἐκάθισεν, καὶ ἔκραξεν ὁ δῆμος τὸ „αὔγουστε·" καὶ πάλιν πολλαὶ φωναὶ ἐγίνοιτο πα-

[R432] calling on him to crown the emperor,[1] and much discussion about this until he undertook to do it. Then they shouted for him to send the *magistros* and patricians to bring the caesar. He ordered the *magistros* and some patricians to go away and bring him. They went out and brought the caesar, and stood him to the left of the emperor, and the bishop with him, and the bishop stood on the right side of the emperor and said a prayer and everyone joined in the "Amen." The *praipositos* handed the crown to the emperor and he placed it on the head of the caesar, saying, "Good fortune! Good fortune! Good fortune!" and the bishop withdrew and the emperor Leo sat down. Leo the Younger greeted the people and they all cried out, "*Augoustos*!" Then the eparch of the City came from the left side, and the senate, and they brought him a gold *modiolos*, that is, a crown,[2] as usual, and the emperor, acknowledging the soldiers, spoke and promised to give each one, as usual, five *nomismata* and a pound of silver as inaugural gifts.

Book I, Chapter 95 [R432-33; cod. Chapter 104]

Proclamation of our most pious ruler Justinian (I)[3]
Justin of divine memory appointed our most pious

1 i.e. to crown Leo the Younger co-emperor.

2 Such a crown was also offered to Leo I (R414.17).

3 Co-emperor from 1st April 527 and sole emperor after Justin I died on 1st Aug. 527; he died on 14th Nov. 565; *ODB*.

ρακαλούντων αὐτῷ στέψαι τὸν βασιλέα, καὶ διαλαλιαὶ πολλαὶ περὶ τούτου, ὑποσχομένου αὐτοῦ τοῦτο ποιεῖν. εἶτα ἔκραζον ὥστε τὸν μάγιστρον πέμψαι καὶ πατρικίους καὶ ἀγαγεῖν τὸν καίσαρα. καὶ ἐπέτρεψεν τῷ μαγίστρῳ καί τισιν D πατρικίοις ἀπελθεῖν καὶ ἀγαγεῖν αὐτόν. καὶ ἐξελθόντες ἤγαγον τὸν καίσαρα, καὶ ἔστησαν εἰς τὰ ἀριστερὰ τοῦ βασιλέως, καὶ τὸν ἐπίσκοπον σὺν αὐτῷ, καὶ ἔστη εἰς τὸ δεξιὸν μέρος τοῦ βασιλέως ὁ ἐπίσκοπος, καὶ εὐχὴν ἐποίησεν, καὶ ὑπήχησαν πάντες τὸ „ἀμήν." καὶ ὁ πραιπόσιτος ἐπέδωκεν τῷ βασιλεῖ στέφανον, καὶ ἐπιτέθηκεν εἰς τὴν κεφαλὴν τοῦ καίσαρος „εὐτυχῶς, εὐτυχῶς, εὐτυχῶς," καὶ ἀνεχώρησεν ὁ ἐπίσκοπος, καὶ ἐκάθισεν ὁ βασιλεὺς Λέων. καὶ ὁ μικρὸς Λέων ἠσπάσατο τὸν δῆμον, καὶ ἔκραξαν πάντες „αὔγουστε." καὶ τότε ἦλθεν ὁ ἔπαρχος τῆς πόλεως ἐξ ἀριστερῶν καὶ ἡ σύγκλητος, Ms. 168. b καὶ προσήγαγον αὐτῷ μοδίολον (ἤτοι στέφανον) χρυσοῦν κατὰ Ed. L. 251 τὸ ἔθος, καὶ διελάλησεν ὁ βασιλεὺς ἀποδεχόμενος τοὺς στρατιώτας, καὶ ὑπέσχετο ἑκάστῳ διδόναι κατὰ τὸ ἔθος πρὸς πέντε νομίσματα καὶ λίτραν ἀργύρου ὑπὲρ αὐγουστιακῶν.

ΚΕΦ. ϞΕ΄.

Ἀναγόρευσις τοῦ εὐσεβεστάτου ἡμῶν δεσπότου Ἰουστινιανοῦ.

Ὁ τῆς θείας λήξεως Ἰουστῖνος τὸν εὐσεβέστατον ἡμῶν

[R433] ruler Justinian in the great hall.[1] He, too, had been laid low with a serious illness and was called upon by the senate to make him emperor. So on April 4th, in indiction 5, when Tatianos was *magistros*,[2] he ordered an audience and assembly, and for the *scholai* and all the troops to be present in the Delphax. The bishop[3] was also present and said a prayer and crowned him, and everything took place following the same procedure, not however up in the Hippodrome, but in the Delphax.

Book I, Chapter 96 [R433-40; cod. Chapter 105]

Proclamation of the Christ-loving and most courageous emperor Nikephoros (II Phokas) who had been *domestikos* of the *scholai* in the East[4]

When the emperor Romanos (II) the Younger, the son of the purple-born emperor of the Romans, the Macedonian Constantine (VII) the Elder, died on March 15th in indiction 6, in the year 6471 (AD 963), on the fortieth day of the fast, he left his imperial power to Basil (II) and Constantine (VIII), for his infant sons and his own wife and *augousta* Theophano[5] to rule over the empire of the Romans. He also left the *parakoimomenos* Joseph [Bringas] managing public affairs.[6]

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1 i.e. the Consistory.

2 *PLRE* II, s.v. Tatianus 3.

3 Epiphanios, patriarch from 25th Feb. 520 to 5th June 535.

4 This chapter dates from the time of Nikephoros II Phokas. He was, proclaimed emperor 2nd July 963 and died 11th Dec. 969.

5 Theophano married Romanos II in ca 956, and after his death in March 963 she married Nikephoros II in September of the same year; she died probably after 973; *ODB*.

6 For the *parkoimomenos* Joseph Bringas see, too, R807.13 and Manini, *Prosopografia* (2009), 159-62.

δεσπότην Ἰουστινιανὸν ἐποίησεν ἐν τῷ μεγάλῳ τρικλίνῳ. καὶ αὐτὸς γὰρ ἐν νόσῳ μεγάλῃ κατέκειτο, καὶ παρεκαλεῖτο ἀπὸ τῆς συγκλήτου εἰς τὸ ποιῆσαι αὐτὸν βασιλέα. τῇ οὖν τετάρτῃ B *τοῦ Ἀπριλίου μηνὸς ἰνδ. εʹ, μαγίστρου ὄντος Τατιανοῦ, ἐκέλευσεν σιλέντιον καὶ κομέντον καὶ τὰς σχολὰς καὶ τὰ στρατεύματα πάντα παραγενέσθαι ἐν τῷ δέλφακι. καὶ παρεγένετο ὁ ἐπίσκοπος, καὶ εὐχὴν ἐποίησεν, καὶ ἔστεψεν αὐτόν, καὶ πάντα κατὰ τὸ ὅμοιον σχῆμα ἐγένετο, οὐ μέντοι ἐν τῷ ἱππικῷ ἄνω, ἀλλὰ ἐν τῷ δέλφακι.*

ΚΕΦ. ϟϛʹ.

Ἀναγόρευσις Νικηφόρου βασιλέως τοῦ γεγονότος δομεστίκου τῶν C *σχολῶν τῆς Ἀνατολῆς, τοῦ φιλοχρίστου καὶ ἀνδρειοτάτου.*

Τελευτήσαντος Ῥωμανοῦ βασιλέως τοῦ νέου, υἱοῦ Κωνσταντίνου τοῦ μεγάλου καὶ πορφυρογεννήτου βασιλέως Ῥωμαίων τοῦ Μακεδόνος, εἰς μῆνα Μάρτιον ιεʹ, ἰνδ. ϛʹ, ἔτους ϛυοαʹ, τῇ τεσσαρακοστῇ τῶν νηστειῶν, κατέλειπεν τὴν ἑαυτοῦ βασιλείαν Βασιλείῳ καὶ Κωνσταντίνῳ, τοὺς νηπίους υἱοὺς αὐτοῦ καὶ τὴν ἰδίαν γαμετὴν καὶ αὐγοῦσταν Θεοφανὼ βασιλεύειν τῆς Ῥωμαίων ἀρχῆς. κατέλειπεν δὲ καὶ τὸν παρακοιμώμενον Ἰωσὴφ οἰκονομοῦντα τὰ τοῦ κοινοῦ πράγματα.

[R434] The authority of the individuals mentioned was in force from the 15th of March in indiction 6 until the 15th of August in the same indiction. On the 2nd of July, likewise in that indiction, our pious and Christ-loving emperor Nikephoros was proclaimed emperor of the Romans by his own army in the eastern regions. In Kaisareia, that is,[1] in the eparchy of the Cappadocians, when he was *magistros* and *domestikos* of the *scholai*, all the *strategoi* and the regiments gathered on the parade-ground and proclaimed him emperor. Although he was unwilling and was hurrying to the war with the Ismaelites and urging his force to this, they instead were eager, forcibly and in spite of his unwillingness, to raise him up from the tent, and they proclaimed him emperor. He did not indeed wear an imperial crown or any other imperial dress, but only put on the red, that is, the scarlet shoes.

On hearing of this[2] in the City, the *parakoimomenos* Joseph was thrown into confusion and, rebelling, opposed him and prepared to withstand the lord. The emperor Nikephoros sent him a mildly worded letter promising he would have for him the same renown and more honours. He informed the senate in the same manner. But Joseph, though repeatedly

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1 Reading τοίνυν as in the ms., as noted by Kresten, "Sprachliche und inhaltliche Beobachtungen zu Kapitel I 96," *BZ*, 93 (2000), 479.

2 Adopting Kresten's emendation: ἀκουστὸς δὲ γεγονὼς; ibid., 480.

D ἐκράτησεν δὲ ἡ τῶν ῥηθέντων προσώπων ἐξουσία ἀπὸ πεντε-
καιδεκάτην μηνὸς Μαρτίου ἰνδ. ϛ΄ μέχρι Αὐγούστου πεντε-
καιδεκάτης, ἰνδ. τῆς αὐτῆς. Ἰουλίου δὲ μηνὸς δευτέρᾳ, ἰνδ.
ὁμοίως, ἀνηγορεύθη ἐν τοῖς τῆς ἀνατολῆς μέρεσιν ὁ εὐσεβὴς
καὶ φιλόχριστος βασιλεὺς ἡμῶν Νικηφόρος παρὰ τοῦ ἰδίου
στρατοπέδου βασιλεὺς Ῥωμαίων. ἐν Καισαρίᾳ γὰρ τῇ νῦν
τῆς Καππαδοκῶν ἐπαρχίας ἐν τῷ κάμπῳ, μαγίστρου αὐτοῦ
ὄντος καὶ δομεστίκου τῶν σχολῶν, συναχθέντες πάντες οἱ
Ed. L. 252 στρατηγοὶ καὶ τὰ τάγματα, ἀνηγόρευσαν αὐτὸν βασιλέα. τοῦ
Ms. 169 a δὲ μὴ βουλομένου, ἀλλὰ πρὸς τὸν πόλεμον τῶν Ἰσμαηλιτῶν
ἐπισπεύδοντος καὶ τὸν λαὸν εἰς τοῦτο προτρεπομένου, αὐτοὶ
μᾶλλον σπεύσαντες βίᾳ καὶ μὴ βουλόμενον ἐκ τῆς τέντης ὑ-
ψώσαντες ἀνηγόρευσαν αὐτὸν βασιλέα. οὐ μὴν δὲ ἐφόρεσεν
στέμμα ἢ ἄλλην τινὰ βασίλειον ἐσθῆτα, εἰ μὴ μόνον τὰ ὑ-
ποδήματα ἐναλλάξας ῥούσεα, ἤτοι κόκκινα. ἀκουστὸν δὲ γε-
γονὸς τοῦτο ἐν τῇ πόλει, ἐταράχθη ὁ παρακοιμώμενος Ἰω-
σήφ, καὶ ἀνταίρων ἐφιλονείκει, καὶ παρεσκευάζετο ἀντιπα-
B ρατάξασθαι τῷ ἄνακτι. ὁ δέ γε βασιλεὺς Νικηφόρος γράμ-
μασιν ἡμέροις χρώμενος πρὸς αὐτὸν, ἐξέπεμπεν, τὴν αὐτὴν
δόξαν αὐτῷ ἔχειν ὑπισχνούμενος καὶ τιμὰς πλείους. καὶ τὴν
σύγκλητον τῷ ὁμοίῳ τρόπῳ ἐδηλοποίει. ὁ δὲ πολλάκις τοῖς

[R435] presented with such promises, did not accept them, and when he found there were some from the senate fighting on his side, he rebelled and opposed the *augoustos*. He made the City secure, repairing the gates and treating the City administration harshly, and he placed the lord under anathema. Not only this, but he also wanted unobtrusively, that is, secretly, to blind the relatives, both the father and the brother, of the lord Nikephoros. On learning this they sought refuge, the father Bardas, also a *magistros*, in the Great Church,[1] and the *magistros* Leo, brother of the lord,[2] at the encampment, for the army had already appeared at Chrysopolis.[3] A large number of the people, goaded by divinely-inspired zeal, pressed forward to the church to protect the innocent *magistros* from the plot of his opponents. Repeatedly the patrician Marianos, called Apambas, and Nicholas Tornikes and the ex-*strategos* Paschalios[4] tried to get him out of the church by force. The people, with their jostling and violence, expelled these wicked men as they deserved. Then on Sunday the 9[th] of August at an early hour, while the divine gospel of the holy Resurrection was being recited, the *parakoimomenos* Joseph got into the church and went up into the patriarchal palace. He addressed some words to the patriarch[5] and the clergy and, going down again, he made many threats

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1 i.e. Hagia Sophia.

2 For Bardas Phokas: Manini, *Prosopografia* (2009), 43-45; for Leo Phokas: ibid., 211-13 & *ODB* s.v. Phokas, Leo.

3 A town and harbour on the eastern side of the Bosphorus opposite Constantinople.

4 For Marianos, Nicholas Tornikes and Paschalios, see Manini, *Prosopografia* (2009), 222-24, 245-47 & 252-54 respectively.

5 Polyeuktos, patriarch from 3[rd] April 965 to 5[th] Feb. 970.

τοιούτοις ἐνσημανθείς, οὐκ ἠνέσχετο, καὶ δὴ εὑρών τινας τῶν ἀπὸ τῆς συγκλήτου συναγωνιζομένους αὐτῷ, ἀνταίρειν ἐφιλονείκει πρὸς τὸν αὔγουστον. τήν τε πόλιν κατασφαλισάμενος καὶ τὰς πόρτας ἀνακτίσας καὶ πρὸς τὸ πολίτευμα σκληρῶς φερόμενος, ἀναθέματι καθυπέβαλε τὸν ἄνακτα. οὐ τοῦτο δὲ μόνον, ἀλλά γε καὶ μυστικῶς (ἤτοι κρυφίως) τοὺς συγγενεῖς τοῦ ἄνακτος Νικηφόρου, τόν τε πατέρα καὶ τὸν ἀδελφόν, C ἀπομματῶσαι ἐβούλετο. ὅπερ γνόντες φυγάδες ᾤχοντο, ὁ μὲν πατὴρ Βάρδας καὶ μάγιστρος ἐν τῇ μεγάλῃ ἐκκλησίᾳ, ὁ δέ γε μάγιστρος Λέων καὶ ἀδελφὸς τοῦ ἄνακτος εἰς τὸ ἐξπεδίτον, τοῦ στρατοῦ ἤδη φθάσοντος ἐν τῇ Χρυσοπόλει. τὸ δὲ πλῆθος τοῦ λαοῦ ζήλῳ θείῳ τρωθὲν προσεῤῥύει τῇ ἐκκλησίᾳ φυλάξαι τὸν μάγιστρον ἀλώβητον τῆς τῶν ἐναντίων ἐπιβουλῆς. πολλάκις γὰρ ἐπεχείρησαν ὅ,τε πατρίκιος Μαριανὸς ὁ Ἄπαμβας καὶ ὁ Τορνίκης Νικόλαος καὶ ὁ ἀπὸ στρατηγῶν Πασχάλιος ἐξεῶσαι αὐτὸν τῆς ἐκκλησίας τῇ βίᾳ. ὁ δὲ λαὸς μετὰ ὠθισμῶν καὶ ὕβρεων D τούτους κακοὺς κακῶς ἐξέβαλον. κυριακῆς δὲ οὔσης θ΄ τοῦ Αὐγούστου μηνὸς τῇ ἑωθινῇ ὥρᾳ, λεγομένου τοῦ θείου εὐαγγελίου τῆς ἁγίας ἀναστάσεως εἰσελθὼν ὁ παρακοιμώμενος Ἰωσὴφ ἐν τῇ ἐκκλησίᾳ, καὶ ἀνελθὼν ἐν τῷ πατριαρχείῳ, προσειπών τινα τῷ πατριάρχῃ καὶ τῷ κλήρῳ, κατελθὼν αὖθις προσηπείλησε

[R436] to the crowd, including death by starvation. Then, mounting a horse and going through the Milion, he gave orders to the bakers not to make bread or to put it out for sale in the market. Going up into the Palace and taking the children of the emperor Romanos with him, he went along the upper passageways down into the church at lunch-time when there were no people in the church. By persuasion, he got the *magistros* (Bardas Phokas) out of the church and sent him away to his home. When the people went to the church in the evening and did not find the *magistros*, they were disturbed, or rather enraged, and they used insulting language to the patriarch and the clergy to the effect that he had been betrayed by them, and they tried to stone the members of the clergy. The patriarch advised the *magistros* to go into the church and calm the people, and he gave this advice to the *parakoimomenos*, but Joseph did not permit it. The people, hearing of this, acted with divinely-inspired zeal, as we might say, and some went away to the house of the very praiseworthy *magistros* to keep the man safe from plots. The majority had remained in the church and, using all the furnishings in the church made of wood as weapons, they went out of the church. They attacked the rebels who were arrayed fully armed, Macedonians and Saracen prisoners

Ms. 169 b πολλὰ τῷ ὄχλῳ καὶ τὸν διὰ λιμοῦ θάνατον, καὶ ἱππεύσας καὶ
Ed. L. 253 διελθὼν διὰ τοῦ μιλίου τοῖς ἀρτοποιοῖς παρήγγειλεν, ἄρτους
μήτε ποιεῖν, μήτε εἰς ἀγορὰν προτίθεσθαι. ἀνελθὼν δὲ ἐν τῷ
παλατίῳ καὶ τοὺς παῖδας Ῥωμανοῦ τοῦ βασιλέως μεθ' ἑαυτοῦ
λαβών, διὰ τῶν ἄνω διαβατικῶν κατῆλθεν ἐν τῇ ἐκκλησίᾳ ὥρᾳ
ἀρίστου, μὴ ὄντος τοῦ λαοῦ ἐν τῇ ἐκκλησίᾳ, καὶ παρακαλέσας
τὸν μάγιστρον ἦρεν τῆς ἐκκλησίας, καὶ ἀπέστειλεν ἐν τῷ οἴ-
κῳ αὐτοῦ. τοῦ δὲ λαοῦ τὸ δειλινὸν ἐλθόντος ἐν τῇ ἐκκλη-
σίᾳ καὶ τὸν μάγιστρον μὴ εὑρόντων, ταραχθέντες, μᾶλλον δὲ
μανέντες, ἀτίμοις φωναῖς πρὸς τὸν πατριάρχην καὶ τὸ ἱερα-
τεῖον ἐχρῶντο, ὡς ὅτι παρ' αὐτῶν προεδόθη, καὶ λιθάσαι ἐ-
B πεχείρουν τοὺς τοῦ κλήρου. ὁ δὲ πατριάρχης ἐδηλοποίησεν
τὸν μάγιστρον, ἐλθεῖν ἐν τῇ ἐκκλησίᾳ καὶ εἰρηνεῦσαι τὸν λα-
όν. ὁ δὲ ἐδηλοποίησεν τοῦτο τὸν παρακοιμώμενον· ὁ δὲ
οὐκ ἐπέτρεψεν τοῦτο. γνοὺς δὲ τοῦτο ὁ λαός, ζήλῳ, ὡς εἴ-
πωμεν, θείῳ φερόμενοι, οἱ μὲν πρὸς τὸν οἶκον τοῦ πανευφή-
μου μαγίστρου ἀπίεσαν φυλάξαι τοῦτον ἀνεπιβούλευτον· οἱ
δὲ πλείους ἐν τῇ ἐκκλησίᾳ ἐναπομείναντες, πάντα τὰ ἐν τῇ
ἐκκλησίᾳ ἐκ ξύλων σκεύη ὅπλα χρησάμενοι, ἐξῆλθον τῆς ἐκ-
κλησίας, καὶ τοῖς ἀνταίρουσιν προσβάλλοντες, παρατεταγμέ-
νοις οὖσιν ἐν ὅπλοις Μακεδόσιν καὶ αἰχμαλώτοις τῶν Ἀγα-

[R437] and the individuals mentioned, Marianos and the rest, and they routed them and put them to flight. When they had gained the victory, they killed many of the ordinary civilians and soldiers.

They razed to the ground the houses of those who were arrayed against the lord, plundering all their property. Opening the gates and joining the army, they sent advice to the emperor to hurry to the City. On the same night, the 10th of August, the *parakoimomenos* Joseph, fearing the people since they were heading in his direction, towards his house, fled the violence and went into the church. The people looted all his property and completely demolished his house. They also took prisoner many other members of the senate who were innocent, and looted all their property and razed their houses. For three days the people continued doing this, raging. Then the most favourably disposed of the archons brought the *magistros*, the father of the lord Nikephoros, into the Palace and made him wait there until the arrival of the emperor, and then, on the second day of resolving this business, the *magistros* Leo came into the City from the camp. On the 15th of August, the emperor advised the *parakoimomenos* Basil[1] and the *praipositos* John[2] to go out, with the archons to whom

[1] Basil the Nothos, son of Romanos I Lekapenos and *parakoimomenos* under Constantine VII: *ODB*, I, 270; Manini, *Prosopografia* (2009), 49-50.

[2] For the *praipositos* John: Manini, *Prosopografia* (2009), 157.

ρων καὶ τοῖς ῥηθεῖσιν προσώποις, Μαριανῷ καὶ λοιποῖς,
τρέψαντες φυγάδας ἐποίησαν, καὶ τὴν νίκην ἀράμενοι πολ- C
λοὺς τοῦ κοινοῦ λαοῦ καὶ στρατοῦ ἀπέκτειναν. κατέστρεψαν
δὲ τοὺς οἴκους τῶν παρατασσομένων τῷ ἄνακτι μέχρις ἐδά-
φους, τὰ αὐτῶν πάντα διαρπάσαντες καὶ τὰς πόρτας ἀνοί-
ξαντες, τῷ φουσάτῳ ἑνωθέντες, τῷ βασιλεῖ κατεμήνυσαν
σπεῦσαι ἐν τῇ πόλει. τῇ αὐτῇ δὲ νυκτὶ, δεκάτῃ τοῦ Αὐ-
γούστου μηνὸς, φοβηθεὶς ὁ παρακοιμώμενος Ἰωσὴφ τὸν
λαὸν, ὡς πρὸς αὐτὸν ἀπερχόμενον εἰς τὸν οἶκον αὐτοῦ,
φυγὼν τὴν βίαν, εἰς τὴν ἐκκλησίαν εἰσῆλθεν. καὶ ὁ λαὸς D
τὰ αὐτοῦ πάντα ἁρπάσαντες, τὸν οἶκον αὐτοῦ κατηδάφι- Ms.170.a
σαν, πολλούς τε ἄλλους τῶν τῆς συγκλήτου ἀναιτίους αἰ-
χμαλωτεύσαντες, ἁρπάσαντες τὰ αὐτῶν πάντα καὶ τοὺς
οἴκους αὐτῶν κατασκάψαντες. τρισὶν γὰρ ἡμέραις τοῦ-
το ἐποίουν ὁ λαὸς μανέντες. οἱ οὖν εὐνούστατοι τῶν ἀρ-
χόντων τὸν μάγιστρον καὶ πατέρα τοῦ ἄνακτος Νικηφόρου
ἐν τῷ παλατίῳ ἀνήγαγον, καὶ μένειν ἐκεῖσε ἐποίησαν μέχρι
τῆς ἐλεύσεως τοῦ βασιλέως· τῇ δὲ δευτέρᾳ ἡμέρᾳ τῆς τοῦ
πράγματος τελετῆς εἰσῆλθεν καὶ ὁ μάγιστρος Λέων ἐκ τοῦ
φοσσάτου ἐν τῇ πόλει. τῇ δὲ πεντεκαιδεκάτῃ τοῦ Αὐγού- Ed. L. 254
στου μηνὸς ἐδηλοποίησεν ὁ βασιλεὺς τὸν παρακοιμώμενον Βα-
σίλειον καὶ τὸν πραιπόσιτον Ἰωάννην, ὥστε ἐξελθεῖν μεθ' ὧν

[R438] he had written, to the Palaces of Hiereia to meet him; and they did this.

The following day, on the 16th of the said month of August, indiction 6, the Sunday, having embarked early on the imperial dromon, he moored at the Golden Gate. There the whole city came to meet him, from the greatest to the most lowly, with large candles and incense-burners. He disembarked from the dromon and went on horseback along the route outside the walls and, turning through the paved area, he went into the Monastery of the Abramites which is called the Acheiropoietos of the Theotokos. At the third hour, having put on a genuine-purple *skaramangion*, and proceeding on horseback, he went to the great Golden Gate, and standing mounted at the said gate, with the two factions of the people standing inside, he was cheered as follows: "Welcome, Nikephoros, sovereign of the Romans! Welcome, Nikephoros, greatest lord of the Romans! Welcome, Nikephoros, who has put to flight the ranks of the enemy! Welcome, Nikephoros, who has sacked the cities of our adversaries! Welcome, bravest conqueror, ever-revered! Welcome, Nikephoros, through whom foreign nations have been made subject! Through you Ismael has been defeated and cast down! Through you the sceptres of the Romans are strengthened! So strive, be successful and reign. God has had mercy on his people, in revealing you, Nikephoros as emperor and sovereign of the Romans. So be glad,

αὐτοῖς ἔγραψεν ἀρχόντων ἐν τοῖς Ἱερείας παλατίοις καὶ ὑπαντῆσαι αὐτῷ· ὅπερ καὶ ἐποίησαν. καὶ τῇ ἐπαύριον, ἑξκαιδεκάτῃ τοῦ αὐτοῦ Αὐγούστου μηνός, ἰνδ. ϛ', ἡμέρᾳ κυριακῇ πρωῒ ἐμβὰς εἰς τὸ βασιλικὸν δρομόνιον προσέβαλεν ἐν τῇ χρυσῇ πόρτῃ. κἀκεῖ προσυπήντησεν αὐτῷ πᾶσα ἡ πόλις, μικροί τε καὶ μεγάλοι, μετὰ λαμπάδων καὶ θυμιαμάτων. κατελθὼν δὲ ἀπὸ τοῦ δρόμονος καὶ ἱππεύσας διῆλθεν διὰ τοῦ ἔξω παρατειχίου, καὶ διὰ τῆς πλακωτῆς στραφεὶς εἰσῆλ-
B *θεν εἰς τὴν μονὴν τῶν Ἀβραμιτῶν τὴν λεγομένην ἀχειροποίητον τῆς Θεοτόκου, καὶ ὥραν τρίτην βαλὼν σκαραμάγγιον καστώριον καὶ καββαλικεύσας, ἦλθεν εἰς τὴν μεγάλην χρυσῆν πόρταν, καὶ στὰς ἔφιππος ἐν τῇ αὐτῇ πόρτῃ, ἔνδον τῶν δύο μερῶν τοῦ δήμου ἱσταμένων, εὐφημίσθη οὕτως· „καλῶς ἦλθες, Νικηφόρε, αὐτοκράτωρ Ῥωμαίων· καλῶς ἦλθες, Νικηφόρε, ἄναξ μέγιστε Ῥωμαίων· καλῶς ἦλθες, Νικηφόρε, ὁ τροπωσάμενος φάλαγγας πολεμίων· καλῶς ἦλθες, Νικηφόρε, ὁ πορθήσας πόλεις ἐναντίων· καλῶς ἦλθες, ἀνδρειότατε νικητά, ἀεισέβαστε· καλῶς ἦλθες, δι' οὗ ὑπετάγησαν ἔθνη. διὰ σοῦ Ἰσμαὴλ ἡττηθεὶς κατεπτώθη· διὰ σοῦ τὰ σκῆπτρα*
C *Ῥωμαίων κρατύνονται· ἔντεινε οὖν καὶ κατευοδοῦ καὶ βα-*
Ms. 170. b *σίλευε. ἠλέησεν ὁ Θεὸς τὸν λαὸν αὐτοῦ, ἀναδείξας σέ, Νικηφόρε, βασιλέα αὐτοκράτορα Ῥωμαίων. εὐφραίνου τοίνυν,*

[R439] City of the Romans! Receive the divinely crowned Nikephoros! Truly he has come illuminating the whole world."

Then he went in through the Gate,[1] proceeding along the Mese on horseback as far as the Forum of Constantine, and getting down from his horse there, he went into the Church of the All-holy Theotokos in the Forum, and taking torches he made obeisance, and put on the *divetesion* and sandals and parade leggings. Proceeding on foot from the Forum, he went to the Church of Hagia Sophia with a religious procession and with the precious cross, and standing at the Horologion, he was cheered by the two factions as follows: "The public good demands Nikephoros as emperor. The laws await Nikephoros. The Palace awaits Nikephoros. These are the prayers of the Palace; these the petitions of the army; these the prayers of the senate; these the prayers of the people. The world is waiting for Nikephoros. The army awaits Nikephoros. The common weal awaits Nikephoros. May the common good, Nikephoros, reign. Listen, God, we call on you; hear us, God: Long life to Nikephoros! Nikephoros *augoustos*, may you be pious, may you be revered! God has given you; may God guard you! Revering Christ, may you always be victorious! May Nikephoros reign for many years! May God guard closely a Christian realm!"

After this,

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1 i.e. the Golden Gate. SCHOLION: It should be known that he went in the great central gate.

πόλις ἡ τῶν Ῥωμαίων. ὑπόδεξαι τὸν θεόστεπτον Νικηφόρον. ἦλθεν γὰρ ὄντως λάμπων τὴν ὑφήλιον πᾶσαν." εἶθ' οὕτως εἰσῆλθε τὴν πόρταν, περιπατῶν ἔφιππος τὴν μέσην μέχρι τοῦ φόρου, κἀκεῖ κατελθὼν ἐκ τοῦ ἵππου εἰσῆλθεν ἐν τῇ ἐκκλησίᾳ τῆς παναγίας Θεοτόκου ἐν τῷ φόρῳ, καὶ λαβὼν φατλία ἐποίησεν προσκύνησιν, καὶ ἐφόρεσεν τὸ διβητήσιον καὶ καμπάγια καὶ καμπότουβα. καὶ ἀπὸ τοῦ φόρου πεζοπορῶν εἰσῆλθεν εἰς τὴν ἁγίαν Σοφίαν μετὰ λιτῆς καὶ τοῦ τιμίου σταυροῦ, καὶ στὰς εἰς τὸ ὡρολόγιον εὐφημίσθη παρὰ τῶν D δύο μερῶν οὕτως· „Νικηφόρον βασιλέα τὸ πρᾶγμα τὸ δημόσιον αἰτεῖ. Νικηφόρον οἱ νόμοι ἐκδέχονται. Νικηφόρον τὸ παλάτιον ἐκδέχεται· αὗται εὐχαὶ τοῦ παλατίου· αὗται ἐντεύξεις τοῦ στρατοπέδου· αὗται εὐχαὶ τῆς συγκλήτου· αὗται εὐχαὶ τοῦ λαοῦ· Νικηφόρον ὁ κόσμος ἀναμένει· Νικηφόρον ὁ στρατὸς ἐκδέχεται· τὸ κοινὸν καλὸν Νικηφόρον ἐκδέχεται· τὸ κοινὸν ἀγαθὸν, Νικηφόρος, βασιλεύσει· εἰσάκουσον, ὁ Θεὸς, σὲ παρακαλοῦμεν· ἐπάκουσον ὁ Θεὸς, Νικηφόρῳ ζωή. Νικηφόρε αὔγουστε, σὺ εὐσεβὴς, σὺ σεβαστός· ὁ Θεός σε ἔδωκεν, ὁ Θεός σε φυλάξει· τὸν Χριστὸν σεβό- Ed.L. 255 μενος ἀεὶ νικᾷς· πολλοὺς χρόνους Νικηφόρος βασιλεύσει· Χριστιανὸν βασίλειον ὁ Θεὸς περιφρουρήσει." μετὰ ταῦτα

[R440] having gone inside through the Beautiful Door into the robing-room, he put on the *tzitzakion,* and going into the narthex and to the great imperial doors, he took torches from the *praipositos* and made obeisance. Bare-headed, he passed with the patriarch through the middle of the church and, going through the right-hand side of the ambo and through the solea to the holy doors, he took torches there from the *praipositos* and made obeisance. Then turning with the patriarch, he went up from in front of the bema into the ambo, and when the patriarch said the prayer over the chlamys and gave it to the members of the *kouboukleion*, they put it on the emperor. Likewise....

(One folio, fol. 171, is missing here from the Leipzig manuscript.)

Book I, Chapter 97 [R440-43; cod. <Chapter 106>][1]

At the appointment of a president[2] of the entire senate

The title of president of the senate has these insignia: a pink damask chiton with added gold[3] and a sea-purple belt decorated with precious stones, an all-white chlamys ornamented with added gold and with two *tablia* with a pattern of small gold ivy-leaves. They are given by the emperor in the Chrysotriklinos to the one being honoured, and the person receiving them falls down and kisses the imperial feet and knees, and stands up and goes away to the Chapel of St Theodore[4] in the said Chrysotriklinos.

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1 Bonn's Chapter 97 is not numbered in the Leipzig ms.

2 This chapter, like that preceding, is dated to the reign of Nikephoros II Phokas (963-969) when Basil the Nothos, son of Romanos I Lekapenos, received the title of *proedros* (president) of the senate.

3 See the Introduction, s.v. Terms for silks. Added gold: R440.15: χρυσόθετον; R440.16: ἐκ διαχρυσοθέτων (read ἐκ διαχρύσων θετῶν); R442.3: διὰ χρυσῶν θετῶν. For the emendation: Featherstone, "Preliminary remarks on the Leipzig manuscript," *BZ*, 95 (2002), 459.

4 For the use of the term ναός here rather than the usual εὐκτήριον see note 2 at R244.6.

εἰσελθὼν ἔνδον τῆς ὡραίας πύλης εἰς τὸ μητατώριον ἤλλαξεν
τὸ τζιτζάκιον, καὶ εἰσῆλθεν ἐν τῷ νάρθηκι καὶ εἰς τὰς βασι-
λικὰς μεγάλας πύλας λαβὼν φατλία παρὰ τοῦ πραιποσίτου
ἐποίησεν προσκύνησιν, καὶ ἀποσκεπασθεὶς εἰσόδευσεν μετὰ
τοῦ πατριάρχου διὰ μέσου τοῦ ναοῦ καὶ διὰ τῆς δεξιᾶς τοῦ
ἄμβωνος καὶ τῆς σωλαίας ἐλθὼν εἰς τὰ ἅγια θύρια, κἀκεῖ
λαβὼν φατλία παρὰ τοῦ πραιποσίτου, ἐποίησεν προσκύνησιν,
καὶ στραφεὶς ἅμα τοῦ πατριάρχου ἀνῆλθεν ἀπὸ τῶν ἔμπρο-
σθεν τοῦ βήματος εἰς τὸν ἄμβωνα, καὶ ποιήσας τὴν εὐχὴν
ὁ πατριάρχης ἐπὶ τῆς χλαμύδος καὶ ἐπιδοὺς τοῖς τοῦ κου-
B βουκλείου, ἐνέδυσαν αὐτὴν τῷ βασιλεῖ· ὁμοίως***

ΚΕΦ. ϛζ.

Ἐπὶ προαγωγῇ προέδρου τῆς ἁπάσης συγκλήτου.

Ms.172.a Ἡ τοῦ προέδρου τῆς συγκλήτου ἀξία τόδε βραβεῖον ἔχει·
διρόδινον χιτῶνα καὶ χρυσόθετον καὶ ζώνην διάλιθον ἁλουρ-
γῆ, χλαμύδα διάλευκον περιορνευμένην ἐκ διαχρυσοθέτων καὶ
ταβλίων δύο χρυσοπάστων καὶ κισσοφύλλων μικρῶν. παρὰ
τοῦ βασιλέως δίδονται ἐν τῷ χρυσοτρικλίνῳ τῷ τιμωμένῳ,
ἃ καὶ λαβὼν πίπτει καὶ κατασπάζεται τοὺς βασιλικοὺς πό-
C δας καὶ τὰ γόνατα, καὶ ἀνιστάμενος ἀπέρχεται ἐν τῷ ναῷ
τοῦ ἁγίου Θεοδώρου ἐν αὐτῷ τῷ χρυσοτρικλίνῳ, καὶ ἐνδύε-

[R441] These insignia are put on him by the master of ceremonies in the presence also of the *praipositos*. Actually, they first lead him forward to the emperor in a *skaramangion* and torque and apron,[1] through the curtain of the silver doors, with the senate standing in the said hall in ceremonial dress and the emperor wearing his crown. After the robing he is led out by them, and again he kisses the feet and the knees of the ruler, and he gives thanks and stands in the middle. The senate also goes forward, giving thanks to the ruler, and it goes away in its particular order. Then the one who has been honoured is taken up by the *praipositos* above the *magistroi*, and the signal is given and he goes out with the senate and is kissed by it, and he goes away to the Church of Hagia Sophia in this dress. Escorted by both the master of ceremonies and the *primikerios* of the *kouboukleion* and the silentiaries, he goes through the Chalke and is acclaimed by the two factions, just like the patricians. After receiving a blessing from the patriarch, he goes away to his house, cheered by the demes. *Magistroi* and patricians, such as wish, follow him and dine with him and retire.

Thereafter when he goes along on ordinary days,

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1 κατακοίλιον: apron; cf. *LBG*: "insignia worn on the chest"; also at R442.2.

ται ταῦτα παρὰ τοῦ τῆς καταστάσεως, παρόντος καὶ τοῦ πραιποσίτου, (τῶν καὶ προσαγόντων αὐτὸν πρότερον πρὸς τὸν βασιλέα ἀπὸ σκαραμαγγίου καὶ μάνιακος καὶ κατακοιλίου διὰ τοῦ βήλου τῶν ἀργυρῶν πυλῶν, τῆς συγκλήτου ἱσταμένης ἐν τῷ αὐτῷ τρικλίνῳ μετὰ ἀλλαξιμάτων, ἐστεμμένου ὄντος τοῦ βασιλέως.) καὶ μετὰ τὸ ἐνδυθῆναι ἐξάγεται παρ' αὐτῶν, καὶ πάλιν κατασπάζεται τοὺς πόδας τοῦ δεσπότου καὶ τὰ γόνατα, καὶ εὐχαριστῶν ἵσταται ἐν τῷ μέσῳ. καὶ προσέρχεται καὶ ἡ σύγκλητος, εὐχαριστοῦσα τῷ δεσπότῃ, καὶ ἀπέρχεται ἐν τῇ ἰδίᾳ τάξει. καὶ εἶθ' οὕτως ἀναβιβάζεται ὁ τιμηθεὶς διὰ τοῦ πραιποσίτου ἄνωθεν τῶν μαγίστρων καὶ D *δίδοται τὸ νεῦμα, καὶ ἐξέρχεται σὺν τῇ συγκλήτῳ, καὶ κατασπάζεται ὑπ' αὐτῆς, καὶ ἀπέρχεται ἐν τῇ ἁγίᾳ Σοφίᾳ φορῶν ταῦτα. καὶ ὀψικευόμενος παρά τε τοῦ τῆς καταστάσεως καὶ τοῦ πριμικηρίου τοῦ κουβουκλείου καὶ τῶν σιλεντιαρίων, διερχόμενος διὰ τῆς χαλκῆς καὶ ἀκτολογούμενος παρὰ τῶν δύο μερῶν, ὥσπερ οἱ πατρίκιοι, καὶ δεχόμενος εὐχὴν παρὰ τοῦ πατριάρχου, ἀπέρχεται ἐν τῷ οἴκῳ αὐτοῦ, εὐφημούμενος παρὰ τῶν δήμων. ἑφέπονται δὲ τούτῳ μάγιστροι καὶ πατρίκιοι ὅσοι βούλονται, καὶ συνεστιώμενοι ἀναχωροῦσι. καὶ ἐκ τότε ἐν μὲν ταῖς κοιναῖς ἡμέραις προερχόμενος ἐνδύεται* Ed.L. 256

[R442] at the Church of St Stephen of the [Covered] Hippodrome he puts on a bright green silk *skaramangion* of three hues[1] and an apron and a deep-red <*sagion*>[2] with gold *exaboulia*[3] ornamented with added gold and small ivy-leaves. When he goes in, escorted by the *akolouthos*, first the *droungarios* of the Watch meets him and the *magistroi* and the judges who sit in the [Covered] Hippodrome, and they greet him and are greeted in turn by him. Then he goes through the Skyla, [and] is met at the entrance to the Hall of Justinian by the silentiaries and the *admensounalios*, and then by the members of the *kouboukleion*. Then in the middle of the said hall [he is met] by the *protospatharioi* and *spatharokandidatoi* and the rest, and is greeted by them, and he in turn greets them. Then he goes into the Lausiakos Hall and is met by the *praipositos* [and] the *hetaireiarches* and the rest of the senators. He does the same, too, when he is met by the *praipositos* [and] the *hetaireiarches*[4] - likewise the *primikerios* of the *kouboukleion* also does the same, with the *primikerioi* of the *ostiarioi*.[5] He has precedence over the *magistroi* and *praipositoi*, and when he goes in to the emperor, like the *praipositos* formerly, he goes in directly and is honoured by everyone.

On feast days he wears the ceremonial dress which he received with sandals and

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1 Also at R80.11. See the Introduction, s.v. Terms for silks.

2 Emending ῥοήσιον, a word otherwise unknown, to ῥοῆς σαγίον; cf. R522.4, though more often in *Cer.*, σαγίον ῥοῆς. Also emending περιορνευμένη to περιορνευμένον to agree with <σαγίον> (or with κατακοίλιον). The text appears to be corrupt at several points here.

3 ἐξαβούλιν χρυσᾶ of the ms. emended to ἐξαβούλια χρυσᾶ. The meaning of ἐξαβούλιον / ἐξαβούλια is not clear; *LBG*: a κατακοίλιον with six studs (Latin *bulla*). However, in referring to a *sagion*, perhaps meaning with six gold buttons.

4 Following the ms: τοῦ ἑταιρειάρχου; cf. Bonn: τοῦ πατριάρχου.

5 Bonn has the aside begin earlier, at R442.16, after "and the rest of the senators".

εἰς τὸν ἅγιον Στέφανον τοῦ ἱπποδρόμου σκαραμάγγιον ὀξὺν
πρασινοτρίβλαττον καὶ κατακοίλιον καὶ ῥοήσιον ἔχον ἐξαβούλιν
χρυσᾶ περιορνευμένη διὰ χρυσῶν θετῶν καὶ κισσοφύλλων μι-
κρῶν. καὶ ἐν τῷ εἰσέρχεσθαι αὐτόν, ὀψικευόμενος παρὰ τοῦ
ἀκολούθου, πρῶτον μὲν προσυπαντᾷ αὐτῷ ὁ δρουγγάριος τῆς
βίγλης καὶ οἱ μάγιστροι καὶ οἱ κριταὶ οἱ ἐν τῷ ἱπποδρομίῳ
καθεζόμενοι, καὶ χαιρετίζουσιν αὐτόν, καὶ ἀντιχαιρετίζονται
παρ' αὐτοῦ. εἶτα εἰσέρχεται διὰ τῶν σκύλων, προσυπαντᾶ-
ται ἐν τῇ ἀρχῇ τοῦ Ἰουστινιανοῦ τρικλίνου παρὰ τῶν σι-
λεντιαρίων καὶ τοῦ ἀδμινσουναλίου, κἀκεῖθεν παρὰ τῶν τοῦ
κουβουκλείου, εἶτα ἐν τῷ μέσῳ τοῦ αὐτοῦ τρικλίνου παρὰ
B τῶν πρωτοσπαθαρίων καὶ σπαθαροκανδιδάτων καὶ λοιπῶν,
καὶ χαιρετίζεται παρ' αὐτῶν, καὶ ἀντιχαιρετίζει αὐτούς. εἶτα
εἰσέρχεται εἰς τὸν λαυσιακόν, προσυπαντᾶται παρὰ τοῦ
πραιποσίτου καὶ τοῦ ἑταιρειάρχου καὶ λοιπῶν συγκλητικῶν.
(τὸ αὐτὸ ποιεῖ καὶ ὅτε προσυπαντᾶται παρὰ τοῦ πραιποσί-
του τοῦ πατριάρχου. ὁμοίως τὸ αὐτὸ ποιεῖ καὶ ὁ πριμική-
ριος τοῦ κουβουκλείου μετὰ τῶν πριμικηρίων ὀστιαρίων.)
καὶ προκάθηται τῶν μαγίστρων καὶ πραιποσίτων, καὶ πρὸς
τὸν βασιλέα εἰσερχόμενος, ὥσπερ τὸ παλαιὸν ὁ πραιπόσιτος,
ἀμέσως εἰσέρχεται, τιμώμενος ὑπὸ πάντων. ἐν δὲ ταῖς ἑορ-
Ms.192b ταῖς φορῶν ἅπερ ἔλαβεν ἀλλάξιμα σὺν καμπαγίοις καὶ ἀ-

[R443] sea-purple parade leggings, and he goes ahead in front of the emperor. In the processions on horseback he wears the *sticharion* and pink damask *sagion*[1] shot with gold, and he proceeds with the *praipositos*, and when the emperor is about to be crowned, or to have his crown removed, he is with him. The acclamations of the factions are: "Many years for the emperor! Many years for so-and-so sovereign emperor! Many years for so-and-so the most fortunate caesar! Welcome, most splendid president of the senate! Welcome, you who have proved the loyal servant and friend of the emperor! Welcome, beloved by the divinely crowned emperor! Welcome, beloved by the most fortunate caesar! Welcome, beloved by the senate! Welcome, beloved by all the people! Glory to God who has glorified the ruler! Glory to God who has magnified the most fortunate caesar! Glory to God who has honoured you as president of the senate! Glory to God the supreme emperor who rightly promotes those who are worthy, and has honoured you, so-and-so, with the most splendid title of president! Welcome, appointee of our benefactor! Welcome, you who are of noble descent! You are welcome among the people who love you. Rightly has the ruler loved you, since you are blameless and worthy. May the creator and ruler of all guard you, most splendid president of the senate, for a great number of years! May God grant the master a long life." Likewise [they recite] *apelatikoi*[2] for the patricians.

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1 See the Introduction, s.v. Terms for silks.

2 The satisfactory resolution of the abbreviation ἀπελτ...., as ἀπελατικοὺς by Jeffrey Featherstone is gratefully acknowledged.

λουργέσι καμποτούβοις προπορεύεται ἔμπροσθεν τοῦ βασιλέως. C
ἐν δὲ ταῖς ἱππικαῖς προελεύσεσι τὰ δίροδα διάχρυσα στιχά-
ριον καὶ σαγίον, συμπορεύεται τῷ πραιποσίτῳ, καὶ ὁπηνίκα
μέλλει στέφεσθαι ὁ βασιλεὺς ἢ ἀποστέφεσθαι, σύνεστι τού-
τῳ. αἱ ἀκτολογίαι τῶν μερῶν· „πολλὰ ἔτη τοῦ βασιλέως·
ὁ δεῖνα βασιλέως αὐτοκράτορος πολλὰ τὰ ἔτη· ὁ δεῖνα τοῦ εὐτυ-
χεστάτου καίσαρος πολλὰ τὰ ἔτη· καλῶς ἦλθες, λαμπρότατε πρόε-
δρε τῆς συγκλήτου. καλῶς ἦλθες, ὁ πιστὸς δοῦλος καὶ φίλος τοῦ
βασιλέως ἀναφανείς· καλῶς ἦλθες, ἠγαπημένε τῷ θεοστέπτῳ
βασιλεῖ· καλῶς ἦλθες, ἠγαπημένε τῷ εὐτυχεστάτῳ καίσαρι·
καλῶς ἦλθες, ἠγαπημένε τῇ συγκλήτῳ· καλῶς ἦλθες, ἠγα- D
πημένε τῷ δήμῳ παντί. δόξα Θεῷ τῷ δοξάσαντι τὸν δε-
σπότην· δόξα Θεῷ τῷ μεγαλύναντι τὸν εὐτυχέστατον καίσα-
ρα· δόξα Θεῷ τῷ τιμήσαντί σε πρόεδρον τῆς συγκλήτου·
δόξα Θεῷ τῷ μόνῳ βασιλεῖ τῷ προβιβάζοντι ἀξίως τοὺς ἀξίους
καὶ σὲ, ὁ δεῖνα, τιμήσαντι τῇ τοῦ προέδρου λαμπροτάτῃ ἀξίᾳ.
καλῶς ἦλθες, προβολὴ εὐεργέτου· καλῶς ἦλθες, ὁ εὐγενὴς ἐκ
προγόνων· καλῶς ἦλθες εἰς φιλοῦντά σε δῆμον· ἀξίως σὲ ἠ-
γάπησεν ὁ δεσπότης, ὡς ὄντα καθαρὸν καὶ ἐπάξιον. ἀλλ'
ὁ πάντων ποιητὴς καὶ δεσπότης φυλάξῃ σὲ, λαμπρότατε πρό-
εδρε τῆς συγκλήτου, εἰς πλήθη χρόνων. πολυχρόνιον ποιήσει
ὁ Θεὸς τὸν αὐθέντην, τοὺς ἀπελτ...!., ὁμοίως τοῖς πατρικίοις.

[R444] APPENDIX TO BOOK I[1]

Treatise on imperial expeditions and a note on the military bases [R444-445; HA1-14][2]

[R444; HA3] The military bases are: first military base at Malagina; second, Doryleion; third at Kaborkin; fourth at Kolonia; fifth at Kaisareia; sixth [in the theme of the] Armeniakoi at Dazimon.[3] That the *strategos* of the Thrakesioi

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1 In the Leipzig ms. *Cer.* is preceded at folios 1 - 21r by two short and one substantial text attributed to Constantine Porphyrogennetos. As Reiske published these as an Appendix to *Cer.* Book I, they have traditionally been associated with *Cer.* Part of the second text survives also in the mid-10th century *cod. Mediceo-Laurentianus Plut.* 55.4. The three have been edited as treatises A, B and C, with English translation and notes by John F. Haldon, *Three Treatises on Imperial Military Expeditions*, CFHB 28, Vienna 1990; the present translation owes much to his.

2 This short first treatise (Haldon text A) appears as an uncharacteristically confused collection of notes; Haldon, *Three Treatises* (1990), 62-65.

3 For Kaisareia and Dazimon see, too, R483.14-17.

Ms. 1. a *Ὑπόθεσις τῶν βασιλικῶν ταξειδίων καὶ ὑπόμνησις τῶν ἀπλήκτων.*

A Εἰσὶ τὰ ἄπληκτα· πρῶτον ἄπληκτον εἰς τὰ Μαλάγινα, δεύτερον τὸ Δορύλειον, τρίτον εἰς τὸ Καβόρκιν, τέταρτον εἰς Κολώνιαν, πέμπτον εἰς Καισάρειαν, ἕκτον εἰς Ἀρμενιακοὺς εἰς τὸν Δαζιμῶνα. ὅτε ὁ στράτηγὸς τῶν Θρᾳκησίων,

[R445; HA6] and the *strategos* of the Anatolikoi should meet the emperor at Malagina. The *domestikos* of the *scholai* and the *strategos* of the Anatolikoi and the *strategos* of Seleukeia should meet the emperor at Kaborkin. That if the expedition is to Tarsos, the rest of the thematic armies should assemble at Kolonia (i.e. Colonia Claudia Archelais), but if it is to the eastern regions, the *strategoi* of Kappadokia and Charsianon and Boukellarion should meet the emperor at Kolonia, and those of the Armeniakoi and Paphlagonia and Sebasteia at Kaisareia. That the thematic armies of the Armeniakoi should assemble at Tephrike, <if proceeding> [1] to Bathys Rhyax.

What it is necessary to observe when an emperor is about to go on an expedition [R445-454; HB1-150][2]

Constantine the Great,[3] when about to go on an expedition, used to seek advice from those who had experience of the issues in question, just where it was necessary to go on the expedition and when. After finding out as a result of this advice the place and the time, he also enquired who else had knowledge of these issues, and especially the recent situation. Having also learned whether there were any others with experience of these issues, he also brought them together and asked each one individually and specifically how long the route was which led from the empire to this land, and what it was like and whether there was one route or many leading to it, and whether

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1 Inserting <εἰ> following Huxley, "A list of ἄπληκτα," *GRBS*, 16 (1975), 91.

2 Treatise B must be the work compiled by the *magistros* Leo Katakylas for Leo VI and discovered in a search by Constantine VII (R456.13 - R457.13). It then formed the basis for Constantine's own expanded treatise (Haldon C); Haldon, *Three Treatises* (1990), 40- 44. The end of this Treatise B (R449.3 - R454.14) survives also in the ms. *cod. Mediceo-Laur. Plut.* 55.4.

3 The attribution of the following practices to Constantine I and to Julius Caesar (R450.8) is a literary fiction as the situation described reflects a much later, Byzantine date.

καὶ ὁ στρατηγὸς τῶν Ἀνατολικῶν ὀφείλουσιν ὑπαντᾷν τῷ βασιλεῖ εἰς τὰ Μαλάγινα. ὁ δομέστικος τῶν σχολῶν καὶ ὁ στρατηγὸς τῶν Ἀνατολικῶν καὶ ὁ στρατηγὸς Σελευκείας ὀφείλουσιν B *ὑπαντᾷν τῷ βασιλεῖ εἰς τὸ Καβόρκιν. ὅτε εἰ μὲν ἔστι τὸ ταξείδιον εἰς Ταρσὸν, τὰ λοιπὰ θέματα ὀφείλουσιν ἀποσωρεύεσθαι εἰς Κολώνιαν, εἰ δὲ πρὸς τὰ μέρη τῆς Ἀνατολῆς, ὀφείλουσιν ὑπαντᾷν τῷ βασιλεῖ ὁ μὲν Καππάδοξ καὶ ὁ Χαρσιανίτης καὶ ὁ Βουκελλάριος εἰς Κολώνιαν, ὁ δὲ Ἀρμενιακὸς καὶ ὁ Παφλαγὼν καὶ ὁ Σεβαστείας εἰς Καισάρειαν. ὅτε τὰ Ἀρμενιακὰ θέματα ὀφείλουσιν ἀποσωρεύεσθαι εἰς Τεφρικὴν εἰς τὸν βαθὺν Ῥύακα.*

Ὅσα δεῖ παραφυλάττειν, βασιλέως μέλλοντος ταξειδεύειν.

Κωνσταντῖνος ὁ μέγας, μέλλων ταξειδεύειν, ἐβουλεύετο C *τοῖς ἔχουσι τὴν πεῖραν τῶν ἐρωτωμένων, ποῦ δεῖ ταξειδεῦσαι καὶ πότε. ἐκ δὲ τῆς βουλῆς ταύτης εὑρὼν τὸν τόπον καὶ τὸν καιρὸν, ἠρεύνα καὶ, τίνες ἄλλοι γινώσκουσι ταῦτα, καὶ μάλιστα πρὸ ὀλίγου χρόνου, καὶ μαθὼν καὶ εἴ τινες ἄλλοι ἔμπειροι τούτων εἰσὶ, συνῆγε καὶ αὐτοὺς, καὶ ἠρώτα ἰδίως καὶ ἰδίως ἕκαστον, πόση ἐστὶν ἡ ὁδὸς ἡ ἀπάγουσα ἀπὸ τὰ οἰκούμενα εἰς τήνδε τὴν χώραν καὶ ποδαπὴ, καὶ εἰ μία ὁδός ἐστιν ἢ πολλαὶ αἱ εἰσάγουσαι εἰς αὐτήν· καὶ εἰ ἄνυ-*

[R446; HB9] the settlements along the route did or did not have water; then what sort of route it was, whether confined and precipitous and dangerous, or flat and easily traversed, and whether there was any large river on the route for which there was not a means of crossing. Then he asked about the district itself, how many forts it had and which of these were strong and which were not, and which were populous and which had few people, and how great a distance they were from each other, and what sort of settlements were near them, large or small, and the sites level or not, grassy or arid. He asked these questions because of the horses' requirements. Then he asked what force there was nearby capable of helping those forts in time of war, and at how great a distance they were from them, and when they were at hand for an expedition, and when scattered and occupied with their own affairs and not anticipating war, and to what places they went on expeditions and when, or whether they never went on expeditions but were always in their own district. He asked the same questions also about other districts so that no-one knew definitely to which district he intended to make an expedition. Often the opposition, informed by such people, secured their own property, or even were prepared for battle.

δρά εἰσι τὰ κατὰ τὴν ὁδὸν χωρία ἢ ἔνυδρα, εἶτα ποία ὁ-
Ed. L. 258 *δός ἐστι, στενόχωρος καὶ κρημνώδης καὶ ἐπικίνδυνος καὶ ποία*
Ms. 1. b *πλατεῖα καὶ εὐδιάβατος, καὶ εἴ τίς ἐστι κατὰ τὴν ὁδὸν πο-*
ταμὸς μέγας καὶ μὴ δεχόμενος πόρον. εἶτα ἠρώτα περὶ αὐ-
τῆς τῆς χώρας, πόσα κάστρα ἔχει, καὶ ποῖα τούτων εἰσὶν
ὀχυρὰ καὶ ποῖα ἀνόχυρα, καὶ ποῖα πολυάνθρωπα καὶ ποῖα
ὀλιγάνθρωπα, καὶ ἀπὸ πόσου διαστήματος ἀλλήλων εἰσί, καὶ
ποδαπά εἰσι τὰ χωρία τὰ παρακείμενα αὐτοῖς, μεγάλα ἢ
μικρὰ, καὶ οἱ τόποι ὁμαλοὶ ἢ ἀνώμαλοι, βοτανηφόροι ἢ ξη-
ροί. ταῦτα δὲ ἠρώτα διὰ τὴν χρείαν τῶν ἵππων. εἶτα ἠ-
ρώτα, ποῖος λαὸς παράκειται ὁ δυνάμενος βοηθεῖν τοῖς κά-
B *στροις ἐκείνοις ἐν καιρῷ πολέμου, καὶ ἀπὸ πόσου διαστήμα-*
τός εἰσιν αὐτῶν, καὶ πότε εἰσὶν ἕτοιμοι εἰς ταξείδιον, καὶ
πότε διεσπαρμένοι καὶ ἐπαναπαυόμενοι εἰς τὰ ἴδια καὶ πρὸς
πόλεμον ἀσύμφθαστοι, καὶ εἰς ποίους τόπους ταξειδεύουσι
καὶ πότε, ἢ οὐδέποτε ταξειδεύουσιν, ἀλλ' ἐπὶ τῆς ἰδίας
χώρας εἰσὶ πάμποτε. τὰ δὲ αὐτὰ ἠρώτα καὶ περὶ ἄλλων
χωρῶν, ἵνα ὡρισμένως μηδεὶς οἶδεν, εἰς ποίαν χώραν βούλε-
ται ταξειδεύειν. πολλάκις γὰρ ὑπὸ τῶν τοιούτων μηνυθέν-
τες οἱ ἐναντίοι ἠσφαλίσαντο τὰ ἴδια, ἢ καὶ πρὸς παράταξιν

[R447; HB26] After enquiring and learning about all these matters, he directed them to give him in writing a list of the military bases and their distances apart, and how great a force they could accommodate. From all these replies he learned that the route was not dangerous and that the expedition could be accomplished; that it was a notable expedition, worthy of an emperor's presence; that the place did not receive military assistance, or received it but not at this time when they intended to go on the expedition. Those who instructed him in these matters he kept with him, reminding and instructing him about the issues that remained.

He used to take thought for the expedition, and these are the main directives he would issue first to the *strategoi*: first, to equip and make the forts secure; second, to station suitable men in the district so that if enemy happened to be proceeding through the district, they might evacuate the population and lead it away to the strongholds; third, to equip the army with the necessities and facilities with regard to both arms and horses; fourth, to ensure that the scouts were zealous in learning of the enemy's activities and reporting them back; fifth, to make preparations also for bridges where the army would have

εὐτρεπίσθησαν. ταῦτα δὲ πάντα ἐρωτήσας καὶ μαθὼν, ἐπέτρεπεν C *αὐτοῖς ἐγγράφως δοῦναι αὐτῷ τὰ ἄπληκτα καὶ τὰ διαστήματα αὐτῶν, καὶ πόσον λαοῦ ἐστιν ἡ χώρησις αὐτῶν. ἐκ δὲ τούτων ἁπασῶν τῶν ἀποκρίσεων μαθὼν, ὅτι ἀκίνδυνός ἐστιν ἡ ὁδὸς, καὶ ὅτι δυνατή ἐστιν ἡ ἔκβασις τοῦ ταξειδίου, καὶ ὅτι ἔνδοξόν ἐστι τὸ ταξείδιον καὶ βασιλέως παρουσίας ἄξιον, καὶ ὅτι συμμαχίαν ὁ τόπος οὐ δέχεται, ἢ δέχεται μὲν, κατὰ δὲ τὸν καιρὸν τοῦτον οὐ δέχεται, καθ' ὃν μέλλουσι ταξειδεύειν, αὐτοὺς μὲν τοὺς ταῦτα διδάσκοντας εἶχε μεθ' ἑαυτοῦ ἐπαναμιμνήσκοντας καὶ διδάσκοντας τὰ λείποντα· ἐπελαμβάνετο δὲ τῆς φροντίδος τοῦ ταξειδίου, καὶ* D *πρῶτα μὲν ἐπέτρεπε τοῖς στρατηγοῖς κεφάλαια ταῦτα· πρῶτον* Ms.2.a *μὲν, ἀμφιάσαι καὶ ἀσφαλίσασθαι τὰ κάστρα· δεύτερον δὲ, ἐπιστῆσαι ἄνδρας ἐπιτηδείους εἰς τὴν χώραν, ἵνα, εἰ συμβῇ ἐλθεῖν κατὰ τὴν χώραν ἐχθροὺς, αὐτοὶ ἐκσπηλεύσωσι τὸν λαὸν καὶ ἀπάγουσιν εἰς τὰ ὀχυρώματα· τρίτον, ἀμφιάσαι τὸν στρατὸν τὰ δέοντα καὶ δυνατὰ περί τε ὅπλα καὶ ἵππους· τέταρτον, ἀσφαλίσασθαι τὰς βίγλας τοῦ σπουδάζειν μανθάνειν τὰ τῶν ἐχθρῶν καὶ ἀναφέρειν αὐτά· πέμπτον,* Ed.L.259 *εὐτρεπίζεσθαι καὶ πρὸς γεφύρας, ἔνθα ὁ στρατὸς μέλ-*

[R448; HB41] to cross and where the river did not have a means of crossing; sixth, to announce to the City's archons that up to a certain time they should muster for the expedition those of the soldiers who were holding back and straying afield,[1] but that once the force had set out[2] they should confine such men in chains.

The emperor himself, having personally determined the timing of the expedition, considered nearer the time the money and the other imperial requirements. He used to leave it to the *sakellarios* and the *protovestiarios* and the *minsourator* and the *domestikos* of the household service for each to take an inventory of the loads and how many pack-animals there were for his particular service for the period determined, and to report the number of these. Having established the number of pack-animals and added also a supplement for the lame and stumbling ones, he used to leave it to the *komes* of the stable and the logothete of the herds to make a tally of the number of the pack-animals, as well as of the imperial horses and however many other horses he wished to give at the start to those whom he commanded, and likewise along the route, such as to soldiers, refugees, archons and the like.

Having set all these matters in order, he used to designate his representative

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1 Reading καταβαγείαν as two words, κατὰ βαγείαν (from Latin *vagari*): *LBG*.

2 τὸ ἀποβαλεῖν; cf. R464.14 τὴν ἀποβολήν: both words used unusually of the departure of an expedition.

λει διαβιβάζεσθαι, καὶ ἔνθα πόρον ὁ ποταμὸς οὐκ ἔχει· ἕκτον, παραγγέλλειν τοῖς πολιτικοῖς ἄρχουσιν, ἵνα τοὺς ἀπομένοντας τῶν στρατιωτῶν καταβάγειαν, ἕως τινὸς μὲν χρόνου ἐλαύνωσιν εἰς τὸ ταξίδιον, μετὰ δὲ τὸ ἀποβαλεῖν τὸν λαόν, ἵνα κρατῶσιν αὐτοὺς δεσμίους. αὐτὸς δὲ ὁ βασιλεὺς τὸν χρόνον τοῦ ταξιδίου καθ' ἑαυτὸν ὁρίσας καὶ πρὸς τὸν χρόνον ἐπιλογισάμενος τὸ χρῆμα καὶ τὴν ἄλλην βασιλικὴν
B *χρείαν, ἐπέτρεπε τῷ τε σακελλαρίῳ καὶ τῷ πρωτοβεστιαρίῳ καὶ τῷ μινσουράτωρι καὶ τῷ δομεστίκῳ τῆς ὑπουργίας, ἕκαστον κατὰ τὴν ἰδίαν ὑπηρεσίαν κατὰ τὸν ὁρισθέντα χρόνον ἀπαριθμῆσαι τὰ φορτώματα, πόσων σαγμαρίων εἰσί, καὶ τούτων τὸν ἀριθμὸν ἀναδιδάξαι. λαβὼν δὲ τὸν ἀριθμὸν τῶν σαγμαρίων καὶ προσλαβὼν καὶ ἄλλην προσθήκην διά τε τὰ χωλευόμενα καὶ τὰ κονδριζόμενα αὐτῶν, ἐπέτρεπε τῷ τε κόμητι τοῦ στάβλου καὶ τῷ λογοθέτῃ τῶν ἀγελῶν συστῆσαι*
C *τὸν ἀριθμὸν τῶν σαγμαρίων, ἔτι δὲ καὶ τῶν βασιλικῶν ἱππαρίων καὶ ἄλλων τινῶν ἵππων, ὅσα ἂν ἐβουλήθη εἰς τὸ κίνημα δοῦναι οἷς αὐτὸς ἐκέλευεν, ὁμοίως καὶ κατὰ τὴν ὁδόν, οἷον στρατιώταις, πρόσφυξιν, ἄρχουσι καὶ τοῖς ὁμοίοις. καὶ ταῦτα δὲ πάντα διοικήσας, ὥριζε τὸν ἐκ προσώπου*

[R449; HB58] in the City, and give him the following instructions: to take an inventory of the force, both how many were in the City regiments and how many were under the eparch, and personally to assign the latter in advance to the unit in which each of these guilds would guard the City[1] in the event of an enemy presence. He was to repair the cracks in the walls and to advise him of the reports coming from the West, until the emperor himself went beyond[2] the empire. After this he was to deal with the urgent matters threatening immediate danger as he thought fit, consulting with the City's more capable men. He was to set in order matters of no great moment, which were inexpensive and obvious, but leave until the emperor's return those needing great thought. He was especially to guard against any unexpected enemy presence and, especially in relation to this, constantly to write and receive reports from the frontier themes, and to watch closely the activities of hostile neighbours and gain intelligence and report. He was personally to give thought to arms and from where he would get them in time of need, and personally assess these matters and have preparations made without disturbance, so that he would not create fear in the City and

1 Haldon understands τούτους not as "the latter" but as referring to both the regiments and those under the eparch. He then continues: "and to assign them in advance, according to his own wishes, in which area each of these groups should guard the City." He translates μέρος and συστημάτων less specifically as "area" (of the City) and "groups" rather than as "(military) unit" and "guilds", explaining these groups as "associations of crafts, shopkeepers, the circus fanclubs etc, along with the City Watch;" Haldon, *Three Treatises*, note to B 59-62. Maniatis, "The domain of private guilds," *DOP*, 55 (2001), 357, n. 91, considers that συστημάτων refers here to the guilds.

2 παρέλθῃ; cf. Haldon, *Three Treatises*, B 63-64: "until the emperor should himself pass back into home territory."

αὐτοῦ ἐν τῇ πόλει, καὶ ἐδίδου αὐτῷ διατάξεις ταύτας· ἀπαριθμῆσαι τὸν λαόν, ὅσοι τε ὑπὸ τὰ τάγματά εἰσι τῆς πόλεως καὶ ὅσοι ὑπὸ τὸν ὕπαρχον, καὶ τούτους προορίζειν καθ' ἑαυτόν, ἐν ποίῳ μέρει ἕκαστον τούτων τῶν συστημάτων φυλάξει Ms. 2.b τὴν πόλιν ἐν καιρῷ ἐπιδημίας ἐχθρῶν· ἀνορθοῦν δὲ D καὶ τὰ τῶν τειχῶν κλάσματα καὶ τὰ μὲν ἐκ δύσεως ἐρχόμενα μανδάτα καταμηνύειν, ἕως ἂν αὐτὸς ὁ βασιλεὺς τὰ οἰκούμενα παρέλθῃ· μετὰ δὲ ταῦτα τὰ μὲν σπουδαῖα καὶ κίνδυνον σύντομον ἀπειλοῦντα διοικεῖν αὐτόν, καθὼς ἂν νομίσῃ συμφέρον εἶναι, βουλευόμενον μετὰ τῶν χρησιμωτέρων τῆς πόλεως· τὰ δὲ μηδεμίαν σπουδὴν ἔχοντα, ἀλλ' εὐτελῆ ὄντα καὶ φανερά, διοικεῖν, τὰ δὲ μεγάλης φροντίδος δεόμενα ὑποκρατεῖν μέχρι τῆς ὑποστροφῆς τοῦ βασιλέως· προσέχειν Ed.L. 260 δὲ μάλιστα περὶ αἰφνιδίου ἐπιδημίας ἐχθρῶν, καὶ διὰ τοῦτο μάλιστα γράφειν τε συνεχῶς καὶ δέχεσθαι ἐκ τῶν ἄκρων θεμάτων, καὶ κατασκοπεῖν τὰ τῶν γειτόνων ἐχθρῶν, καὶ μανθάνειν καὶ ἀναδιδάσκειν· ἔτι γε μὴν καθ' ἑαυτὸν φροντίζειν περὶ ὅπλων, ὅθεν ἕξει αὐτὰ ἐν καιρῷ χρείας· ταῦτα δὲ λογίζεσθαι καθ' ἑαυτὸν καὶ ἑτοιμάζεσθαι χωρὶς ταραχῆς, οἵνα μὴ φόβον ἐμβάλλῃ τῇ πόλει, καὶ πολυτιμότερον κατα-

[R450; HB74] make grain and other goods more expensive. He was to silence groundless rumours and disturbances, sometimes disciplining those creating the rumours and sometimes feeding the citizens talk of the safety of the emperor and the force. There are times, too, to fabricate good rumours, like the arrival of an [imperial] order, but expressed vaguely, or else the arrival of news from a member of the force, thus putting an end to the indifference of some, and the disturbances of others.

So Julius Caesar, too, when he had made these arrangements with his representative, used to retain a few of his staff for his own departure and sent the rest away to where the regiments were waiting for the emperor. Indeed, in addition to these, he also sent most of the imperial animals and their loads and the largest tents. Having gathered together the holy men well-known to him, he used to ask for spiritual purification and then gave alms throughout the City and places near to it. Finally he went away, for the purpose of prayer, to those churches in particular to which he was accustomed to hold processions. After returning to the Palace he went from there out of the City, and a numerous force, both those under the eparch and the City's army, was present there, offering prayers for the

*στήσῃ τὸν σῖτον καὶ τὰ λοιπὰ τῶν εἰδῶν· κατασιγᾷν δὲ τὰς
ἀλόγους φήμας καὶ τὰς ταραχὰς, ποτὲ μὲν σωφρονίζοντα
B τοὺς τὰς φήμας γεννῶντας, ποτὲ δὲ ἐπιλαλεῖν τοῖς πολίταις
τὴν τοῦ βασιλέως καὶ τοῦ λαοῦ σωτηρίαν· ἐστὶν ὅτε καὶ
πλάττειν ἀγαθὰς φήμας, ὡς κελεύσεως ἐλθούσης πλὴν ἀορί-
στως, ἢ καὶ ἄλλως ἀπό τινος τοῦ λαοῦ ἐλθόντων, τῶν μὲν
τὴν ῥᾳθυμίαν, τῶν δὲ τὰς ταραχὰς παύοντα. οὕτω δὲ καὶ περὶ
τούτων τῷ ἐκ προσώπου διαταξάμενος ὁ Ἰούλιος Καῖσαρ,
ὀλίγους τῆς τάξεως ὑποκρατήσας λόγῳ τῆς ἰδίας ἐξόδου, τοὺς
C λοιποὺς ἀπέστελλεν ἔνθα τὰ τάγματα τὸν βασιλέα ἐξεδέχοντο,
ἔτι δὲ πρὸς τούτοις καὶ τὰ πλεῖστα τῶν βασιλικῶν ἀλόγων
καὶ φορτωμάτων καὶ τὰς μεγίστας σκηνάς. αὐτὸς δὲ τοὺς
γνωστοὺς τῶν ἁγίων συναγαγὼν περὶ καθάρσεως ᾐτεῖτο ψυ-
χικῆς, εἶτα ἐλεημοσύνας ἐποίει κατά τε τὴν πόλιν καὶ τὰ
Ms. 3. a πλησιάζοντα αὐτῇ. καὶ τελευταῖον ἀπερχόμενος πρὸς τοὺς
ναοὺς χάριν εὐχῆς, ἐν οἷς ἐποιεῖτο μάλιστα τὰς προελεύ-
σεις, καὶ ὑποστρέφων ἐπὶ τὸ παλάτιον, ἐκεῖθεν τῆς πόλεως
ἐξήρχετο, καὶ πολλοῦ λαοῦ, τῶν τε ὑπὸ τὸν ὕπαρχον καὶ
τοῦ τῆς πόλεως στρατοῦ παρόντων ἐκεῖ καὶ εὐχομένων τὸν*

[R451; HB90] emperor. Finally, after he boarded the ship, all those standing in attendance fell down in obeisance, and after making the sign of the cross over the City three times, he set out.

Until he met up with the force, he used to breakfast each day with three [companions], and dine with two, except on a Sunday. On that day he remained stationary. Once he reached the force, those of his staff who had gone ahead and the regiments used to meet him at the limits of the military base, and thus with the emperor they followed as far as the curtain [of the imperial marquee]. On the same day he used to invite the archons to dine with him and gave them a purse and the soldiers a feast. After the emperor set off from there with the force along the expedition's route, each thematic army used to meet him in turn, drawing near the route so that the force would not become tired. On the same day that the thematic army welcomed him he used to invite the archons of the said army to dine with him.

For the needs of the imperial household service, that is, for the livestock for slaughter and lambs and such like, and for the bread and the rest of the fare for the display of munificence,[1] each protonotary in his particular theme supplied the emperor passing through from the *aerikon* and the *synonai*.[2] Lacking these, [the emperor] himself used to manage by drawing on the *eidikon*, and

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1 Here probably for the feast for the army; Haldon, *Three Treatises*, notes to B 97 & B 102.

2 Following Haldon in emending ἀερίου to ἀερικοῦ. The *aerikon*: was a local reserve maintained when the land-tax was collected in the theme; *synonai*: the regular land-tax: Haldon, *Three Treatises*, notes to B 103-104; also *ODB*.

βασιλέα. τελευταῖον δὲ μετὰ τὸ εἰσελθεῖν αὐτὸν εἰς τὸ πλοῖον οἱ μὲν παριστάμενοι πάντες ἔπιπτον, αὐτὸς δὲ, τρίτον σφραγίσας D τὴν πόλιν, ἐκίνει. ἠρίστα δὲ, ἄχρι τοῦ συνοψισθῆναι τὸν λαὸν, διὰ τριῶν, ἐδείπνει δὲ διὰ δύο πλὴν τῆς κυριακῆς. ἀκίνητος δὲ ἔμενεν ἐν αὐτῇ τῇ ἡμέρᾳ. φθάνοντα δὲ αὐτὸν πρὸς τὸν λαὸν, ὑπήντων αὐτῷ οἱ προλαβόντες τῆς τάξεως καὶ τὰ τάγματα ἐπὶ τῷ ἄκρῳ τοῦ ἀπλήκτου, καὶ μετὰ τοῦ βασιλέως οὕτω συνείποντο ἄχρι τῆς κορτῖνος. ἐν αὐτῇ δὲ τῇ ἡμέρᾳ ἐκάλει τοὺς ἄρχοντας, καὶ ἐδίδου αὐτοῖς Ed.L. 261 ἀποκόμβιον, καὶ μαϊουμᾶν τοῖς στρατιώταις. ἐκεῖθεν δὲ μετὰ τοῦ λαοῦ κινοῦντα τὸν βασιλέα κατὰ τὴν ὁδὸν τοῦ ταξειδίου, ἕκαστον θέμα ὑπήντα αὐτῷ κατὰ τὸ πλησιάζον μέρος τῆς ὁδοῦ, ἵνα μὴ κοπιᾷ ὁ λαός· ἐν δὲ τῇ αὐτῇ ἡμέρᾳ, καθ' ἣν ἐδέχετο αὐτὸν τὸ θέμα, ἐκάλει τοὺς ἄρχοντας τοῦ αὐτοῦ θέματος. τὴν δὲ χρείαν τῆς βασιλικῆς ὑπηρεσίας, τουτέστι σφακτά τε καὶ ἀρνία καὶ τὰ τοιαῦτα καὶ τὸ ψωμίον τῆς φιλοτιμίας καὶ τὸν λοιπὸν μαϊουμᾶν ἐχορήγει ἕκαστος πρωτονοτάριος B ἐν τῷ ἰδίῳ θέματι διερχόμενον τὸν βασιλέα ἐκ τοῦ ἀερίου λόγου καὶ τῶν συνονῶν· ἢ καὶ μὴ ἔχων, λαμβάνων ἐκ τοῦ εἰδικοῦ, αὐτὸς διῴκει ταῦτα, μάλιστα δὲ

[R452; HB105] he used to give the feasts above all to the thematic armies which came from more distant places.

The procession of the emperor and the order of the regiments and the thematic armies was as follows. In front of the emperor, at a mile's distance, went horses wearing true-purple brocades, in two files, to right and left. After them came the imperial archons, then the grooms with saddle-horses and the rest of the more personal retinue, and then the emperor. Behind him, three bowshots away, treating the route as one straight line, was the army. In the centre were the regiments and the more highly honoured of these were in the middle position, and on either side of the regiments were the thematic armies, and of these the more highly esteemed were nearer the regiments.

Some of those who controlled and knew the military bases and the routes through our territory used to start ahead with the marquee and the household service, while others ran in advance of the thematic armies pointing out the river crossings and the direct routes. The *droungarios* of the Watch took charge of the guides in each thematic army, and the bodyguards of the *strategoi* were also under the *droungarios* so that through him the *strategoi* were advised of the orders for them.

The first reception of each thematic army was as follows.

τοὺς μαϊουμάδας ἐδίδου τοῖς ἐκ μακροτέρων τόπων ἐρχομέ-
νοις θέμασιν. ἡ δὲ προέλευσις τοῦ βασιλέως καὶ ἡ τάξις
τῶν ταγμάτων καὶ τῶν θεμάτων ἦν οὕτως. περιεπάτουν ἔμ-
προσθεν τοῦ βασιλέως ὡς ἀπὸ μιλίου ἵπποι μετὰ ἀληθινῶν
βορκαδίων διὰ στίχων δύο, δεξιὰ καὶ ἀριστερά· μετ' ἐκεί-
C νους δὲ οἱ βασιλικοὶ ἄρχοντες· εἶτα οἱ στράτωρες μετὰ σελ-
λαρίων καὶ ἡ λοιπὴ μυστικωτέρα τάξις· ἔπειτα ὁ βασιλεύς·
ὄπισθεν δὲ τούτου ὡς ἀπὸ σαγιττοβόλων τριῶν ὥσπερ κατὰ
Ms. 3.b μίαν εὐθείαν τὰ στρατεύματα. καὶ μέσον μὲν τὰ τάγματα,
καὶ τούτων τὰ τιμιώτερα ἐπὶ τὸν μέσον τόπον, παρ' ἑκάτερα
δὲ τῶν ταγμάτων τὰ θέματα, καὶ τούτων πλησιέστερα τοῖς
τάγμασι τὰ ἐνδοξότερα τῶν θεμάτων. οἱ δὲ τὰ ἄπληκτα καὶ
τὰς ὁδοὺς τῆς ἡμετέρας γῆς κατέχοντες καὶ γινώσκοντες οἱ
D μὲν προελάμβανον μετὰ τῆς κόρτης καὶ τῆς ὑπουργίας, οἱ
δὲ ἔμπροσθεν τῶν θεμάτων προέτρεχον ὑποδεικνύοντες τοὺς
τῶν ποταμῶν πόρους καὶ τὰς εὐθείας ὁδούς. τοὺς δὲ ὁδη-
γοὺς καθ' ἕκαστον θέμα κατεῖχεν ὁ δρουγγάριος τῆς βίγλης·
ὑπῆρχον δὲ ὑπ' αὐτῷ καὶ αἱ παραμοναὶ τῶν στρατηγῶν
πρὸς τὸ δι' αὐτοῦ μηνύειν τοῖς στρατηγοῖς τὰ κελευόμενα αὐ-
τοῖς. ἡ δὲ πρώτη δοχὴ ἑκάστου θέματος ἦν οὕτως· ἀπὸ

[R453; HB122] The thematic army used to stand drawn up in order two to three bowshots from the route of the emperor. Whenever they saw the emperor drawing near, the army remained seated on their horses while the archons, having all dismounted, together used to fall down on the ground in obeisance. Then, standing up, with the whole army they used to cheer the emperor. He turned to them and asked how they were, and so returned again to the road. This was the ceremony for him while he was within the empire. However, when about to go into no-man's land he would discard anything rather excessive, both the loads and the weaker members of the force and the lame and injured among the animals. He used to give them a leader and a small unit of the army as a guard, and ordered them to draw near one of the safer forts which were quite close to what was expected to be the force's route out.

After this he used to separate certain detachments from the thematic armies for some to go ahead in front of the army as a vanguard and others to follow behind, which they call the rearguard. They were also to hunt for those who turned back through cowardice or indifference. Others which they used to call flank-guards patrolled along each side, and they were especially on the lookout

δύο καὶ τριῶν σαγιττοβόλων τῆς ὁδοῦ τοῦ βασιλέως ἵστατο παρατεταγμένον τὸ θέμα· ἐπειδὰν δὲ εἶδον τὸν βασιλέα πλησιάζοντα, ὁ μὲν στρατὸς ἐκάθητο ἐπὶ τῶν ἵππων, οἱ δὲ ἄρχοντες, καταβάντες πάντες, ἐπὶ γῆς ἴσως ἔπιπτον, εἶτα ἀναστάντες Ed.L. 262 *μετὰ παντὸς τοῦ στρατοῦ εὐφήμουν τὸν βασιλέα. ὁ δὲ πρὸς αὐτοὺς ἔξένευε, καὶ ὅπως ἔχουσιν, ἠρώτα, καὶ οὕτως πάλιν ὑπέστρεφεν ἐπὶ τὴν ὁδόν· αὕτη δὲ ἡ κατάστασις ἦν αὐτῷ ἄχρι τῶν οἰκουμένων. μέλλων δὲ καὶ πρὸς τὰ ἀοίκητα εἰσέρχεσθαι, ἀπεβάλλετο τό,τε περισσότερον χρῆμα καὶ τὰ φορτώματα καὶ τοὺς τοῦ λαοῦ ἀσθενεστέρους καὶ τὰ τῶν ἀλόγων χωλὰ καὶ τετραυματισμένα. ἐδίδου δὲ αὐτοῖς κεφαλὴν καὶ μέρος ὀλίγον στρατοῦ εἰς φυλακὴν, ἐκέλευέ τε πλησιάζειν καθ' ἓν τῶν ἀσφαλεστέρων κάστρων, ὅπερ πλησιέστερόν* B *ἐστι πρὸς τὴν μέλλουσαν ἔξοδον τοῦ λαοῦ γίνεσθαι. καὶ μετὰ ταῦτα ὥριζεν ἀπὸ τῶν θεμάτων μοίρας τινὰς, τοὺς μὲν προπορεύεσθαι ἔμπροσθεν τοῦ φοσσάτου πρὸς φυλακὴν αὐτοῦ, τοὺς δὲ ὄπισθεν ἐπακολουθεῖν, οὓς καλοῦσι νωτοφύλακας· οἱ δὲ αὐτοὶ ὑπῆρχον καὶ θηρευταὶ τῶν διὰ* Ms.4 a *δειλίαν ἢ ῥαθυμίαν στρεφομένων· οἱ δὲ παρ' ἑκάτερα περιεπάτουν, οὓς ἐκάλουν πλαγιοφύλακας· οἱ δὲ αὐτοὶ μάλι-*

[R454; HB138] for those intending to flee to the enemy. They all patrolled keeping such a distance from the army as not to be lost from sight through enemy treachery, yet as far as was possible so that the army, given a warning by them, might be prepared in advance for an encounter with the enemy. Those who went ahead[1] of the emperor were preferably members of that thematic army which lived near the territory of the enemy, since they had experience of the routes and the rest of the enemy's land, and also experience of their ambushes and their wars. They did <not> change them or the rearguard, <but they did change the flank-guards>[2] because of their very great toil, since they did not patrol the straight route but one that was rougher and more difficult to traverse. Proceeding thus they used to rest surrounded by a defensive ditch at night and after taking other precautions against night attacks.

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1 Following Haldon, *Three Treatises*, B 143 & p. 49, in emending προέχοντες to προτρέχοντες as in the Laurentian ms. (*cod. Mediceo-Laur. Plut*. 55, 4).

2 Following Haldon, *Three Treatises*, B 146-47 & p. 49, in supplying five words from the Laurentian ms. to correct the Leipzig ms. to read: αὐτοὺς δὲ καὶ τοὺς ὀπισθοφύλακας οὐκ ἤλασσον· τοὺς δὲ πλαγιοφύλακας ἐνήλασσον διὰ τὸν πλεῖστον κόπον.

*στα ἐσκόπουν τοὺς μέλλοντας προσφεύγειν εἰς τοὺς ἐχθρούς.
περιεπάτουν δὲ πάντες τοσοῦτον ἀπέχοντες τοῦ φοσσάτου,
C ὥστε μὴ ἀποκρύπτεσθαι ἐξ αὐτῶν διὰ τὰς ἐπιβουλὰς τῶν
ἐχθρῶν, καὶ ὅσον δυνατόν ἐστι προευτρεπισθῆναι τὸ φοσσά-
τον εἰς ἀπάντησιν τῶν ἐχθρῶν ὑπὸ τούτων μηνυθέντας. οἱ
δὲ τοῦ βασιλέως προέχοντες ἐκείνου μᾶλλον ὑπῆρχον τοῦ θέ-
ματος, οἳ ἐπλησίαζον τῇ τῶν ἐχθρῶν γῇ διὰ τὸ καὶ πεῖραν
ἔχειν αὐτοὺς τῶν τε ὁδῶν καὶ τῶν λοιπῶν τόπων τῶν ἐ-
χθρῶν, καὶ ἔτι τὴν πεῖραν τῶν ἐνεδρευμάτων καὶ τῶν πολέ-
μων αὐτῶν. αὐτοὺς δὲ καὶ τοὺς ὀπισθοφύλακας ἐνήλλαττον
D διὰ τὸν πλεῖστον κόπον. οὐ γὰρ τὴν εὐθεῖαν περιεπάτουν
αὐτοί, ἀλλὰ τὴν τραχυτέραν καὶ δυσεπίβατον· οὕτω δὲ κι-
νούμενοι, τὰς νύκτας περιχαρακωθέντες καὶ τὴν ἄλλην ἀσφά-
λειαν ποιήσαντες διὰ τοὺς νυκτοπολέμους, ἀνεπαύοντο.*

Constantine (VII), emperor of the Romans in Christ the eternal emperor, son of Leo (VI) the famous and most wise emperor, descendant of Basil (I) the most courageous and noble emperor, to Romanos (II) the God-crowned emperor, his son

What must be done when the great and mighty emperor of the Romans is about to go on campaign [R455-508; HC1-884]

Hear, son, the words of your father, Solomon entreats you. Indeed you will hear from many what is right, but you will not acquire the lessons of virtue by natural ability unless you hear the noblest precepts from your father. When you have received from him words that are genuine and completely true, you will have as it were a paternal legacy, always procuring your salvation. Words spoken by others for favour often lack truth,

ΚΩΝΣΤΑΝΤΙΝΟΥ ΕΝ ΧΡΙΣΤΩ Ed.L.263

ΒΑΣΙΛΕΙ ΑΙΩΝΙΩ ΒΑΣΙΛΕΩΣ ΡΩΜΑΙΩΝ, ΥΙΟΥ ΛΕΟΝΤΟΣ Ms.4.b
ΤΟΥ ΑΟΙΔΙΜΟΥ ΚΑΙ ΣΟΦΩΤΑΤΟΥ ΒΑΣΙΛΕΩΣ, ΑΠΟΓΟΝΟΥ
ΔΕ ΒΑΣΙΛΕΙΟΥ ΤΟΥ ΑΝΔΡΙΚΩΤΑΤΟΥ ΚΑΙ ΓΕΝΝΑΙΟΤΑΤΟΥ
ΒΑΣΙΛΕΩΣ, ΠΡΟΣ ΡΩΜΑΝΟΝ ΤΟΝ ΘΕΟΣΤΕΦΗ ΒΑΣΙ-
ΛΕΑ ΚΑΙ ΥΙΟΝ ΑΥΤΟΥ,

Ὅσα δεῖ γίνεσθαι, τοῦ μεγάλου καὶ ὑψηλοῦ βασιλέως τῶν
Ῥωμαίων μέλλοντος φοσσατεῦσαι.

Ἄκουε, υἱὲ, λόγους πατρός σου, Σολομῶν σοι παρακε- A
λεύεται· παρὰ πολλῶν γὰρ ἀκούσεις τὰ δέοντα, ἀλλ' οὐ φύ-
σει τῆς ἀρετῆς εἰσοίσεις διδάγματα, εἰ μὴ παρὰ πατρὸς ἀ-
κούσαις τὰ ἄριστα. γνησίους γὰρ παρ' αὐτοῦ καὶ ἀληθεῖς τῷ
ὄντι τοὺς λόγους ὑποδεξάμενος, ὥσπερ τινὰ κλῆρον ἕξεις πα-
τρῷον, τὴν σωτηρίαν ἀεὶ προξενοῦντά σοι· οἱ μὲν γὰρ ἐξ
ἄλλων κατὰ χάριν λεγόμενοι τῆς ἀληθείας πολλάκις ἐναποδέ-

[R456; HC13] but those coming from a father's heart, being truthful, favour their sons with a great and lasting benefit. Hear, then, son, from your father, advice which it is not good to ignore; for if ignorance is bad, clearly knowledge of state-affairs is good, and especially those that are important and to which much thought has been given. What could be more important than bravery in war and the ancient discipline of our forebears which they maintained on imperial expeditions in wars previously?

The fact that this, known of old by word of mouth and repeated over and over by many to this day, was not also preserved in writing, we considered neither just nor good. Now it will be advantageous for you, God-crowned Romanos, that along with the others there will also be the narrative of these matters, demonstrating Roman greatness.

Therefore, having made extensive searches concerning this and finding no treatise deposited in the Palace, eventually, and then with difficulty, we were able to find a treatise on these matters in the monastery called "[the monastery] of Sigriane" where Leo the Magister, who had the name Katakylas, embraced the monastic life.[1] This *magistros* wrote on these matters on the order of Leo (VI) the Christ-loving and most wise emperor of the Romans,

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[1] For Leo Katakylas see note 2 at R445.12; Haldon, *Three Treatises* (1990), 40-44 & his note to C 26-27; Manini, *Prosopografia* (2009), 208-10. For the Monastery of Agros of Sigriane in the metropolitan see of Kyzikos: Janin, *Les Églises et les monastères des grand centres byzantins* (1975), 195-99.

ονται· οἱ δὲ ἐκ πατρικῆς ψυχῆς μετὰ τῆς ἀληθείας ἀφι-
κνούμενοι πολλὴν χαρίζονται τοῖς υἱοῖς διαπαντὸς τὴν ὠφέ-
λειαν. ἄκουε τοίνυν, υἱὲ, παρὰ πατρὸς, ἃ μὴ καλόν ἐστιν
B *ἀγνοεῖν· εἰ γὰρ ἄγνοια κακὸν, ἡ τῶν πραγμάτων γνῶσις*
δῆλον ὅτι καλὸν, καὶ μάλιστα τῶν ἀναγκαίων καὶ ὧν πολλὴ
καθέστηκεν ἡ φροντίς. ἀναγκαιότερον δὲ τί ἄλλο γένοιτο πο-
λεμικῆς εὐτολμίας καὶ τῆς τῶν προγόνων παλαιᾶς εὐταξίας,
ἣν ἐν πολέμοις εἶχον τὸ πρότερον βασιλικοῖς ταξειδίοις κα-
τάστασιν. ταύτην γὰρ πάλαι φημιζομένην καὶ μέχρι τοῦ
νῦν παρὰ πολλοῖς θρυλλουμένην μὴ καὶ ἐγγράφως ἔχειν, οὐ
δίκαιον, οὐδὲ καλὸν ἡγησάμεθα. λυσιτελὴς γάρ σοι, θεό-
στεπτε Ῥωμανὲ, μετὰ τῶν ἄλλων καὶ ἡ τούτων γενήσεται
συγγραφὴ, Ῥωμαϊκὴν δηλοῦσα μεγαλειότητα. ὅθεν πολλὰ πε-
C *ρὶ τούτων ἀνερευνήσαντες καὶ μηδεμίαν ὑπόμνησιν ἐναπο-*
κειμένην τῷ παλατίῳ εὑρίσκοντες, ὀψὲ καὶ μόλις ποτὲ περὶ
τούτων ὑπόμνημα ἐν τῇ μονῇ τῇ καλουμένῃ Σιγριανῆς εὑρεῖν
Ms. 5.a *ἠδυνήθημεν, ἐν ᾗ Λέων ὁ μάγιστρος, ᾧ Κατάκυλας ἦν ἐπώ-*
Ed. L. 263 *νυμον, τὸν μονήρη βίον ἠσπάσατο. οὗτος γὰρ ὁ μάγιστρος*
περὶ τούτων ἐγγράφως διέθετο ἐκ προστάξεως Λέοντος τοῦ
φιλοχρίστου καὶ σοφωτάτου βασιλέως Ῥωμαίων, τοῦ καὶ πα-

[R457; HC29] our father and your grandfather.[1] Since, however, the *magistros* was not conversant with Greek literature, his narrative included many barbarisms and solecisms and faults of syntax, even though the fellow was pious and a man who coveted the things of the spirit, as his life showed. Moreover, with his lack of Greek education, as we said, his narrative was also rather naive and flawed, but nevertheless praiseworthy and true in that the man was pious and virtuous. Since we found it deficient in argument, explaining matters in a way obscurely, like footsteps in the dark, and consisting of not a third of what[2] we, for greater clarity and detail, made from it, we inscribed our name as a reminder of our bequest to you.

Now this order and ritual for imperial expeditions was observed and put into practice until the time of Michael (III) the Christ-loving ruler and his uncle Bardas, the most fortunate caesar, that is to say, this tradition was handed down to them from the earlier emperors, namely, Theophilos and Michael (II), the father and grandfather of the said Michael (III) the Christ-loving ruler.[3] Likewise this tradition, I say, came down to them from the previous emperors. I am speaking of those earlier Isaurians

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1 Leo VI, emperor 886-912.

2 Emending ὥσπερ to ὧνπερ as suggested by Lemerle, *Le premier humanisme byzantin* (1971), 274, n. 28.

3 Michael III, 842-867; Bardas, caesar 862-866; Theophilos, 829-842; Michael II, 820-829.

τρὸς ἡμῶν καὶ σοῦ πάππου· ἀλλ' ἐπεὶ μουσικῆς Ἑλληνικῆς ἀμέτοχος ὁ μάγιστρος ἦν, πολλὰ βάρβαρά τε καὶ σόλοικα καὶ ἀσυνταξίας ἡ τούτου συγγραφὴ περιεῖχεν, εἰ καὶ ὁ ἄνθρωπος θεοσεβὴς καὶ ἀνὴρ ἐπιθυμιῶν ἦν τῶν τοῦ πνεύματος, ὡς ἔδειξεν ὁ αὐτοῦ βίος. ἀλλ' ἐν τῷ ἀμοιρεῖν αὐτόν, ὡς ἔφαμεν, παιδείας Ἑλληνικῆς, καὶ ἡ τούτου συγγραφὴ μᾶλλον ὑπῆρχεν ἐπισφαλὴς καὶ ἐπιλήψιμος, ὅμως ἐπαινετὴ καὶ ἀληθὴς τῷ θεοσεβῆ εἶναι τὸν ἄνδρα καὶ ἐνάρετον. ταύτην ἡμεῖς εὑρόντες παρημελημένην τῷ λόγῳ, καὶ ὡς ἐν ἴχνει σκιᾶς ἀμυδρῶς B πως τὰ πράγματα διαγγέλλουσαν, καὶ μηδὲ τὸ τοῦ τρίτου μέρους τῶν, ὥσπερ ἡμεῖς πρὸς τὸ σαφέστερόν τε καὶ πλατικώτερον μετηγάγομεν, ἔχουσαν, συνεγραψάμεθά σοι τοῦ καταλιπεῖν εἰς ὑπόμνησιν. ἡ τοίνυν τοιαύτη τῶν βασιλικῶν ταξειδίων τάξις τε καὶ ἀκολουθία ἐφυλάττετο καὶ ἐνηργεῖτο ἕως Μιχαὴλ τοῦ φιλοχρίστου δεσπότου, καὶ Βάρδα τοῦ εὐτυχεστάτου καίσαρος καὶ θείου αὐτοῦ, ἀπὸ τῶν παλαιοτέρων βασιλέων ἡ τοιαύτη δηλονότι παράδοσις πρὸς αὐτοὺς καταχθεῖσα, Θεοφίλου τε καὶ Μιχαὴλ τοῦ πατρὸς καὶ πάππου τοῦ C αὐτοῦ Μιχαὴλ τοῦ φιλοχρίστου δεσπότου· ὡσαύτως δὲ κἀκείνοις ἐκ τῶν προτέρων βασιλέων φημὶ τὴν τοιαύτην παράδοσιν κατελθεῖν. παλαιοτέρους δέ φημι τοὺς Ἰσαύρους ἐκεί-

[R458; HC46] who erred very greatly concerning the orthodox faith.[1] By earlier emperors I do not mean the blessed St Constantine (I), or Constantius (II) his son, or the impious Julian, or even Theodosios (I) the Great[2] and those after him. Again, though, under Basil[3] the most courageous and most pious emperor, my grandfather, this order was practised and exercised to the full in the manner we shall try to set out as far as possible in writing.

The great and mighty sovereign, when he is about to go on campaign and to mobilise arms and troops against an enemy, immediately orders the hanging of a breastplate, sword and shield at the Chalke, outside the doors. From this the preparation of the imperial expedition is clear to everyone and from then on each [serving] archon and soldier begins to prepare his arms and what is necessary and appropriate for a soldier. Then after this he also gives orders to the logothete of the herds for a fair distribution and provision to be made to the yards of Asia and Phrygia, in fear of God and with all piety and truthfulness, according to the strength and capacity of each individual holding yard, since the classification of each of the prescribed [holding yards] is made clear in advance to everyone, with specifically the number [of animals] due:[4] throughout Asia and Phrygia, 200 mules

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1 The earlier Iconoclast emperors were the Isaurians Leo III (717-741), Constantine V (741-775) and Leo IV (775-780).

2 Constantine I, sole ruler 324-337; Constantius II, 337-361; Julian, 361-363; Theodosios I, 379-395.

3 Basil (I), emperor 867-886.

4 There are small inaccuracies in either the numbers or the arithmetic in the following calculations.

νους καὶ περὶ τὴν ὀρθόδοξον πίστιν τὰ μέγιστα πλημμελήσαντας· οὐ γάρ, παλαιοτέρους εἰπών, τὸν μέγαν ἐκεῖνον λέγω καὶ ἀοίδιμον καὶ ἅγιον Κωνσταντῖνον, οὔτε Κωνστάντιον τὸν υἱὸν αὐτοῦ, οὔτε τὸν δυσσεβέστατον Ἰουλιανόν, οὔτε μὴν Θεοδόσιον τὸν μέγαν καὶ τοὺς μετ᾽ ἐκεῖνον. ἦν δὲ καὶ πά- [D] λιν ἐπὶ Βασιλείου τοῦ ἀνδρικωτάτου καὶ εὐσεβεστάτου βασιλέως, τοῦ καὶ πάππου, ἡ τοιαύτη τάξις ἐνεργουμένη καὶ τὰ [Ms.5.b] μάλιστα τηρουμένη, καθὼς ἐγγράφως ἡμεῖς ἐκθέσθαι ὡς οἷόν τε πειρασόμεθα. ὁ μέγας καὶ ὑψηλὸς αὐτοκράτωρ μέλλων φοσσατεύειν καὶ κατ᾽ ἐχθρῶν ὅπλα κινεῖν καὶ στρατεύματα, εὐθὺς προστάσσει τοῦ κρεμασθῆναι ἐν τῇ χαλκῇ ἔξωθεν τῶν πυλῶν λωρίκιον καὶ σπαθίον καὶ σκουτάριον. ἐκ τούτων οὖν τοῖς πᾶσι γίνεται δήλη ἡ τοῦ βασιλικοῦ φοσσάτου εὐτρέ- [Ed.L.265] πισις, καὶ ἐκ τότε ἕκαστος ἄρχων καὶ ἀρχόμενος τὰ ἑαυτῶν ὅπλα καὶ ὅσα ἐπιτήδεια καὶ ἁρμόζοντα στρατιώτῃ, παρασκευάζειν ἀπάρχεται· εἶτα μετὰ ταῦτα καὶ τῷ τῶν ἀγελῶν λογοθέτῃ προστάσσει τοῦ δικαίαν διανομήν τε καὶ ἔκθεσιν μετὰ φόβου θεοῦ ποιεῖσθαι καὶ πάσης εὐσεβείας καὶ ἀληθείας τοῖς τῆς Ἀσίας καὶ Φρυγίας μητάτοις κατὰ τὴν ἰσχύν τε καὶ δύναμιν ἑνὸς ἑκάστου μητάτου, ὡς ἡ τάξις τῶν προκειμένων ἑκάστου τὸν ὀφειλόμενον ἀριθμὸν ὡρισμένως ἔχουσα πᾶσι καθίσταται πρόδηλος. διὰ τῆς Ἀσίας καὶ Φρυγίας μουλάρια

[R459; HC64] at 15 *nomismata* each, 200 pack-horses at 12 *nomismata* each; in all, 5,424 [*nomismata*], which in gold is 76 lbs.

From the customary dues of the archons of the imperial stables in the City and of those in the regional stables

From the *komes* of the stable 4 mules and 4 pack-horses; from the chartulary and the *epeiktes*[1] 4 mules and 4 pack-horses; from the regional chartulary 2 mules and 2 pack-horses; from the *saphramentoi*[2] 1 mule and 1 pack-horse; from the four *kometes* 1 mule; in all, from the archons, 322[3] [*nomismata*], which is 4 lbs and 26 *nomismata*; and the total in all, 80 lbs 26 *nomismata*.

The logothete of the herds brings the 200 mules and the 200 pack-horses down to Malagina, and the *komes* of the stable and the chartulary of the City stable receive five-, six- and seven-year olds which do not have markings on their hindquarters. They brand the 400 on both sides of the rump with the imperial seal. The same provision and branding takes place in the following year. All the pack-horses are castrated and become

1 An official on the staff of the *komes* of the stable who organizes the rations for the horses and the horseshoes and bridles and pack-saddles and the watering of the animals: R480.1-3.

2 Elsewhere *saphramentarioi* (R476.10, R479.5 & R493.2). These officials took charge of pack-horses and pack-animals, including their shoeing and pasturing.

3 Ms.: TKB (322); Bonn mistakenly prints the number TKΔ (324).

σ' ἀνὰ νομισμάτων ιε', ἱππάρια σ' ἀνὰ νομισμάτων ιβ', ὁμοῦ
νομίσματα ͵ευκδ', γινόμενα χρυσοῦ λίτραι ος'. B

Διὰ τῶν συνηθειῶν τῶν ἀρχόντων τῶν βασιλικῶν στάβλων τῶν ἐν τῇ πόλει καὶ τῶν ἔξω ἐν τοῖς στάβλοις.

Διὰ τοῦ κόμητος τοῦ στάβλου μωλάρια δ' καὶ ἱππάρια
δ'· διὰ τοῦ χαρτουλαρίου καὶ τοῦ ἐπείκτου μωλάρια δ'
καὶ ἱππάρια δ'· διὰ τοῦ ἔξω χαρτουλαρίου μωλάρια β' καὶ
ἱππάρια β'· διὰ τῶν σαφραμέντων μωλάριον α' καὶ ἱππά- C
ριον α'· διὰ τῶν τεσσάρων κομήτων μωλάριον α'· ὁμοῦ
διὰ τῶν ἀρχόντων νομίσματα τκδ', γινόμενα λίτραι δ', νο-
μίσματα κς'. καὶ ὁμοῦ τὸ πᾶν λίτραι π' : κς'. καὶ τὰ μὲν
μωλάρια τὰ σ', ὡσαύτως καὶ τὰ ἱππάρια τὰ σ', καταβιβάζει
ταῦτα ὁ λογοθέτης τῶν ἀγελῶν εἰς τὰ Μαλάγινα, καὶ παρα-
λαμβάνει αὐτὰ ὁ κόμης τοῦ στάβλου καὶ ὁ ἔσω χαρτουλάρι-
ος τοῦ στάβλου πενταέτια, ἑξαέτια καὶ ἑπταέτια, μὴ ἔχοντα D
σπηλώματα εἰς τὴν ψύαν. καὶ σφραγίζονται τὰ τετρακόσια
εἰς τὰ δύο μέρη τῆς καπούλας βασιλικὴν βοῦλλαν. ἔτι δὲ
καὶ εἰς τὸν ἐπερχόμενον χρόνον γίνεται ἡ αὐτὴ ἔκθεσις καὶ
βούλλωσις. λαβιδοῦνται πάντα τὰ ἱππάρια καὶ γίνονται εὐ-

[R460; HC81] geldings and are a supplement for the army. The logothete brings the 200 pack-animals saddled, with felt coverings over the harnesses,[1] and with ropes for the loads, shod and bringing with them horseshoes, as well as their halters. Such are not sufficient for the imperial household service, but at the time of the expedition the *strategoi* give mules to the emperor, once only, as follows: the *strategos* of the Anatolikoi 3 mules, of the Armeniakoi 3 mules, of the Thrakesioi 3 mules, of the Opsikion 3 mules, of the Boukellarion 3 mules, and the rest of the *strategoi*, both of the East and the West, 2 mules each. The *strategos* of Seleukeia gives 1 mule, the *domestikos* of the *scholai* 3 mules, the *droungarios* of the fleet 3 mules, the *exkoubitos* 1 mule, the *hikanatos* 1 mule, the *noumeros* and the *teicheiotes* and the *domestikos* of the Optimatoi 1 mule each; in all 58 mules.

From the holders of high office and the rest

The eparch gives 1 mule, the *sakellarios* 2, the *genikos* 2 mules, the quaestor 1 mule, the head of the *sakellion* 1

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1 Latin, *stratura*; Niermeyer, *Lexicon*: harness; also at R462.5-6 & R462.12.

Ms. 6.a *νοῦχα, καὶ διὰ τοῦ φοσσάτου γίνεται προσθήκη. καὶ φέρει ὁ λογοθέτης σεσαγματωμένα τὰ σ' σαγμάρια ἔχοντα ἐνδύματα ἐν ταῖς στρατούραις κέντουκλα μετὰ σωκαρίων φορτωμάτων, κεκαλιγωμένα, ἐπιφερόμενα καὶ σελινάτα, ἅμα καὶ τῶν* Ed.L. 460 *καπιστρίων αὐτῶν. καὶ οὐδὲ ὡσαύτως ἐπαρκοῦσιν εἰς τὴν βασιλικὴν ὑπηρεσίαν· ἐν γὰρ τῷ καιρῷ τοῦ φοσσάτου προσάπαξ δίδουσιν οἱ στρατηγοὶ μωλάρια τῷ βασιλεῖ οὕτως· ὁ Ἀνατολικὸς μωλάρια γ', ὁ Ἀρμενιακὸς μωλάρια γ', ὁ Θρακῆσις μωλάρια γ', ὁ Ὀψικιάνος μωλάρια γ', ὁ βουκελλάριος μωλάρια γ', καὶ οἱ λοιποὶ στρατηγοὶ ἀνὰ μωλαρίων β' τῆς τε Ἀνατολῆς καὶ Δύσεως· ὁ Σελευκείας μωλάριον α', ὁ δομέστικος τῶν σχολῶν μωλάρια γ', ὁ δρουγγάριος τοῦ πλοΐμου μωλάρια γ', ὁ ἐξκούβιτος μωλάριον α', ὁ ἱκανάτος μωλάριον α', ὁ νούμερος καὶ ὁ τειχειώτης καὶ ὁ δομέστικος τῶν ὀπτιμάτων ἀνὰ μωλαρίου α'· ὁμοῦ μωλάρια νή.*

B *Διὰ τῶν ὀφφικιαλίων καὶ τῶν λοιπῶν.*

Ὁ ὕπαρχος μωλάριον α', ὁ σακελλάριος δύο, ὁ γενικὸς μωλάρια β', ὁ κυαίστωρ μωλάριον α', ὁ τοῦ σακελλίου μω-

[R461; HC95] mule, the head of the *vestiarion* 1 mule, the two curators and the head of the [imperial] estates 1 mule each, the two protonotaries of the two Kouratorikia 1 mule, the controller of weights 1 mule, the *eidikos* 1 mule, the harbour-master and the *barbaros*[1] 1 mule each, the *symponos* and the logothete of the Praetorium 1 mule, the bureau of the *genikos* 3 mules, the bureau of the *sakellios* 2 mules, the bureau of the *vestiarios* 2 mules; in all 25 mules; in all, from both groups of mules, 83 as gifts.

From the metropolitans and archbishops: mules, saddled, from the metropolitans 52; from the fifty-two archbishops 52 mules: 104 saddled, along with their loads and shod. The *komes* of the stable together with the chartulary of the City stable receives them and brands them along with the rest of the herd: in all 104 mules. The total in all from both, from the holding yards of the logothete of the herds and those given: 585 mules.

From the pious monasteries: 100 pack-horses paraded in front of the emperor to right and left. They ought to be castrated and gelded. They are not branded because, when the emperor orders the payment of expenses, they are defrayed from them whenever

[1] In Late Antiquity the head of the Bureau of the Barbarians, but later an official attached to the office of the logothete of the drome.

λάριον α', ὁ τοῦ βεστιαρίου μωλάριον α', οἱ δύο κουράτωρες καὶ ὁ κτηματίνος ἀνὰ μωλαρίου ἑνός, οἱ δύο πρωτονοτάριοι τῶν δύο κουρατωρικίων μωλάριον α', ὁ ζυγοστάτης μωλάριον α', ὁ εἰδικὸς μωλάριον α', ὁ παραθαλασσίτης καὶ ὁ βάρβαρος ἀνὰ μωλαρίου α', ὁ σύμπονος καὶ ὁ λογοθέτης τοῦ πραιτωρίου μωλάριον α', τὸ σέκρετον τοῦ γενικοῦ μωλάρια γ', τὸ σέκρετον τοῦ σακελλίου μωλάρια β', τὸ σέκρετον τοῦ βεστια- C
ρίου μωλάρια β'· ὁμοῦ μωλάρια κε'· ὁμοῦ διὰ τῶν ἀμφοτέρων μωλαρίων ξενάλια πγ'. διὰ τῶν μητροπολιτῶν καὶ ἀρχιεπισκόπων· μωλάρια σεσαγματωμένα τῶν μητροπολιτῶν νβ'· μωλάρια νβ' τῶν πεντηκονταδύο ἀρχιεπισκόπων· τὰ ρδ' σεσαγματωμένα μετὰ καὶ τῶν φορτωμάτων αὐτῶν καὶ κεκαλιγωμένα· παραλαμβάνει δὲ αὐτὰ ὁ κόμης τοῦ στάβλου ἅμα τῷ τοῦ ἔσω στάβλου χαρτουλαρίῳ, καὶ βουλλοῖ αὐτὰ μετὰ καὶ τῆς λοιπῆς προμοσέλλας. ὁμοῦ μωλάρια ρδ'. καὶ ὁμοῦ τὸ πᾶν διὰ τῶν ἀμφοτέρων, τῶν τε μητάτων τοῦ λογοθέτου τῶν ἀ- D
γελῶν καὶ τῶν ξεναλίων, μωλάρια φπε'. διὰ τῶν εὐαγῶν Ms.6 b
μοναστηρίων ἱππάρια ρ' τὰ παρασυρόμενα ἔμπροσθεν τοῦ βασιλέως δεξιὰ καὶ εὐώνυμα. ὀφείλουσι δὲ λαβιδοῦσθαι καὶ εὐνουχίζεσθαι. οὐ σφραγίζονται δέ, διότι, ὅτε κελεύει ὁ βασιλεὺς τοῦ ποιῆσαι ἔξοδον, ἐξ αὐτῶν ἐξοδιάζονται ὅπου κε-

[R462; HC114] he gives the order, and likewise also from the gifts brought to the emperor during the campaign. The *komes* of the stable, together with the chartulary of the stable, receives from the *eidikon* for expenses 3 lbs [of gold].

The *komes* of the stable together with the chartulary enquires at the imperial store how many imperial harnesses[1] there are and horse-blankets from Lydia from the imperial estate of Trychina. He receives the 200 sets of pack-saddles and saddle-cloths[2] once only from the holding yards at the time of the campaign; likewise, too, the 104 sets of pack-saddles and saddle-cloths once only;[3] in all, sets of pack-saddles and saddle-cloths: 304. To make up the 585 sets of pack-saddles and saddle-cloths he makes purchases, that is, the harnesses and pack-saddles that have to be purchased and assembled: 281. It is necessary to purchase coarse napless cloth and to dye it true-purple and make 150 saddle-cloths and brocades: 100 for the pack-horses paraded in front of the emperor, and 30 for the imperial saddle-horses, and 20 for the pack-horses given as gifts. Also nosebags from the keeper of the store of the imperial stable: 150; likewise, too, hides for the making of halters: 180; and six-unit panniers for oil of juniper and skins for wine and vinegar for the

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1 Also at R462.12; see note 1 at R460.3.

2 σαγματοπασμαγάδια (σάγματα + πασμαγάδια); sets of pack-saddles and saddle-cloths; *LBG*: πασμαγάνδιον (Persian, *pasmagand*): sweat-blanket; cf. Reiske, *Comm.*, pp. 501-503 and Haldon's translation, *Three Treatises*: "pack-harnesses and leggings", but see, too, his notes to C 119-120 and C 121-123.

3 The source of these is not given.

λεύει. ὁμοίως δὲ καὶ ἐκ τῶν ξεναλίων τῶν προσφερομένων τῷ βασιλεῖ ἐν καιρῷ τοῦ φοσσάτου. λαμβάνει ὁ κόμης τοῦ στάβλου ἅμα τῷ χαρτουλαρίῳ τοῦ στάβλου ἐκ τοῦ εἰδικοῦ Ed.L. 267 *εἰς ἔξοδον λίτρας γ'. καὶ θεωρεῖ ὁ κόμης τοῦ στάβλου ἅμα τῷ χαρτουλαρίῳ εἰς τὸ κελλάριον τὸ βασιλικόν, ὁπόσας στρατούρας ἔχει βασιλικὰς καὶ καβαλλοκλίκια ἀπὸ Λυδίας ἐκ τῆς κουρατωρείας τῶν Τρυχίνων. καὶ λαμβάνει τὰ σ' σαγματοπασμαγάδια προσάπαξ ἐν τῷ καιρῷ τοῦ φοσσάτου τὰ μητατινά. ὁμοίως καὶ τὰ ρδ' σαγματοπασμαγάδια προσάπαξ· ὁμοῦ σαγματοπασμαγάδια τδ'. καὶ πρὸς ἀναπλήρωσιν τῶν φπε' σαγματοπασμαγαδίων ἀγοράζει, ἤγουν τὰ ὀφειλόμενα ἀγορασθῆναι καὶ συσταθῆναι στρατοῦραι καὶ σάγματα σπα'. δέον δὲ ἀγοράζειν ῥασικὰ ἀμάλια καὶ βάπτειν ἀληθινά, καὶ ποιεῖν σαγίσματα καὶ βορκάδια ρν'. καὶ τὰ μὲν ρ' λόγῳ τῶν* B *παρασυρομένων ἱππαρίων ἔμπροσθεν τοῦ βασιλέως· τὰ δὲ λ' λόγῳ τῶν βασιλικῶν σελλαρίων, καὶ τὰ κ' λόγῳ τῶν διὰ ξεναλίων διδομένων ἱππαρίων. καὶ τύγιστρα ἐκ τοῦ κελλαρίου τοῦ βασιλικοῦ ἀποθέτου τοῦ στάβλου ρν'· ὁμοίως καὶ βυρσάρια διὰ τὸ γενέσθαι καπίστρια ρπ'· καὶ ἑξακάνθηλα λόγῳ κεδραίας, καὶ ἀσκία εἰς οἶνον καὶ ὄξος λόγῳ τῶν πε-*

[R463; HC130] treatment of the animals, picks and spades and sturdy shovels for the watering holes. He should receive from the imperial *vestiarion* 50 lbs of iron for horseshoes, and to make from that also light-weight bits: 150. He should receive reins and simple halters made from the hides. From the hemp which he receives from the said imperial *vestiarion* he should make ropes.

From[1] the imperial household service

The steward of the table and the *domestikos* of the household service and the imperial household cellarer [have] 80 pack-animals which will carry the imperial household service and silver for the imperial table. The steward of the table and the *domestikos* of the household service receive cash from the *eidikon* for expenditure on seasonings. The storeman[2] provides wine for the ruler [and] wine for *magistroi* and patricians: the imperial wine 48 measures, in 8 pairs of three-measure paired[3] flasks and for the *magistroi* and patricians 10 pairs of five-measure flasks. From of old the two Kouratorikia used to supply leather containers for the rulers' olive-oil, and beans, rice, pistachios, almonds, lentils and likewise

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[1] The text in the following sections continues to be presented from the point of view of the official organizing the baggage-train; hence διά is translated as "from" in this context, rather than "for" as Haldon tends to do.

[2] Probably another term for the cellarer; Haldon, *Three Treatises*, note to C 137-139.

[3] "paired" or "yoked": probably for transportation on pack-animals.

ριοδίων τῶν ἀλόγων, ἀξινορύγια καὶ πλατυλίσκια καὶ πτυάρια στιβαρὰ διὰ τοὺς πύτζους. ἐκ δὲ τοῦ βασιλικοῦ βεστια- C ρίου ὀφείλει λαμβάνειν σίδηρον ν' λίτρας λόγῳ σελιναίων, καὶ ἐξ αὐτῶν ποιῆσαι καὶ μασσήματα ἐλαφρὰ ρν'. καὶ ὀφείλει λαβεῖν ῥέτινα καὶ καπιτζάλια ἁπλὰ ἀπὸ τῶν βυρσαρίων. ἀπὸ δὲ τῆς κανάβεως, ἣν λαμβάνει ἀπὸ τοῦ αὐτοῦ βασιλικοῦ βεστιαρίου, ὀφείλει καμεῖν σωκάρια.

Διὰ τῆς βασιλικῆς ὑπουργίας. D

Ὁ ἐπὶ τῆς τραπέζης καὶ ὁ δομέστικος τῆς ὑπουργίας καὶ Ms. 7. a ὁ οἰκειακὸς βασιλικὸς κελλάριος σαγμάρια π' τὰ μέλλοντα βαστάζειν τὴν βασιλικὴν ὑπουργίαν καὶ τὸ ἀσήμιον τῆς βασιλικῆς τραπέζης. λαμβάνουσι δὲ ὁ τῆς τραπέζης καὶ ὁ δομέστικος τῆς ὑπουργίας λογάριον ἀπὸ τοῦ εἰδικοῦ εἰς ἔξοδον λόγῳ ἀρτυσίας. οἰνάριν δεσποτικόν, μαγίστρων καὶ πατρικίων χορηγεῖ ὁ ἀποθηκάριος· τὸ μὲν βασιλικὸν μη' μέτρα, ζυγοφλάσκια τριμετραῖα ζυγὰς η'· καὶ ὑπὲρ τῶν μαγίστρων Ed.L. 268 καὶ πατρικίων ἀσκία πενταμετραῖα ζυγὰς ι'. σκορτζίδια λόγῳ τοῦ δεσποτικοῦ ἐλαίου, φασούλιν, ὀρύζιν, πιστάκιν, ἀμύγδαλον, φακὴν παρεῖχον πάλαι τὰ δύο κουρατωρίκια, ὁμοί-

[R464; HC145] the oil. The protonotaries provide the rest of the food, that is, the lard, salted meat, cheese, salted fish, animals for slaughter, sheep with lambs, cows with calves, and local wine. The steward of the table and the *domestikos* of the household service should purchase salted sturgeon and shell-fish.[1] He should have *arithmia*[2] and carp from the imperial estates. As for what the imperial household service consumes, they find where there is good wine and **[HC151]** oil and pulse to add to their storage containers, and the steward of the table and the *domestikos* of the household service and the imperial household cellarer receive whatever gifts of food people bring the emperor, and they distribute them wherever the emperor commands.

It should be known that the steward of the table has four ovens for the Syrian venture and nets for caging birds and drinking-bowls for them. When the emperor gives the order to venture into Syria, they should load up the 80 pack-animals of their train, and such pack-animals as the *minsourator* will turn back,[3] the steward of the table and the *domestikos* of the household service and the imperial household cellarer should load up those, too, so that nothing is lacking in any way whatsoever for the imperial service.

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[1] Haldon, *Three Treatises*, note to C 147-148 for the probable identification of these fish.

[2] A type of freshwater fish, not identified, but perhaps a type of carp; Haldon, *Three Treatises*, note to C 149; *LBG*.

[3] i.e. to await the emperor's return out of Syria.

ως καὶ τὸ ἔλαιον· τὰ δὲ λοιπὰ βρώσιμα, ἤγουν λαρδὴν, ἀπόκτιν, τυρὶν, ὀψάρια παστὰ, σφακτὰ, πρόβατα ὕπαρνα, ἀγελάδια ὑπόμοσχα καὶ οἶνον ἐγχώριον χορηγοῦσιν οἱ πρωτονοτάριοι. βερτζίτικον δὲ καὶ νεῦρον ὀφείλει ἀγοράζειν ὁ ἐπὶ τῆς τραπέζης καὶ ὁ δομέστικος τῆς ὑπουργίας. ἀρίθμια δὲ καὶ κυπρίνους ὀφείλει ἔχειν ἀπὸ τῶν βασιλικῶν κουρατωρειB ῶν. καὶ ἐν ᾧ δαπανᾶται ἡ βασιλικὴ ὑπουργία, ὅπου εὕρῃ καλὸν οἶνον καὶ ἔλαιον καὶ ὄσπρια, ἵνα ἐπιβάλλει ἐν τοῖς ἀγγείοις αὐτοῦ, καὶ ὅσα ξενάλια φέρουσί τινες τῷ βασιλεῖ, τὰ μὲν βρώσιμα λαμβάνει ὁ ἐπὶ τῆς τραπέζης καὶ ὁ δομέστικος τῆς ὑπουργίας καὶ ὁ οἰκειακὸς καὶ βασιλικὸς κελλάριος, καὶ ὅπου προστάξει ὁ βασιλεὺς, διανέμουσιν αὐτά. χρὴ δὲ γινώσκειν τὸν ἐπὶ τῆς τραπέζης τοῦ ἔχειν φούρνους δ' πρὸς τὴν ἀποβολὴν τῆς Συρίας, καὶ δίκτυα πρὸς τὸ ἀποκλείειν τὰ ὄρνεα, καὶ καυκοπινάκια, ἵνα πίνωσι. καὶ ὅτε κελεύει ὁ βασιλεὺς ἀποβαλεῖν ἐν Συρίᾳ, ὀφείλουσιν φορτίζειν τὰ π' σαγμάρια τῆς κομπίνας αὐτῶν, καὶ ὅσα σαγμάρια στρέψει ὁ C μινσουράτωρ, ἵνα κἀκεῖνα φορτώσῃ ὁ τῆς τραπέζης καὶ ὁ δομέστικος τῆς ὑπουργίας καὶ ὁ οἰκειακὸς βασιλικὸς κελλάριος, ἵνα καθ' οἱονδήποτε τρόπον μὴ λείψῃ τι εἰς τὴν βασιλικὴν ὑπουργίαν.

[R465; HC162] From the *minsourator*, that is, of the imperial marquee, 50 pack-animals

The *minsourator* must bring two marquees and twice the number of imperial tents, since as long as the emperor is in Romania[1] the one set goes ahead in front with half the household service, and the imperial military base is got ready in advance and the emperor finds everything prepared and ready.

It is necessary for the *minsourator* to have folding benches such that 3 men are seated on each individual bench; likewise, too, folding tables of the same length, table-cloths and napkins sufficient for the imperial table, tufted carpets used for reclining on the ground; the *minsourator* does not bring these but the *protovestiarios* of the emperor supplies them from the load of the imperial private *vestiarios*; thick and thin cushions of silk of two hues for reclining on the ground; these, too, are likewise issued from the load of the household *vestiarios*; other flax-blue cushions with a wool shag, each of 30 lbs, for the guests invited to dine; goat's-hair mats for reclining on the ground according to the number of guests invited to dine.

From when the emperor

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[1] Romania: i.e. Byzantine territory.

Διὰ τοῦ μινσουράτωρος, ἤγουν τῆς βασιλικῆς κόρτης, σαγμάρια ν'.

Χρὴ ἐπιφέρεσθαι τὸν μινσουράτωρα δύο κόρτας καὶ ἀνάδιπλα Ms. 7.b *τὰς βασιλικὰς τέντας· ἐπειδή, ἕως μέν ἐστιν ὁ βασιλεὺς* D *εἰς Ῥωμανίαν, ἡ μία ζυγὴ ἀπέρχεται ἔμπροσθεν μετὰ τῆς ἡμισείας ὑπουργίας, καὶ προευτρεπίζεται τὸ βασιλικὸν ἄπληκτον, καὶ εὑρίσκει ὁ βασιλεὺς πάντα εὐτρεπισμένα καὶ ἕτοιμα. δέον δὲ, τὸν μινσουράτωρα ἔχειν σκαμνία συστελτὰ, ἵνα καθέζονται εἰς ἓν ἕκαστον σκαμνίον ἄνδρες γ'. ὁμοίως τοῦ μήκους αὐτῶν καὶ τραπέζια συστελτὰ, μεσάλια καὶ μανδίλια τὰ ἀρκοῦντα τῇ βασιλικῇ τραπέζῃ· ἐπεύχια φούντατα τὰ εἰς χαμόκουμβα ἐνεργοῦντα· ταῦτα δὲ οὐκ ἐπιφέρεται ὁ μινσουράτωρ, ἀλλὰ χορηγεῖ αὐτὰ ὁ πρωτοβεστιάριος τοῦ βασιλέως ἀπὸ τῆς φορτώσεως τοῦ οἰκειακοῦ βασιλικοῦ βεστιαρίου. πιλωτὰ διβλάττια παχέα καὶ πτενὰ διὰ* Ed.L. 269 *τὰ χαμόκουμβα· δίδονται δὲ καὶ αὐτὰ ὁμοίως ἀπὸ τῆς φορτώσεως τοῦ οἰκειακοῦ βεστιαρίου· ἕτερα πιλωτὰ λινοβένετα ἔχοντα μαλὸν κτενιστὸν ἀνὰ λιτρῶν λ' διὰ τοὺς κλητωρευομένους φίλους· κιλίκια διὰ τὰ χαμόκουμβα πρὸς τὸ ποσὸν τῶν κλητωρευομένων φίλων. | ἀφ' οὗ γὰρ ἀποβάλῃ ὁ βα-*

[R466; HC178] ventures into Syria, the local protonotary[1] takes control of the benches and the tables and the extra tents and the one marquee,[2] and puts them where the emperor orders.

[Likewise the *minsourator* must bring][3] a Turkish bath, that is, in Scythian, a *tzerga*, with a cistern of red tanned hide; 12 three-measure kettles; 12 grates[4] for the bath; bricks for the hearth, folding couches; an imperial chapel with sacred vessels. Note that the *primikerios* of the *vestiarion* should carry the sacred objects.

From the imperial private *vestiarion* and those supplied from the *koiton* for the load of the said imperial *vestiarion*, 30 pack-animals

All the imperial dress and the rest of the equipment in wrappings encased in true-purple leather and tinned iron,[5] along with straps and buckles[6] likewise tinned, for carriage on the pack-animals: 8 silver coolers with covers for blossom-wine, for rose-water and for water; 1 small one of these for white blossom-wine, 2 large ones for rose-water and 4 large ones for water; 2 silver buckets for water;

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1 i.e. the protonotary based inside Byzantine territory.

2 i.e. the one to be left in Byzantine territory. This extra equipment is held where it can be accessed on the emperor's return journey (R486.11 - R487.5 & cf. R465.3-8).

3 This subject is repeated in Bonn's translation from R465.3 and also in Haldon's text.

4 Grates: apparently for the kettles on the hearth.

5 γανωτός: "tinned", "polished" or "burnished"; metal surfaces were tinned to imitate silver.

6 For χαρταλάμια: Haldon, *Three Treatises*, note to C 189; also at R469.12, R470.3 & R471.4.

σιλεὺς ἐπὶ Συρίαν, τὰ σκαμνία καὶ τὰ τραπέζια καὶ τὰς περιττὰς τέντας καὶ τὴν μίαν κόρτην παραλαμβάνει ὁ κατὰ τὸν τόπον πρωτονοτάριος, καὶ ὅπου προστάξει ὁ βασιλεὺς, ἀποτίθησιν αὐτά. λουτρὸν Τούρκικον, ἤγουν Σκυθικὸν τζεργά, B *μετὰ κινστέρνης δερματίνης ἀπὸ ἀδημίου· κουκούμια τριμετραῖα ιβʹ· πυρομάχια λόγῳ τοῦ λουτροῦ ιβʹ· βίσαλα εἰς τὸ καμίνιον, κραββάτια συστελτά· ἐκκλησίαν βασιλικὴν μετὰ ἱερῶν. ἰστέον δὲ, ὅτι τὰ ἱερὰ ὀφείλει βαστάζειν ὁ πριμικήριος τοῦ βεστιαρίου.*

Διὰ τοῦ οἰκειακοῦ βασιλικοῦ βεστιαρίου καὶ τῶν ἀπὸ τοῦ κοιτῶνος διδομένων εἰς φόρτωσιν τοῦ αὐτοῦ βασιλικοῦ
C *βεστιαρίου σαγμάρια λʹ.*

Ἡ βασιλικὴ πᾶσα ἀμφίασις καὶ ἡ λοιπὴ ἐξόπλισις ἐν σκευαρίοις ἐνδεδυμένοις δι᾽ ἀληθινῶν τομαρίων καὶ σιδήρων γανωτῶν μετὰ καὶ χαρταλαμίων ὁμοίως γανωτῶν διὰ τὸ εἰς Ms.8. a *τὰ σαγμάρια βαστάζεσθαι. ψυχριστάρια ἀργυρᾶ μετὰ ἐνδυμάτων εἰς οἰνάνθην καὶ εἰς ῥοδόσταγμα καὶ εἰς νερὸν ηʹ· ἐξ αὐτῶν εἰς οἰνάνθην ἄσπρον μικρὸν αʹ, εἰς ῥοδόσταγμα μεγάλα δύο, εἰς νερὸν μεγάλα δʹ. βεδούρια ἀργυρᾶ εἰς νερὸν*

[R467; HC193] various water-skins, small and large; 4 other coolers like earthenware pots,[1] large and of tinned bronze, for water; 2 tinned bronze buckets; sacred vessels for the chapel which the *minsourator* brings.

Books: the liturgy of the Church, military manuals, books on mechanical devices, including siege engines, and the production of missiles and other information relevant to the proposed action, that is to say, to wars and sieges; historical books, especially those of Polyainos and Syrianos;[2] the book on the interpretation of dreams; a book on divining by occurrences; the book dealing with good and bad weather and with storms, rain and lightning and thunder and wind gusts; and in addition to these, a treatise on thunder and a treatise on earthquakes, and other books, such as searfarers follow carefully. Note that such a book was researched and compiled from many books by me, Constantine emperor of the Romans in Christ the eternal emperor.[3]

Tufted carpets for reclining on the ground for the guests to rest, which were also mentioned above in the list of the *minsourator* as being supplied from the imperial *vestiarion*; theriac, sagapenum, other antidotes, both mixed and unmixed, for those who have been poisoned;

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1 Possibly urn-shaped; cf. χυτροκακάβια at R676.6.

2 Polyainos: *Strategemata*, 2nd half 2nd cent. AD. Syrianos Magistros: three treatises survive, now dated 9th cent.; Zuckerman, "The military compendium of Syrianus Magister," *JÖB*, 40 (1990), 209-24; for the date: Cosentino, "The Syrianos's 'Strategikon,'" *Bizantinistica. RSBS* series II, 2 (2000), 243-80; Rance, "The date of the military compendium," *BZ*, 100.2 (2007), 701-37.

3 Two fragments concerning weather in the sailing season were quite possibly associated with this imperial project: ed. Sp. Lampros, "Τρία κείμενα περὶ τοῦ ναυτικοῦ παρὰ Βυζαντίνοις," Νέος Ἑλληνομνήμων, 9 (1912), 162-77; trans. R.H. Dolley, "Meteorology in the Byzantine Navy," *The Mariner's Mirror*, 37.1 (Jan. 1951), 5-16; Pryor & Jeffreys, *ΔΡΟΜΩΝ* (2006), 191, n. 78.

β΄. ἀσκοδαύλαι διάφοροι μικραὶ καὶ μεγάλαι. ἕτερα ψυχριστάρια δίκην μαγαρικῶν χαλκᾶ γανωτὰ εἰς νερὸν μεγάλα δ΄. D
βεδούρια χαλκᾶ γανωτὰ β΄. ἱερὰ τῆς ἐκκλησίας, ἣν ἐπιφέρεται ὁ μινσουράτωρ. βιβλία· ἡ ἀκολουθία τῆς ἐκκλησίας, βιβλία στρατηγικά, βιβλία μηχανικά, ἑλεπόλεις ἔχοντα, καὶ βελοποιϊκὰ καὶ ἕτερα ἁρμόδια τῇ ὑποθέσει, ἤγουν πρὸς πολέμους καὶ καστρομαχίας· βιβλία ἱστορικά, ἐξαιρέτως δὲ τὸν Πολύαινον καὶ τὸν Συριανόν· βιβλίον τὸν ὀνειροκρίτην· βιβλίον συναντηματικόν· βιβλίον τὸ περιέχον περὶ εὐδείας καὶ χειμῶνος καὶ ζάλης, ὑετοῦ τε καὶ ἀστραπῶν καὶ βροντῶν Ed.L.270
καὶ ἀνέμων ἐπιφορᾶς· πρὸς τούτοις βροντολόγιον καὶ σεισμολόγιον, καὶ ἕτερα, ὅσα παρατηροῦνται οἱ πλευστικοί. ἰστέον δὲ, ὅτι τοιοῦτον βιβλίον ἐφιλοπονήθη καὶ ἐκ πολλῶν βιβλίων ἠρανίσθη παρ' ἐμοῦ Κωνσταντίνου ἐν Χριστῷ βασιλεῖ αἰωνίῳ βασιλέως Ῥωμαίων. ἐπεύχια φουνδάτα εἰς τὰ χαμόκουμβα, ἵνα ἀναπαύονται οἱ φίλοι, ἅπερ καὶ προείρηνται εἰς τὴν ἔκθεσιν τοῦ μινσουράτωρος, ὅτι δίδονται ἀπὸ τοῦ βασιλικοῦ βεστιαρίου· θηριάκην, ἡνίξιν, ἕτερα ἀντι- B
φάρμακα σκευαστὰ καὶ μονοειδῆ διὰ τοὺς φαρμακευομένους.

[R468; HC208] receptacles with all kinds of oils and remedies and all sorts of salves and ointments and unguents and other forms of medication, herbs and other efficacious cures for men and beasts.

Small silver buckets and basins and ewers with lids for the emperor, and others of polished bronze and tinned bronze for archons and nobly-born refugees; thick and thin cushions of silk of two hues for the emperor for reclining on the ground; two chairs for the procession, chairs for the chamber-pot, of solid white-metal, gilded,[1] cut [through],[2] with covers, and other covers, above completely veiling the functional cutting; and for the nobly-born refugees two other such chairs, silver-framed; imperial stemmed goblets for the guests invited to dine with the emperor; two imperial swords, one ceremonial, one for the journey; one dagger; unguents, various perfumes: incense, mastic, frankincense, saccharin, saffron, musk, ambergris, liquid and dry agalloch, true cinnamon of first and second quality, cinnamon wood, and other fragrances.

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1 For ὁλόκανα διάχρυσα see also R640.11-12 and for white metal, the note to R574.21-2.

2 κοπτά: cut, i.e. to create the toilet seat; cf. trans. Haldon: "metal gilded with beaten gold".

πανδέκται μετὰ παντοίων ἐλαίων καὶ βοηθημάτων καὶ παν-
τοίων ἐμπλάστρων καὶ ἀλοιφῶν καὶ ἀλημμάτων καὶ λοιπῶν
ἰατρικῶν εἰδῶν, βοτανῶν καὶ λοιπῶν τῶν εἰς θεραπείαν ἀν-
θρώπων καὶ κτηνῶν τυγχανόντων. σιτλολέκανα ἀργυρᾶ καὶ
Ms. 8. b *ἐπιχυτάρια μετὰ ἐνδυμάτων λόγῳ τοῦ βασιλέως, καὶ ἕτερα*
ἀσπρόχαλκα καὶ γανωτὰ λόγῳ ἀρχόντων καὶ εὐγενῶν προσ-
φύγων. πιλωτὰ διβλάττια παχέα καὶ πτενὰ λόγῳ τοῦ βασι-
C *λέως διὰ τὰ χαμόκουμβα· σελλία δύο τῆς προελεύσεως,*
σελλία τοῦ κουκουμιλίου ὁλόκανα διάχρυσα κοπτά, ἐπιστρώ-
ματα ἔχοντα, καὶ ἕτερα ἐπιστρώματα ἄνωθεν συγκαλύπτοντα
τὴν κοπὴν τῆς χρείας· καὶ λόγῳ τῶν εὐγενῶν προσφύγων
ἕτερα τοιαῦτα ἀργυροκατάκλειστα δύο· καυκία βασιλικὰ χα-
λίνξια λόγῳ τῶν φίλων τῶν μετὰ τοῦ βασιλέως κλητωρευο-
μένων· σπαθία βασιλικὰ δύο, ἓν τῆς προελεύσεως, καὶ ἓν
τῆς ὁδοῦ. παραμήριον ἕν. ἀλειπτά, καπνίσματα διάφορα,
θυμίαμα, μαστίχην, λίβανον, σάχαρ, κρόκον, μόσχον, ἄμ-
D *παρ, ξυλαλοὴν ὑγρὰν καὶ ξηρὰν, κιννάμωμον ἀληθινὸν πρῶ-*
τον καὶ δεύτερον, καὶ ξυλοκιννάμωμον, μυρίσματα λοιπά. σεν-

[R469; HC222] Sendals, items of linen with wool,[1] linen items, sendal items, "western" white linen,[2] "western" napkins.

From the untailored garments dispatched to foreigners as gifts
Skaramangia of various colours and patterns: white,[3] yellow and blue damask *skaramangia*; *kolobia* of high value produced in the imperial workshops; inner garments of middling value produced in the imperial workshops; inner garments of lower value produced in the imperial workshops; inner garments of lower value of various colours and patterns produced in the imperial workshops; off-white garments; garments of two colours joined,[4] white and violet; triple-warped striped garments of both true-violet and a selection of various colours. Note that all these are carried in wrappings encased in true-purple leather and tinned iron with straps and buckles[5] likewise tinned.

From the tailored garments
Tailored tunics with two vents and collars, selected from *skaramangia* of various colours and patterns, decorated with silk of two hues; in addition to these, also tunics with two vents and collars, of middling value, decorated with silk of two hues; other *kolobia* from among those produced in the imperial workshops,

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1 λινωμαλωτάρια: probably linen woven with a wool weft, as in the case of some Coptic textiles; cf. Haldon: coming to mean simply linen cloth or garment; *Three Treatises*, note to C 222.

2 βραναῖαι, medieval Latin *brandea, prandea*: white linen; Niermeyer, *Lexicon*; *LBG*. So Haldon, *Three Treatises*, note to C 222, though translating it as "patch-work covers" following Koukoules, Βυζαντινῶν βίος καὶ πολιτισμός, VI (1955), 455-56.

3 White of two hues, i.e. white damask; here, and for R469.16-19, see the Introduction, s.v. Terms for silks.

4 διυγαντάρια: the meaning is uncertain; perhaps δι + Latin *iugo*, to join, attach.

5 See note 5 at R466.15-16.

δὲς, λινωμαλωτάρια, σάβανα, σινδόνια, βρανάται κατωτικαί, μανδίλια κατωτικά.

Ἀπὸ τῶν ἀραφίων τῶν εἰς ἐθνικοὺς ἀποστελλομένων λόγῳ ξενίων. Ed.L. 271

Σκαραμάγγια διαφόρων χροιῶν καὶ ἐξεμπλίων, σκαραμάγγια δίασπρα, δικίτρινα, διβένετα, κολόβια μεγαλόζηλα ἐκ τῶν κατ' οἴκους, ἐσωφόρια μεσόζηλα ἐκ τῶν κατ' οἴκους, ἐσωφόρια λεπτόζηλα ἐκ τῶν κατ' οἴκους, ἐσωφόρια λεπτόζηλα διαφόρων χροιῶν καὶ ἐξεμπλίων ἐκ τῶν κατ' οἴκους, ἀσπρομένταια, διυγαντάρια ἄσπρα καὶ ἰαστά, λωρωτὰ τρίμιτα καὶ πολύβηρα ἰαστὰ καὶ ἀναλεκτὰ διαφόρων χροιῶν. ἰστέον δέ, B ὅτι ταῦτα πάντα ἐν σκευαρίοις ἐνδεδυμένοις δι' ἀληθινῶν τομαρίων καὶ σιδήρων γανωτῶν μετὰ χαρταλαμίων ὁμοίως γανωτῶν βαστάζονται.

Ἀπὸ τῶν ἐῤῥαμμένων.

Ἱμάτια ἐῤῥαμμένα δίσχιστα μανιακάτα ἀπὸ σκαραμαγγίων διαφόρων χροιῶν καὶ ἐξεμπλίων ἀμφιεσμένα ἀπὸ διβλαττίων. πρὸς τούτοις καὶ μεσόζηλα δίσχιστα μανιακάτα ἀμφιεσμένα ἀπὸ διβλαττίων· ἕτερα κολόβια ἐκ τῶν κατ' οἴ-

[R470; HC237] of middling value, plain, with two vents and collars. Note that all these are carried in wrappings encased in true-purple leather and tinned iron, along with straps and buckles likewise tinned.

Leggings for all these, those of superior quality of silk of two hues decorated with eagles and imperial symbols, those of second quality with small hearts.[1] *Sphinktouria* with a wave pattern[2] and striped cloaks,[3] some with broad stripes, others with narrow stripes, some decorated with silk of two hues, and also others plain. Undershirts and breeches of various qualities; reddish-purple hoods of first, second and third quality; various reddish-purple and false reddish-purple belts at 1 *nomisma* 4 *miliaresia* each, others false reddish-purple at 1 *nomisma* and others at 8 *miliaresia*; red-leather shoes: various pairs. Note that all these should be carried in bags or else in panniers. These items are for the nobly-born refugees and to be sent to nobly-born and powerful foreigners.

Tunics of lower value from those produced in the imperial workshops, of choice quality and without flaws, decorated with reddish-purple silk of three hues[4] and of two hues, and of two hues with eagles and imperial symbols and small hearts, all vented and with pouches, for the *strategoi* and the frontier commanders. Other tunics from those produced in the imperial workshops of lower value and of the second class, plain, vented and

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1 βδέλλια : small hearts (?); βδέλλον: heart (*LBG*); also at R470.19 & R486.2. Cf. βδέλλιον: (small) flies? (Bonn and *LBG*); βδέλλα: leech, lamprey (LSJ); Haldon, *Three Treatises*, note to C 241: hornets? or, p. 341 f., following a suggestion of Ursula Treu: droplets; βδέλλιον: aromatic gum from balsam (LSJ).

2 σφιγκτούρια: a garment (*LBG*); stockings (?); Haldon, *Three Treatises*, note to C 241: an unidentified item of apparel which was fastened, closed, or tightened (σφίγγω); perhaps an undertunic or shirt; also at R471.5 & R473.13. With a wave pattern, lit.: seas; garments could be referred to by the pattern in the fabric, e.g. at R580-R581.

3 ἀβδίον: cloak; a wide robe with broad black bands or stripes; Haldon, *Three Treatises*, note to C 242; also at R255.8, R471.5 & R607.10 & 12.

4 For silk of two or three hues see the Introduction, s.v. Terms for silks

κους μεσόζηλα δίσχιστα μανικάτα λιτά. ἰστέον, ὅτι ταῦτα
πάντα ἐν σκευαρίοις ἐνδεδυμένοις μετ' ἀληθινῶν τομαρίων
C καὶ σιδήρων γανωτῶν μετὰ καὶ χαρταλαμίων ὁμοίως γανω-
τῶν βαστάζονται. τουβία ἐκ τούτων πάντων, τὰ μὲν προ-
Ms.9.a κριτώτερα ἀπὸ διβλαττίων ἀετῶν καὶ βασιλικίων ἀμφιεσμένα,
τὰ δὲ δεύτερα τούτων ἀπὸ βδελλίων· σφιγκτούρια, θάλασ-
σαι καὶ ἀβδία πλατύλωρα καὶ ἀβδία μασουρωτά, τὰ μὲν
ἀμφιεσμένα ἀπὸ διβλαττίων, τὰ δὲ καὶ λιτά. ὑποκαμισο-
βράκια διαφόρων ποιοτήτων. ἐπιῤῥιπτάρια ὀξέα πρῶτα καὶ
δεύτερα καὶ τρίτα, ζωστρία ὀξέα διάφορα καὶ ψευδοξέα ἀνὰ
νομίσματος ἑνὸς καὶ μιλιαρησίων δ'. καὶ ἕτερα ψευδοξέα ἀνὰ
D νομίσματος α', καὶ ἕτερα ἀνὰ μιλιαρησίων η'. ὑποδήματα
ἀδήμινα ζυγαὶ διάφοροι. ἰστέον, ὅτι ταῦτα πάντα ἐν βουλ-
γιδίοις ἢ καὶ ἐν δισακκίοις ὀφείλουσι βαστάζεσθαι. ταῦτα
δὲ διὰ τοὺς εὐγενεῖς πρόσφυγας τυγχάνουσι καὶ διὰ τὸ εἰς
εὐγενεῖς καὶ μεγάλους ἐθνικοὺς ἀποστέλλεσθαι. ἱμάτια λε-
πτόζηλα ἐκ τῶν κατ' οἴκους πρόκριτα καὶ καθαρὰ ἀμφιεσμένα
ἀπὸ τριβλαττίων καὶ διβλαττίων ὀξέων καὶ διβλαττίων ἀετῶν
καὶ βασιλικίων καὶ βδελλίων, ἀμφότερα δίσχιστα μετὰ περ-
σικίων διὰ τοὺς στρατηγοὺς καὶ κλεισουράρχας. ἕτερα ἱμά-
Ed L.272 τια ἐκ τῶν κατ' οἴκους λεπτόζηλα δεύτερα λιτὰ δίσχιστα μα-

[R471; HC254] with collars, for the thematic *tourmarchai* and other refugees and archons.

Note that all these are carried in containers encased in true-purple leather and tinned iron, along with straps and buckles[1] likewise tinned. *Sphinktouria*[2] with a wave pattern and striped cloaks with broad and with narrow stripes, some decorated with silk of two hues, others plain; various reddish-purple hoods, undershirts and breeches, of various qualities. Note that all these items should be carried in bags or else in panniers.

Cash for the expenses of the campaign, for largesse for those fighting in battles and for the archons, and for other expenses: sacks of *kentenaria* and *miliaresia* for giving to the *scholarioi* guarding at the imperial perimeter line, and to the youths among the emperor's men,[3] and to those in charge of the imperial *hetaireia* and to others, to whomever the emperor orders that generosity be shown, whether once a week or every two weeks; and for other expensess. Both the *sakellarios* and the *eidikos* take control of these matters and carry in their loads steel and flint with tinder and lamps, three silver and three bronze, one for the bed-chamber, one for the chamber-pot, and the other for the

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1 See the note to R465.15.

2 See the note to R470.6.

3 i.e. young men in attendance at the imperial court in the hope of advancement; Haldon, *Three Treatises*, note to C 263-64.

νιακάτα διὰ τοὺς θεματικοὺς τουρμάρχας καὶ λοιποὺς πρόσ-
φυγάς τε καὶ ἄρχοντας. ἰστέον, ὅτι ταῦτα πάντα ἐν σκευα-
ρίοις ἐνδεδυμένοις δι' ἀληθινῶν τομαρίων καὶ σιδήρων γα-
νωτῶν μετὰ καὶ χαρταλαμίων ὁμοίως γανωτῶν βαστάζονται.
σφιγκτούρια, θάλασσαι καὶ ἀβδία πλατύλωρα καὶ μασουρω-
τά, τὰ μὲν ἀμφιεσμένα ἀπὸ διβλαττίων, τὰ δὲ λιτά. ἐπιρρι-
πτάρια ὀξέα διάφορα, ὑποκαμισοβράκια διαφόρων ποιοτήτων.
ἰστέον, ὅτι ταῦτα πάντα ἐν βουλγιδίοις ἢ καὶ ἐν δισακκίοις
ὀφείλουσι βαστάζεσθαι. λογάριον εἰς ἔξοδον τοῦ φοσσάτου B
εἰς φιλοφρόνησιν τῶν ἀγωνιζομένων ἐν πολέμοις καὶ τῶν ἀρ-
χόντων καὶ εἰς λοιπὰς ἐξόδους, κεντινάρια, μιλιαρήσια, σακκία
εἰς τὸ διδόναι τοῖς φυλάσσουσι σχολαρίοις εἰς τὴν βασιλικὴν
φῖναν, τοῖς τε βασιλικοῖς ἀγούροις καὶ τοῖς ἐπὶ τῆς βασιλικῆς
ἑταιρείας καὶ ἄλλοις, οἷς ἂν κελεύει ὁ βασιλεὺς εὐσέβειαν δι-
δόναι, εἴτε καθ' ἑβδομάδα ἅπαξ, εἴτε κατὰ δύο, καὶ εἰς λοιπὰς
ἐξόδους. παραλαμβάνει δὲ ταῦτα ὅ,τε σακελλάριος καὶ ὁ εἰδικός, C
καὶ βαστάζουσιν εἰς τὰς φορτώσεις αὐτῶν πυρέκβολον μετὰ
ἴσκας καὶ κανδήλας ἀργυρᾶς γ', καὶ χαλκᾶς γ', μία μὲν εἰς τὸν Ms.9.b
κοιτῶνα, μία δὲ εἰς τὸ κουκουμίλιν, ἑτέρα δὲ εἰς τὸ παρα-

[R472; HC269] adjoining bed-chamber. There should be a trough two spans deep, covered at ground-level by perforated bronze plates, and for each one three wax candles; perforated bronze lanterns are placed together with them;[1] also a small silver timer for the night-watches which should be placed in the bed-chamber, and another, of bronze, which should be placed where the staff of the bedchamber stay. In addition to these items, [there should be] four solid-gold plates, two solid-gold platters and two solid gold pitchers.[2]

Note that they should make use of these when foreign guests dine with the emperor. For this reason, too, they are in the loads of the imperial *vestiarios*, as they are not used every day at the imperial table. The household service should carry the silver of the imperial table-service[3] in the load of the imperial household service's 80 pack-animals.

When the emperor moves away into the deserted lands, there should be two perimeter picket-lines, and they should receive an issue of *miliaresia* each week. Likewise the youths among the emperor's men receive largesse and *miliaresia*. The *magistroi* and the patricians and the holders of high office dine with the emperor among those requiring no invitation, together with the *praipositoi*.

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1 The reference is to the lamps at R471.18; cf. R474.7-8.

2 ὀρθομίλιον: pitcher, cup, bowl (*LBG*); probably a straight-sided vessel tapering to a narrow neck and used for water, rather than a bowl; see LSJ: μιλιάριον.

3 The same word ὑπουργία is used of both the staff of the household service and the table-service itself.

κοιτωνάριον. ὀφείλει δὲ γίνεσθαι λάκκος ἔχων βάθος σπιθαμὰς δύο, καὶ ἵνα σκεπάζονται ἐπάνω τῆς γῆς ὑπὸ πετάλων χαλκῶν κοσκινωτῶν, καὶ συμπαράκεινται αὐταῖς πρὸς ἓν τρία κηρούλια, φανάρια χαλκᾶ κοσκινωτά, καὶ ὡρολόγιον μικρὸν D ἀργυροῦν διὰ τὰ νυκτερεύματα, ὅπερ ὀφείλει ἵστασθαι εἰς τὸν κοιτῶνα, καὶ ἕτερον χαλκοῦν, ὅπερ ὀφείλει ἵστασθαι ἔνθα οἱ κοιτωνῖται μένουσιν. πρὸς τούτοις σκουτέλλια ὁλόχρυσα δʹ, μινσουράκια ὁλόχρυσα βʹ, ὀρθομίλια ὁλόχρυσα δύο. ἰστέον, ὅτι ταῦτα ἐν τῷ συνεστιᾶσθαι ἐθνικοὺς τῷ βασιλεῖ ὀφείλουσιν ἐνεργεῖν. διὰ τοῦτο γὰρ καὶ ἐν ταῖς φορτώσεσι τοῦ βασιλικοῦ βεστιαρίου τυγχάνουσιν, ὡς μὴ καθ' ἑκάστην ἐνεργοῦντα εἰς τὸ βασιλικὸν τραπέζιον. τὸ δὲ ἀσήμιν τῆς βασιλικῆς ὑπουργίας ὀφείλει βαστάζειν ἡ ὑπουργία εἰς τὴν Ed. L. 273 φόρτωσιν τῶν πʹ σαγμαρίων τῆς βασιλικῆς ὑπουργίας· ἀφ' οὗ δὲ ἀποκινήσει ὁ βασιλεὺς εἰς τὰς ἐρήμους, δύο φῖναι ὀφείλουσι γίνεσθαι, καὶ καθ' ἑβδομάδα ὀφείλουσι λαμβάνειν μιλιαρήσια. ὁμοίως καὶ οἱ βασιλικοὶ ἄγουροι μαϊουμᾶν καὶ μιλιαρήσια. οἱ δὲ μάγιστροι καὶ οἱ πατρίκιοι καὶ οἱ ὀφφικιάλιοι συνεστιῶνται τῷ βασιλεῖ εἰς τοὺς ἀκλήτους σὺν τοῖς πραιποσίτοις.

[R473; HC286] From the *eidikon*, 46 pack-animals

The *eidikos* receives from the *koiton* sacks of coin in *kentenaria*, and sacks of *miliaresia* for the imperial *hetaireia* and the youths among the emperor's men and the *scholarioi* and those attending the emperor at the perimeter-line; tunics, from supplies from the market-place, of 10, 9, 8, 7, and 6 [*nomismata*] value, Egyptian striped silk tunics, locally-produced true-purple tunics[1] - all these are for sending to foreigners as gifts; tunics, from supplies from the market-place, tailored, vented and with collars, of 10, 9, 8, 7 and 6 [*nomismata*] value; Egyptian striped silk tunics, locally-produced true-purple tunics, locally-produced cotton tunics, both true-purple and green; belts of various values and qualities; *sphinktouria*[2] to go with each tunic; undershirts and pants of varying values and qualities; hoods of various values and qualities; leggings to go with each tunic accordingly; shoes of various values and qualities; linen garments with their accessories, of first, second and third quality.

[HC300] Note that the silks, both untailored and tailored, should be carried in wrappings; but all the rest, such as locally-produced true-purple striped tunics, both tailored

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1 i.e. meaning, probably, produced within the empire but not in imperial workshops.

2 Stockings? See note 2 at R470.6.

Διὰ τοῦ εἰδικοῦ σαγμάρια μϛ′.

Λαμβάνει ὁ εἰδικὸς ἀπὸ τοῦ κοιτῶνος σακκία χάραγμα
κεντινάρια καὶ μιλιαρήσια σακκία λόγῳ τῆς βασιλικῆς ἑται-
ρείας καὶ τῶν βασιλικῶν ἀγούρων καὶ τῶν σχολαρίων καὶ
τῶν παραμενόντων τῷ βασιλεῖ εἰς τὴν φῖναν· ἱμάτια ἐξ ἀ- B
γορᾶς ἀπὸ τοῦ φόρου δεκάλια, ἐννάλια, ὀκτάλια, ἑπτάλια,
ἑξάλια, λωρωτὰ μεταξωτὰ αἰγύπτικα· ἀληθινὰ ἐνθάδια·
ταῦτα πάντα διὰ τὸ ἀποστέλλεσθαι *εἰς ἐθνικοὺς λόγῳ ξενί-
ων. ἱμάτια ἐξ ἀγορᾶς ἀπὸ τοῦ φόρου, ἐῤῥαμμένα δίσχιστα Ms.10.a
μανιακάτα, δεκάλια, ἐννάλια, ὀκτάλια, ἑπτάλια καὶ ἑξάλια,
λωρωτὰ μεταξωτὰ αἰγύπτικα, ἀληθινὰ ἐνθάδια, βαμβακηρὰ
ἀληθινὰ ἐνθάδια καὶ πράσινα· ζωστρία διαφόρων τιμῶν καὶ
ποιοτήτων· σφιγκτούρια ἑκάστου ἱματίου πρὸς ἀναλογίαν·
ὑποκαμισοβράκια διαφόρων τιμῶν καὶ ποιοτήτων· ἐπιῤῥι- C
πτάρια διαφόρων τιμῶν καὶ ποιοτήτων· τουβία ἑκάστου ἱμα-
τίου πρὸς ἀναλογίαν· ὑποδήματα διαφόρων τιμῶν καὶ ποι-
οτήτων· σάβανα μετὰ τῶν ἀκολουθιῶν αὐτῶν πρῶτα, δεύ-
τερα καὶ τρίτα. ἰστέον, ὅτι τὰ μὲν βλαττία τά τε ἄῤῥαφα
καὶ τὰ ἐῤῥαμμένα ἐν σκευαρίοις ὀφείλουσι βαστάζεσθαι, τὰ
δὲ λοιπὰ πάντα, οἷον λωρωτὰ ἀληθινὰ ἐνθάδια ἐῤῥαμμένα

[R474; HC302] and untailored, should be carried in leather sacks or else panniers.

[There should be] steel and flints with tinder, two perforated bronze lanterns, two bronze oil-lamps for the imperial baggage, and perforated bronze plates for covering the troughs where the lamps burn. There should be a trough two spans deep, covered with perforated bronze plates on account of the wind and the smoke, and there also are placed, together with the lamps, two torches and two wax candles and a bronze lantern for the needs cropping up at night. [There should be] 300 two-ounce candles; 300 pounds of torch-[fat], since the *droungarios* [of the Watch] receives one each evening for his patrol, and from when they are united with the thematic armies, two or three if the wind is strong; 300 sheets of parchment.

Note that when the emperor gives the order to cross over to Pylai, he gives a command to the *komes* of the stable and he brings the equipage down to Pylai. Likewise, too, he commands the *domestikos* of the Optimatoi to be present with all the Optimatoi at Pylai and to provide one Optimatos per pack-animal. He should send on ahead two of the emperor's men, one to Pylai for the transporting across of the force and likewise to Leukates to send off the ships at Leukates,[1] the other to Sangaros and to St Sabinos. He sends in advance the emperor's

[1] The promontory of Leukates was at the western end of the north coast of the Gulf of Nikomedeia. Ships would have passed there en route to Pylai which was almost opposite, on the southern side of the Gulf. From Pylai there was a road via Nikaia to Malagina (R444.2).

τε καὶ ἀῤῥάφια ἐν βουλγιδίοις ἢ καὶ δισακκίοις· πυρέκβολα
μετὰ ἴσκας, φανάρια χαλκᾶ κοσκινωτὰ β', κανδῆλαι χαλκαῖ
Dεὶς τὰ βασιλικὰ πεντζιμέντα δύο· πέταλα χαλκᾶ κοσκινωτὰ
διὰ τὸ ἐπισκεπάζεσθαι τοὺς λάκκους, ἔνθα αἱ κανδῆλαι ἅ-
πτουσιν. ὀφείλει δὲ γίνεσθαι λάκκος ἔχων σπιθαμὰς δύο
καὶ σκεπάζεσθαι μετὰ πετάλων χαλκῶν κοσκινωτῶν διὰ τὸν
ἄνεμον καὶ τὸν καπνόν, καὶ ἵνα συμπαράκεινται καὶ ταῖς καν-
δήλαις φατλία δύο καὶ κηρούλια δύο καὶ φανάριον χαλκοῦν
διὰ τὰς ἀνακυπτούσας χρείας τῇ νυκτί. κηρούλια διούγκια
τ', φατλία λίτραι τ', ἐπειδὴ ὁ δρουγγάριος καθ' ἑσπέραν εἰς
τὸ κέρκετον λαμβάνει ἕν, καὶ ἀφ' οὗ ἑνωθῇ τοῖς θέμασι, καὶ
Ed.L. 474 *δύο καὶ τρία, ἐὰν ᾖ βία τοῦ ἀνέμου· χαρτία τομάρια τ'.*
ἰστέον, ὅτι, ὅτε κελεύει ὁ βασιλεὺς περάσαι εἰς Πύλας, ὁρί-
ζει τὸν κόμητα τοῦ στάβλου, καὶ καταβιβάζει τὴν προμοσέλ-
λαν εἰς Πύλας. ὁμοίως καὶ τὸν δομέστικον τῶν ὀπτιμάτων,
ἵνα κἀκεῖνος εὑρεθῇ μετὰ πάντων τῶν ὀπτιμάτων εἰς Πύλας,
καὶ παρέχει κατὰ σαγμάριον ὀπτιμάτον. καὶ ἵνα προαπο-
στέλλῃ δύο βασιλικούς, τὸν μὲν ἕνα εἰς Πύλας τοῦ διαπε-
ράσαι τὸν λαόν, ὡσαύτως καὶ εἰς τὸν Λευκάτην τοῦ ἐξελαύ-
νειν τὰ καράβια πρὸς τὸν Λευκάτην, τὸν δὲ ἕτερον εἰς Σάγ-
Ms. 10.b *γαρον καὶ εἰς τὸν ἅγιον Σαβῖνον. προαποστέλλει δὲ τοὺς βα-*

[R475; HC319] men and all the others to meet his imperial highness at Pylai, and he takes with him on the dromons *magistroi* and patricians and others, whomever he wishes, together with the *praipositoi*. When he is at a sufficient distance from the imperial harbour to look upon the City, he rises from his couch and stands facing east, raising his hands heavenwards and, having made the sign of the Cross three times with his hand over the City, he prays to God saying as follows: "Lord Jesus Christ, my God, in your hands I place this city of yours. Preserve it from all the adversities and difficulties befalling it, from civil strife, and foreign attack. Keep it impregnable and unassailed, for we place our hopes in you. You are lord of mercy and father of compassion and God of all consolation, and yours is the power of mercy and salvation and deliverance from temptations and dangers, now and forever more. Amen."

After the emperor has gone across, he inspects the equipage, both the pack-horses and the mules, and he orders the *komes* of the stable and the chartulary to team up the pack-animals and the pack-horses, as will be mentioned below. For each pack-animal

σιλικοὺς καὶ πάντας, ἵνα ὑπαντήσωσι τῇ βασιλείᾳ αὐτοῦ εἰς B *Πύλας, καὶ μαγίστρους καὶ πατρικίους καὶ ἄλλους, οὓς κελεύει, ἅμα καὶ τοῖς πραιποσίτοις ἀναλαμβάνεται μετ' αὐτοῦ εἰς τὰ δρομώνια, καὶ ἀπὸ ἱκανοῦ διαστήματος τοῦ βασιλείου ὅρμου γενόμενος, ὥστε αὐτὸν ἐπισκοπεῖν τὴν πόλιν, ἐγείρεται ἀπὸ τοῦ κραββάτου, καὶ ἵσταται κατ' ἀνατολὰς τὰς χεῖρας πρὸς τὸν οὐρανὸν αἴρων, καὶ τρίτον τῇ χειρὶ τὴν πόλιν κατασφραγίσας, εὔχεται τῷ Θεῷ λέγων οὕτως· „Κύριε Ἰησοῦ Χριστέ, ὁ Θεός μου, εἰς χεῖράς σου παρατίθημι ταύτην τὴν πόλιν σου. φύλαξον αὐτὴν ἀπὸ πάντων τῶν ἐπερχομένων ἐν αὐτῇ ἐναντίων καὶ δυσχερῶν, ἐμφυλίου τε πολέμου καὶ* C *ἐθνῶν ἐπιδρομῆς. ἀνάλωτον αὐτὴν τήρησον καὶ ἀπόρθητον, ὅτι ἐν σοὶ τὰς ἐλπίδας ἡμῶν ἀνεθέμεθα, καὶ σὺ εἶ κύριος τοῦ ἐλέους καὶ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως, καὶ σόν ἐστι τὸ ἐλεεῖν καὶ σώζειν καὶ ῥύεσθαι ἐκ πειρασμῶν καὶ κινδύνων νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν." καὶ μετὰ τὸ διαπεράσαι τὸν βασιλέα θεωρεῖ τὴν προμυσέλλαν τά τε παρίππια καὶ τὰ μωλάρια, καὶ διατάσσεται τῷ τοῦ στάβλου κόμητι καὶ τῷ χαρτουλαρίῳ, ἵνα, καθὼς κατωτέρω ῥηθήσεται, κομπινεύσῃ τά τε σαγμάρια καὶ τὰ παρίππια. καὶ κατὰ σαγμάριον ὀφείλει παρέ-* D

[R476; HC335] the *domestikos* of the Optimatoi should provide one Optimatos, making a record of both his name and his village, and if the animal is lost, the Optimatos is fined for it, but if it dies, he takes the brand-marks to both the *komes* and the chartulary. For every ten pack-animals, the *komes* of the stable provides for the loads an attendant from Malagina, so that the Optimatoi lead the pack-animals and the attendants follow them and set the loads straight. When they unload the pack-animals at the military base, the chartulary of Malagina and the *saphramentarios*[1] with the *kometes* and the attendants and the Optimatoi take charge of them and put them out to graze. Similarly for the pack-horses, there is one attendant for the loads for every twenty pack-horses. When the horn sounds, they bring them back and hand them over in the same teams as before.

The chartulary of the stable, together with the cellarer, receives from the protonotary of the theme all the barley for the pack-animals, pack-horses and saddle-horses, according to the teams in which they were drawn up, the barley being their rations, and they issue a ration for each animal. The protonotary

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1 For their duties see note 2 at R459.8.

χειν ὁ τῶν ὀπτιμάτων δομέστικος ὀπτιμάτον, ἐν καταγραφῇ ποιούμενος τό,τε ὄνομα καὶ τὸ χωρίον· καὶ εἰ μὲν ἀπόληται, ζημιοῦται αὐτὸ ὁ ὀπτιμάτος· εἰ δὲ ἀποθάνῃ, ἀποκομίζει τὰς σφραγῖδας εἴς τε τὸν κόμητα καὶ τὸν χαρτουλάριον. παρέχει δὲ καὶ ὁ κόμης τοῦ στάβλου εἰς τὰς φορτώσεις κατὰ δέκα σαγμάρια σύντροφον τῶν Μαλαγίνων, ἵνα οἱ ὀπτιμάτοι σύρωσι τὰ σαγμάρια, καὶ οἱ σύντροφοι ἀκολουθοῦσιν αὐτούς, (Fd. I. 275) καὶ διορθοῦνται τὰ γομάρια. καὶ ὅτε ἀποφορτώσουσιν εἰς τὸ ἄπληκτον τὰ σαγμάρια, ἀναλαμβάνει ταῦτα ὁ χαρτουλάριος τῶν Μαλαγίνων καὶ ὁ σαφραμεντάριος μετὰ τῶν κομή- (Ms. 11. a) των καὶ τῶν συντρόφων καὶ τῶν ὀπτιμάτων, καὶ ἐκβάλλουσιν εἰς τὴν βοσκήν· ὁμοίως καὶ εἰς τὰ παρίππια τῶν φορτώσεων κατὰ κ´ παρίππια σύντροφος εἷς. καὶ ὅτε δώσει τὸ βούκινον, πάλιν φέρουσιν αὐτά, καὶ παραδιδόασι, καθὼς ἐκομ- (B) πινεύθησαν. τὴν δὲ κριθὴν ὕλην, τῶν τε σαγμαρίων καὶ παριππίων καὶ σελλαρίων, ἐν οἷς ἐκομπινεύθησαν, παραλαμβάνει ὁ χαρτουλάριος τοῦ στάβλου ἅμα τῷ κελλαρίῳ τὴν κριθήν, ἤτοι τὰς ταγὰς αὐτῶν ἐκ τοῦ πρωτονοταρίου τοῦ θέματος, καὶ χορηγοῦσιν ἑκάστου ἀλόγου ταγήν. ὁ δὲ πρωτονο-

[R477; HC350] receives an order from the emperor concerning the military bases, and he deposits there the barley and everything else to meet imperial requirements.

The *komes* of the stable receives the gifts brought to the emperor in the form of barley, noting the quantity in a register, in concert with the *eidikos* and the notaries who also note these in a register. This is done so that after demobilization the protonotary and the chartulary may make calculations in the bureau of the *eidikos*, and the days of provisioning by the protonotaries may be subtracted [from their dues].

After the emperor has gone across [to Pylai] and seen the equipage, he gives orders to the *komes* [of the stable] and distributes it as will be described below. [He distributes] from the *komes* of the Optimatoi attached to the household service[1] 200 men: the *komes* of the stable and the chartulary should take with them the 100 men registered for the 100 pack-horses led [ahead of the emperor];[2] the steward of the table and the *domestikos* of the household service and the personal imperial cellarer take with them the *komes* [of the Optimatoi] with the other 100 men, of whom 80 lead 80 pack-animals[3] while 20 follow. When the emperor goes down to the military base, the

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1 Lit.: of the household service, i.e. one of the *komites* of the Optimatoi who was seconded to the baggage-train of the imperial household service; Haldon, *Three Treatises*, note to C 360-361.

2 See R461.18.

3 See R463.10.

τάριος λαμβάνει διάταξιν παρὰ τοῦ βασιλέως περὶ τῶν ἀπλήκτων, καὶ ἀποτίθησιν ἐκεῖ τὴν κριθὴν καὶ πᾶσαν ἑτέραν χρείαν βασιλικήν. τὰ δὲ ξενίδια τὰ τῷ βασιλεῖ φερόμενα διὰ κριθῆς παραλαμβάνει ὁ τοῦ στάβλου κόμης, ἐν καταγραφῇ ποιούμενος τὴν ποσότητα, ἅμα τῷ εἰδικῷ καὶ τοῖς νοταρίοις, ποιουμένων κἀκείνων ταῦτα ἐν καταγραφῇ, ἵνα μετὰ C τὸ γενέσθαι καταστόλιον λογαριάζηται ὁ πρωτονοτάριος καὶ ὁ χαρτουλάριος εἰς τὸ σέκρετον τοῦ εἰδικοῦ, ἵνα ὑπεξαίρωνται αἱ ἡμέραι τῆς χορηγίας τῶν πρωτονοταρίων. καὶ μετὰ τὸ περάσαι τὸν βασιλέα καὶ ἰδεῖν τὴν πρωμοσέλλαν διατάσσεται τῷ κόμητι, καὶ διανέμει αὐτήν, καθὼς κατωτέρω ῥηθήσεται. διὰ τοῦ κόμητος τῶν ὀπτιμάτων τῆς ὑπουργίας D ἄνδρες σʹ· καὶ τοὺς μὲν ρʹ ὀφείλει ἀναλαμβάνεσθαι ὁ κόμης τοῦ στάβλου καὶ ὁ χαρτουλάριος ἐν καταγραφῇ λόγῳ τῶν ρʹ ἱππαρίων τῶν παρασυρομένων. καὶ τὸν κόμητα μετὰ τῶν ἑτέρων ρʹ ἀναλαμβάνεται ὁ ἐπὶ τῆς τραπέζης καὶ ὁ δομέστικος τῆς ὑπουργίας καὶ ὁ οἰκειακὸς βασιλικὸς κελλάριος· καὶ οἱ μὲν πʹ σύρουσι τὰ πʹ σαγμάρια, οἱ δὲ κʹ ἀκολουθοῦσι. καὶ ὅτε κατάβῃ ὁ βασιλεὺς εἰς τὸ ἄπληκτον, ἐπαίρουσιν οἱ

[R478; HC367] attendants and the Optimatoi take the pack-horses of the household service and lead them off to the chartulary of Malagina for pasturage. The same applies to all the loads and all those teamed up with imperial animals, that is, an Optimatos for each pack-animal, as described above.

The loads are as follows

From the imperial household service: 80 pack-animals, 62 pack-horses; from the imperial marquee: 50 pack-animals, 43 pack-horses; from the imperial private *vestiarios*: 30 pack-animals, 15 pack-horses; from the *eidikon*: 40 pack-animals, and from the staff [of the *eidikon*][1] rostered for the week: 15 pack-horses; from the *protovestiarios*: 4 pack-animals, 4 pack-horses; from the twelve staff of the bedchamber: 24 pack-animals, 24 pack-horses; from the 40 table attendants: 20 pack-animals, 20 pack-horses; from the 200 men[2] commanding the *hetaireia*: 100 pack-animals, 0[3] pack-horses; from the 100 foreigners commanding the *hetaireia*: 50 pack-animals, 100 pack-horses; from the *komes* of the stable: 12 pack-animals, 12 pack-horses; from the chartulary and the *epeiktes*:[4] 16 pack-animals, 16 pack-horses; from the keeper of the store of the imperial stable: 30 pack-animals, 12 pack-horses; from the *stablokomes* of the City:[5] 2 pack-animals and

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1 For rostered staff of the *eidikon* see R487.22 & R720.3.

2 Emending ἄνδρας to ἀνδρῶν.

3 The heavy dot in the ms. here is the symbol representing nought.

4 A member of the staff of the *komes* of the stable responsible for the care of the horses (R480.1-3).

5 This σταβλοκόμης and the two others are to be distinguished from the κόμης τοῦ στάβλου; Haldon, *Three Treatises*, note to C 581. This is most apparent from their separate mention here (R478.16-20) and their separate ranking in the *Kletorologion* on the staff of the head groom (R719.21); cf. the *komes* of the stable, listed at R719.23, had his own staff and ranked 51st in the court hierarchy (R714.6).

σύντροφοι καὶ οἱ ὀπτιμάτοι τὰ παρίππια τῶν ὑπουργῶν, καὶ Ed.L. 276 *ἀπάγουσιν εἰς τὴν βοσκὴν πρὸς τὸν χαρτουλάριον τῶν Μαλαγίνων. τὸ αὐτὸ δὲ καὶ πᾶσαι αἱ φορτωσίαι καὶ πάντες οἱ κομπινευθέντες βασιλικὰ ἄλογα, ἤγουν κατὰ σαγμάριον ὀπτιμάτος, καθὼς ἀνωτέρω εἴρηται.*

Εἰσὶν αἱ φορτωσίαι οὕτως.

Διὰ τῆς βασιλικῆς ὑπουργίας σαγμάρια π', παρίππια ξβ'· Ms. 11.b *διὰ τῆς βασιλικῆς κόρτης σαγμάρια ν', παρίππια μγ'· διὰ τοῦ οἰκειακοῦ βασιλικοῦ βεστιαρίου σαγμάρια λ', παρίππια ιε'· διὰ τοῦ εἰδικοῦ σαγμάρια μ' καὶ τῶν ἑβδομαρίων παρίππια ιε'· διὰ τοῦ πρωτοβεστιαρίου σαγμάρια δ', παρίππια δ'· διὰ τῶν κοιτωνιτῶν τῶν ιβ' σαγμάρια κδ', παρίππια κδ'· διὰ* B *τῶν σαράκοντα τῶν παρισταμένων τῇ τραπέζῃ σαγμάρια κ', παρίππια κ'· διὰ τῶν ἐπὶ τῆς ἑταιρείας ἄνδρας σ', σαγμάρια ρ', παρίππια... διὰ τῶν ρ' ἐθνικῶν τῶν ἐπὶ τῆς ἑταιρείας σαγμάρια ν', παρίππια ρ'· διὰ τοῦ κόμητος τοῦ στάβλου σαγμάρια ιβ', παρίππια ιβ'· διὰ τοῦ χαρτουλαρίου καὶ τοῦ ἐπείκτου σαγμάρια ιϛ', παρίππια ιϛ'· διὰ τοῦ ἀποθέτου τοῦ κελλαρίου τοῦ βασιλικοῦ στάβλου σαγμάρια λ', παρίππια ιβ'· διὰ τοῦ σταβλοκόμητος τῆς πόλεως σαγμάρια β' καὶ πο-*

[R479; HC383] 2 City horses; from the two *stablokometes*: 1 pack-animal and 2 City horses; from the 40 attendants of the saddle-horses: 5 pack-animals, 40 pack-horses; from the chartulary of Malagina: 5 pack-animals, 5 pack-horses; from the *saphramentarios*:[1] a pack-animal, 2 pack-horses; from the four *kometes* of Malagina: 4 pack-animals, 4 pack-horses; from the *stratiotikos*, for the imperial documents: 2 pack-animals; from the constable,[2] for the imperial documents: 1 pack-animal; from the four priests: 4 pack-animals. In all, the pack-animals teamed up: 482;[3] pack-animals brought along for replacing those that die and the runaways, and during the Syrian venture for [carrying] a ration of barley: 100; the total in all: 582 pack-animals; and the pack-horses teamed up: 400; plus those that are led, proceeding in front of the emperor to right and left. The total in all, pack-horses and mules: 1,086; plus saddle-horses with horse-cloths: 30.

However many go out from the City and however many the emperor takes on campaign, for all these animals the *komes* of the stable and the chartulary and the keeper [of the store of the imperial stable][4] receive rations from the protonotary, and they provide supplies for all the animals that have been teamed up. The pack-horses and the mules are fed a double ration, the saddle-horses

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1 For his duties see note 2 at R459.8.

2 *dekanos*: as at R246.21& R719.23, to be distinguished from other constables in being a dignitary within the imperial secretariat; he had custodial responsibility for imperial documents.

3 The list here totals 481 which, if correct, would affect the next total, but it is more likely that one item is missing from the list; Haldon, *Three Treatises*, note to C 389 suggests the two *stablokometes* might have one pack-animal each.

4 For the phrase see R462.17-18 & R478.18-19.

λιτικὰ ἱππάρια δύο· διὰ τῶν δύο σταβλοκομήτων σαγμάριον α´, καὶ πολιτικὰ ἱππάρια β´· διὰ τῶν σαράκοντα συντρόφων τῶν σελλαρίων σαγμάρια ε´, παρίππια μ´· διὰ τοῦ χαρτου- C λαρίου τῶν Μαλαγίνων σαγμάρια ε´, παρίππια ε´· διὰ τοῦ σαφραμενταρίου σαγμάριον, ἱππάρια β´· διὰ τῶν δ´ κομήτων τῶν Μαλαγίνων σαγμάρια δ´, παρίππια δ´· διὰ τοῦ στρατιωτικοῦ εἰς τὰ βασιλικὰ χαρτία σαγμάρια δύο· διὰ τοῦ δεκανοῦ εἰς τὰ βασιλικὰ χαρτία σαγμάριον α´· διὰ τῶν δ´ παπάδων σαγμάρια δ´. ὁμοῦ τὰ κομπινευθέντα σαγμάρια υπβ´. παρασυρτὰ τὰ εἰς ὑπαλλαγὴν τῶν ἀποθνησκόντων καὶ τῶν ἀποστατηρίων, καὶ ἐν καιρῷ τῆς ἀποβολῆς τῆς Συρίας εἰς ταγὴν κριθῆς σαγμάρια ρ´. ὁμοῦ τὸ πᾶν σαγμάρια φπβ´. καὶ D τὰ παρίππια τὰ κομπινευθέντα υ´. ἱππάρια καὶ παρασυρτὰ τὰ ἔμπροσθεν τοῦ βασιλέως περιπατοῦντα δεξιὰ καὶ εὐώνυμα, ὅμου τὸ πᾶν ἱππάρια μουλάρια απϛ´. καὶ ἐστρωμένα σελλάρια λ´. καὶ ὅσα ἂν ἐξέλθωσιν ἀπὸ τῆς πόλεως καὶ ὅσα ἂν λάβῃ ἐπὶ φοσσάτον ὁ βασιλεύς, τούτων πάντων τῶν ἀλόγων τὰς ταγὰς παραλαμβάνει ἐκ τοῦ πρωτονοταρίου ὁ Ed.L. 277 κόμης τοῦ στάβλου καὶ ὁ χαρτουλάριος καὶ ὁ κελλάριος, καὶ χορηγοῦσιν εἰς πάντα τὰ κομπινευθέντα ἄλογα. ταγίζονται δὲ τὰ μὲν παρίππια καὶ τὰ μουλάρια διτάγιον, τὰ δὲ σελλάρια

[R480; HC399] a triple ration. The *epeiktes*[1] organizes the rations for the horses and the horseshoes and bridles and saddle-cloths and the watering.

There is an old imperial regulation that no-one should receive as a donative either a mule or a pack-horse which bears an imperial brand, so that the herd is not dispersed and lost. If anyone is found with such an animal, he should be condemned as a thief. However, from the animals that have not been branded, wherever he commands it, the emperor makes gifts: whether to foreigners or refugees or anyone else for whom he commands and wishes it. A horse or mule that has been branded with the imperial seal is given to no-one as a gift, since when it grows old and incapable of the journey of a campaign, one exchanges it in the imperial herd.

The *komes* of the stable and the chartulary with their archons ought to stand nearby for the imperial loads, so that each pack-animal carries a load of eight *modioi*; and if they acquire extra loads along the route, they beat those who have put them on, and jettison the extra loads.

After the settling of the arrangements, if then the emperor gives orders for one marquee and half of the tents to proceed, together with

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[1] See note 5 at R478.18.

Ms.12. τριτάγιον. ὁ δὲ ἐπείκτης παρίσταται εἰς τὰς ταγὰς τῶν ἵππων καὶ εἰς τὰ καλιγώματα καὶ εἰς τὰ χαπίστρια καὶ εἰς τὰ σαγίσματα καὶ εἰς τὸν ποτόν. θέσπισμα δὲ ἀρχαῖον τυγχάνει βασιλικόν, ἵνα μηδεὶς λαμβάνῃ χαριστικήν, μήτε μουλάριον, μήτε παρίππιον, ἔχον βασιλικὴν σφραγῖδα, ἵνα μὴ κατακοινωθῇ ἡ προμοσέλλα καὶ ἀπόληται. ἐὰν δέ τις εὑρεθῇ B τοιοῦτον ἔχων, ὡς κλέπτης καταδικάζεται· ἐκ δὲ τῶν μὴ ὄντων ἀλόγων ἐσφραγισμένων, ὅπου κελεύει ὁ βασιλεύς, δίδωσιν, εἴτε ἐθνικοῖς, εἴτε πρόσφυξιν, εἴτε ἄλλοις τισίν, οἷς κελεύει καὶ βούλεται. ἐσφραγισμένον γὰρ ἱππάριον ἢ μουλάριον βασιλικῇ βούλλῃ οὐδενὶ δίδοται εἰς χαριστικήν· ἐπειδὴ γάρ, ὅτε γηράσει καὶ ἀνενέργητον πρὸς ὁδοιπορίαν γένηται ταξειδίου, ἀλλάσσει αὐτὸ εἰς τὴν βασιλικὴν προμοσέλλαν. ὀφείλει δὲ ὁ κόμης τοῦ στάβλου καὶ ὁ χαρτουλάριος μετὰ τῶν ἀρχόντων αὐτῶν παρίστασθαι εἰς τὰς βασιλικὰς φορτώσεις, C ἵνα ἕκαστον σαγμάριον βαστάζῃ μοδίων η' γομάριον· καὶ ἂν εὕρωσι κατὰ τὴν ὁδὸν ἐπιφορτώματα, τύπτουσι τοὺς τεθεικότας τὰ τοιαῦτα, καὶ ῥίπτουσιν αὐτά. καὶ μετὰ τὸ ἀποκατασταθῆναι τὴν κομαῖναν, τότε, ἐὰν κελεύει ὁ βασιλεὺς περαματεῖν τὴν μίαν κόρτην καὶ τὰς ἡμισείας τέντας, ἅμα καὶ

[R481; HC417] half the household service, and to prepare in advance the imperial military bases, this is done, and the same routine applies until the emperor is united with the thematic armies, and the order of proceeding on the route is observed as prescribed for the expedition.

Concerning the patrols

Know that, when the *droungarios* of the Watch patrols in the evenings, he receives a torch from the *eidikon*. The 100 *scholarioi* whom he has with him handle the outer perimeter, while officers of the *hetaireia* manage the inner perimeter, with the *hetaireiarches* just outside the marquee, where its guy-ropes are secured. The *droungarios* receives a password secretly from the emperor, either "the Saviour" or "the Theotokos" or "the Archangel Michael" or one of the holy martyrs who were military commanders,[1] or some other password, whatever the emperor wishes. He changes the password for each evening and sets up pickets who patrol the perimeter throughout the night. The *hetaireiarches* does the same with the *hetaireia*. From the time when the *droungarios* begins his patrol, no member of staff of the bedchamber has authority to go in beyond the shields,[2] or any officers of the *hetaireia*, or

1 e.g. Sts Theodore Stratelates, Theodore Tiro, Demetrios, Merkourios, George or Prokopios.

2 i.e. the perimeter guards.

τῆς ἡμισείας ὑπουργίας καὶ προευτρεπίζειν τὰ βασιλικὰ ἄ-
πληκτα, γίνεται οὕτως. καὶ ἕως οὗ ἑνωθῇ τοῖς θέμασιν, ἡ αὐ-
τὴ ἀκολουθία γίνεται, καὶ ἡ τάξις τῆς περιπατήσεως ἐν τῇ D
ὁδῷ φυλάττεται κατὰ τὸν τύπον τοῦ διακινήματος.

Περὶ τῶν κερκέτων.

Ἰστέον, ὅτι, ὅτε κερκετεύει ὁ δρουγγάριος τῆς βίγλης
τὰς ἑσπέρας, λαμβάνει φατλίον ἀπὸ τοῦ εἰδικοῦ, καὶ οἱ ρʹ
σχολάριοι, οὓς ἔχει, ποιοῦσι τὴν φῖναν τὴν ἔξω, καὶ οἱ ἐπὶ
τῆς ἑταιρείας κρατοῦσι φῖναν ἔσω μετὰ τοῦ ἑταιρειάρ-
χου πλησίον ἔξω τῆς κόρτης, ὅπου εἰσὶ δεδεμένα τὰ σχοινία
αὐτῆς, καὶ λαμβάνει σίγνον ἀπὸ τοῦ βασιλέως μυστικῶς,
εἴτε τὸν Σωτῆρα, εἴτε τὴν Θεοτόκον, εἴτε τὸν ἀρχιστράτη-
γον, εἴτε τῶν ἁγίων μαρτύρων τῶν στρατηλατῶν, εἴτε ἄλλο Ed.L. 278
τι, ὃ κελεύει ὁ βασιλεύς. καὶ ὑπαλλάσσει ἑκάστης ἑσπέρας Ms. 12.b
τὸ σίγνον, καὶ ἵστησιν ἐπιστάτας, καὶ περιγυρεύουσι δι'
ὅλης νυκτὸς τὴν φῖναν. τὸ αὐτὸ καὶ ὁ ἑταιρειάρχης με-
τὰ καὶ τῆς ἑταιρείας. καὶ ἀφ' οὗ κερκετεύσει ὁ δρουγγά-
ριος, οὔτε κοιτωνίτης ἐπ' ἐξουσίας ἔχει ἔξω τῶν σκου-
ταρίων εἰσελθεῖν, οὔτε τῶν ἐπὶ τῆς ἑταιρείας, οὔτε ἄλ-

[R482; HC431] anyone else, great or small, with authority or subordinate, unless he receives the password from the emperor and goes to the *droungarios*. If someone attempts to go out without a password, they bind him and take him away to the *droungarios*, and the emperor is informed of this and asked what the imperial highness wishes. Should he receive a password from the emperor, the *droungarios* re-admits him at the same place where he let him out; it is not possible for him to go in from anywhere else, since he will be bound by the perimeter guards and handed over to the emperor in the morning. This procedure is observed until the demobilization. When the emperor is united with the thematic armies another perimeter is added near the officers of the *hetaireia*, that is, outside the *hetaireia* and inside the *scholarioi* of the *droungarios*.

When the emperor is passing through in the themes, he is welcomed by each thematic army, that is to say, when the army has been drawn up in formation. Indeed, when the emperor is passing through, the *strategos* and the protonotary of the theme and the *tourmarchai* and the *droungarokometes*[1] and the *merarches* and the *komes* of the marquee and the chartulary and the *domestikos* of the theme, when at an appropriate distance ahead of the emperor reaching them, dismount from their horses and form a reception party. When the emperor arrives,

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[1] The term suggests *droungarioi*, who commanded *droungoi*, here reduced in status and closer in rank to *kometes* who commanded *banda*; also at R494.9; Haldon, *Three Treatises*, note to C 654.

*λος τις μέγας ἢ μικρὸς, ὑπερέχων ἢ ὑποβεβηκὼς, ἐὰν μὴ
λάβῃ τὸ σίγνον ἀπὸ τοῦ βασιλέως καὶ ἔλθῃ εἰς τὸν δρουγγά-
ριον. εἰ δὲ δοκιμάσει τις ἐξελθεῖν ἄνευ σίγνου, δεσμοῦσιν
αὐτὸν καὶ ἀπάγουσιν εἰς τὸν δρουγγάριον, καὶ ὑπομιμνή-
σκεται περὶ τούτου ὁ βασιλεὺς, καὶ εἴ τι κελεύει ἡ βασιλεία
B αὐτοῦ. εἰ δὲ λάβοι σίγνον παρὰ τοῦ βασιλέως, ὁπόθεν αὐ-
τὸν ἐκβάλλει ὁ δρουγγάριος, ἐκεῖθεν καὶ πάλιν εἰσάγει, καὶ
ἀλλαχόθεν οὐκ ἔξεστιν αὐτὸν εἰσελθεῖν, ἐπεὶ παρὰ τῶν πεδη-
τούρων δεσμεῖται, καὶ τὸ πρωῒ τῷ βασιλεῖ παραδίδοται.
τοῦτο δὲ φυλάττεται μέχρι τοῦ καταστολίου. ὅτε δὲ ἑνωθῇ
τοῖς θέμασιν ὁ βασιλεὺς, γίνεται προσθήκη ἄλλης μιᾶς φί-
νας πλησίον τῶν ἐπὶ τῆς ἑταιρείας, ἤγουν ἔξω τῆς ἑταιρείας
καὶ ἔσω τῶν τοῦ δρουγγαρίου σχολαρίων. διερχομένου δὲ
τοῦ βασιλέως ἐν τοῖς θέμασιν, ὑπαντᾶται παρ' ἑκάστου θέ-
C ματος, δηλονότι παρατεταγμένου ὄντος τοῦ θέματος. καὶ δὴ
τοῦ βασιλέως διερχομένου, ὡς ἀπὸ διαστήματος ἱκανοῦ πρὸ
τοῦ τὸν βασιλέα καταλαβεῖν, ἀποβαίνουσι τῶν ἵππων ὅ,τε
στρατηγὸς καὶ ὁ πρωτονοτάριος τοῦ θέματος καὶ οἱ τουρμάρ-
χαι καὶ οἱ δρουγγαροκόμητες καὶ ὁ μεράρχης καὶ ὁ κόμης
τῆς κόρτης καὶ ὁ χαρτουλάριος καὶ ὁ δομέστικος τοῦ θέμα-
τος, καὶ ποιοῦσι δέξιμον. καὶ τοῦ βασιλέως διερχομένου,*

[R483; HC449] all those previously mentioned fall on the ground, making obeisance before the emperor, while the soldiers all remain mounted. After the *strategoi*, with the previously mentioned archons, have made obeisance, the emperor turns aside a little from his path, saying to them: "Well met!" Then he asks them: "How are you, my children? How are your wives, my daughters-in-law, and the children?" And they say, that "While you live and reign, we, your servants, also enjoy health." Again, the emperor replies: "Thanks be to holy God who keeps us in health." They all pray for the emperor, and he commands the *strategos* and all the archons previously mentioned to mount and go away with their army to their own position determined for them. But if, rather, the emperor orders both the regiments and thematic armies to converge either in the theme of the Armeniakoi at Dazimon, or in the theme of Charsianon at Kaisareia, or in another theme, near the place where he intends to campaign as required by the situation [he is welcomed as follows]. When he has gone to within approximately three miles of the military base, both the regiments and the thematic armies go out to meet him, offering prayers for the emperor. To each individual regiment and thematic army the emperor says as follows, turning aside towards it: "Well met! How are you? How

πίπτουσι πάντες οἱ προειρημένοι ἐπὶ γῆς, προσκυνοῦντες τὸν
βασιλέα· οἱ δὲ στρατιῶται πάντες ἵστανται καβαλλάριοι. καὶ
μετὰ τὸ προσκυνῆσαι τοὺς στρατηγοὺς σὺν τοῖς προλεχθεῖσιν
ἄρχουσιν ἐκνεύει ὁ βασιλεὺς ὀλίγον τῆς ὁδοῦ, λέγων πρὸς Ms. 13. a
αὐτούς· „καλῶς εὕρομεν.“ εἶτα ἐρωτᾷ αὐτούς· „πῶς ἔχε- D
τε, παιδία μου; πῶς ἔχουσιν αἱ γυναῖκες ὑμῶν, αἱ νύμφαι
μου, καὶ τὰ παιδία;“ κἀκεῖνοι λέγουσιν, ὅτι „ἐν τῇ ζωῇ τῆς
βασιλείας σου καὶ ἡμεῖς οἱ δοῦλοί σου ὑγιαίνομεν.“ καὶ πά-
λιν ὁ βασιλεὺς ἀποκρίνεται· „χάρις τῷ ἁγίῳ Θεῷ τῷ ἐν ὑ-
γείᾳ διατηροῦντι ἡμᾶς.“ καὶ πάντων τῷ βασιλεῖ ἐπευχομέ-
νων, ὁρίζει ὁ βασιλεὺς τὸν στρατηγὸν καὶ πάντας τοὺς προ-
ειρημένους ἄρχοντας καβαλλικεῦσαι καὶ μετὰ τοῦ στρατοῦ
αὐτῶν ἀπελθεῖν εἰς τὴν ἰδίαν καὶ ὡρισμένην αὐτοῖς τάξιν.
εἰ δὲ μᾶλλον κελεύει ὁ βασιλεὺς ἀποσωρευθῆναι τά τε τά- Ed.L. 299
γματα καὶ τὰ θέματα, εἴτε ἐν τῷ θέματι τῶν Ἀρμενιακῶν εἰς
τὸν Δαζιμῶνα, εἴτε ἐν τῷ θέματι τοῦ Χαρσιανοῦ εἰς Και-
σάρειαν, εἴτε ἐν ἑτέρῳ θέματι πρὸς τὸν τόπον, ἐν ᾧ μέλλει
φοσσατεῦσαι, ἐπιτηδείου τυγχάνοντος· καὶ ὅτε ἔλθῃ ἔγγιστα
πρὸς τὸ ἄπληκτον ἀπὸ τριῶν μιλίων, προϋπαντῶσι τά τε
τάγματα καὶ τὰ θέματα ἐπευχόμενοι τῷ βασιλεῖ, καὶ πρὸς
ἓν ἕκαστον τάγμα καὶ θέμα λέγει ὁ βασιλεύς, ἐκνεύων πρὸς
αὐτό, οὕτως· „καλῶς ὑμᾶς εὕρομεν. πῶς ἔχετε; πῶς ἔ-

[R484; HC467] are my daughters-in-law, your wives; and the children? How did you fare on the route? Strive, soldiers of Christ and my children, so that in time of need you will show your nobility of spirit and bravery and your orthodox faith and love for God and our imperial power, so that our imperial power, in acknowledgment, may worthily repay and reward the favour of your bravery and nobility of spirit and orthodox faith and love, and may honour you with various honours and show as worthy those previously not deemed worthy, and declare countless benefits for you." After he says these words to them, they fall in behind the *droungarios* [of the Watch] and the officers of the *hetaireia* and proceed in formation.

Whenever a narrow pass or river or even a bridge is encountered, the regiments cross in front: first the *scholai*, second the *exkoubita*, third the *arithmos*, fourth the *hikanatoi*,[1] and likewise, too, the thematic armies [in their order].

The *magistroi* and the patricians and the staff of the bedchamber and imperial eunuchs proceed following the prescribed format, and immediately then the emperor summons the *magistroi* and patricians and keeps company with whomever he wishes. The staff of the bedchamber proceed in the order of the patricians; a little behind proceed the *protovestiarios* and the steward of the table and behind them, at a stone's throw, proceed the eunuch patricians and eunuch *protospatharioi*. In front of the emperor

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[1] A scribe probably made the false correction in the ms. to the singular *hikanatos* by analogy with *arithmos*.

χουσιν αἱ νύμφαι μου, αἱ γυναῖκες ὑμῶν, καὶ τὰ παιδία;
πῶς ὑμῖν τὰ ἐν τῇ ὁδῷ διηνύσθη; ἀγωνίσασθε, τοῦ Χρι-
B στοῦ στρατιῶται καὶ παιδί' ἐμά, ἵνα ἐν καιρῷ δέοντι ἐπιδεί-
ξησθε τὴν γενναιότητα καὶ τὴν ἀνδρείαν ὑμῶν καὶ τὴν πρὸς
Θεὸν καὶ βασιλείαν ἡμῶν πίστιν ὀρθὴν καὶ ἀγάπην, ἵνα ἡ
βασιλεία ἡμῶν ἀξίως τῆς ἀνδρείας καὶ γενναιότητος ὑμῶν καὶ
ὀρθῆς πίστεως καὶ ἀγάπης εὔνοιαν ἀποδεξαμένη ἀνταμείψη-
ται καὶ εὐεργετήσῃ, καὶ τιμαῖς διαφόροις τιμήσῃ, καὶ ἐξ ἀ-
ναξίων ἀξίους δείξῃ, καὶ μυρία καλὰ εἰς ὑμᾶς ἐνδείξηται."
καὶ μετὰ τὸ λαλῆσαι πρὸς αὐτοὺς ταῦτα ἔρχονται ὄπισθεν
τοῦ δρουγγαρίου καὶ τῶν ἐπὶ τῆς ἑταιρείας, καὶ περιπατοῦσι
C παρατεταγμένοι. καὶ ὅτε εὑρεθῇ στένωμα ἢ ποταμός, εἴτε
καὶ γέφυρα, διαπερῶσι τὰ τάγματα ἔμπροσθεν· πρῶτον μὲν
Ms. 13. b αἱ σχολαί, δεύτερον τὰ ἐξκούβιτα, τρίτον ὁ ἀριθμός, τέταρ-
τον ὁ ἱκανάτος· ὁμοίως καὶ τὰ θέματα. καὶ καθὼς ὁ τύ-
πος ἔχει, περιπατοῦσιν οἱ μάγιστροι καὶ οἱ πατρίκιοι καὶ οἱ
κοιτωνῖται καὶ οἱ βασιλικοὶ εὐνοῦχοι· ὁ δὲ βασιλεὺς εὐθὺς
καὶ παρ' αὐτὰ προσκαλεῖται τοὺς μαγίστρους καὶ πατρικίους,
καὶ ᾧτινι ἂν κελεύῃ, συντυγχάνει, καὶ εἰς μὲν τὴν τάξιν τῶν
πατρικίων περιπατοῦσιν οἱ κοιτωνῖται, ὄπισθεν δὲ ὀλίγον πε-
ριπατεῖ ὁ πρωτοβεστιάριος καὶ ὁ ἐπὶ τῆς τραπέζης, καὶ ὄ-
D πισθεν αὐτῶν ὡς λίθου βολὴν περιπατοῦσιν οἱ εὐνοῦχοι
καὶ πατρίκιοι καὶ πρωτοσπαθάριοι· ἔμπροσθεν δὲ τοῦ βα-

[R485; HC485] proceed the *praipositoi* and the *kouboukleion*, and in the middle of the *praipositoi* proceeds a *koubikoularios* carrying the holy and lifegiving wood [of the Cross], with the reliquary around his neck. In front of the *kouboukleion* proceed the emperor's men, and in the middle of them a standard-bearer proceeds carrying a bejewelled gold cross. In front of the emperor's men, at a distance of two bowshots, proceed 100 imperial pack-horses to right and left, led along, with true-purple saddle-cloths and brocades. Two *kandidatoi*, or else *spatharioi*, to right and left of the emperor, proceed on horseback at a distance, with shields, and they take those who approach and lead them to the emperor. These are asked by him what they seek, and their petitions are taken up, and the *kandidatoi* refer the petitions to the officer in charge of petitions.

When the emperor reaches the military base where the imperial marquee is, he invites the *magistroi*, the *domestikos* of the *scholai*, and *praipositoi*, the proconsular patricians who are *strategoi*, and the holders of high office and frontier commanders, and entertains them at table.

Note that in the military base, if the emperor so wishess, as Basil, the emperor of blessed memory, often did, he gives the *strategos* a tailored tunic

σιλέως περιπατοῦσιν οἱ πραιπόσιτοι καὶ τὸ κουβούκλειον, καὶ μέσον τῶν πραιποσίτων περιπατεῖ κουβικουλάριος βαστάζων τὰ τίμια καὶ ζωοποιὰ ξύλα μετὰ τῆς θήκης ἐπὶ τοῦ τραχήλου· ἔμπροσθεν δὲ τοῦ κουβουκλείου περιπατοῦσιν οἱ βασιλικοί, καὶ μέσον τούτων περιπατεῖ σιγνοφόρος βαστάζων σταυρὸν χρυσοῦν διάλιθον. ἔμπροσθεν δὲ τῶν βασιλικῶν περιπατοῦσιν ἀπὸ δύο σαγιττοβόλων παρασυρτὰ βασιλικὰ ἱππάρια ρ' μετὰ σαγισμάτων ἀληθινῶν καὶ βορκαδίων δεξιὰ Ed.L. 280 *καὶ εὐώνυμα. καὶ δύο κανδιδάτοι, εἴτε καὶ σπαθάριοι, δεξιὰ καὶ εὐώνυμα τοῦ βασιλέως περιπατοῦσι καβαλλάριοι ὡς ἀπὸ διαστήματος μετὰ σκουταρίων, καὶ τοὺς προσερχομένους ἐπαίρουσι καὶ εἰσάγουσι πρὸς τὸν βασιλέα, καὶ ἐπερωτῶνται παρ' αὐτοῦ, ὅ,τι ἂν δέονται, καὶ ἀναλαμβάνονται τὰ δεητικὰ αὐτῶν καὶ ἀποδίδουσιν αὐτὰ εἰς τὸν ἐπὶ τῶν δεήσεων. καὶ ὅτε καταλάβῃ ὁ βασιλεὺς τὸ ἄπληκτον, ἔνθα ἡ βασιλικὴ ἵσταται κόρτη, καλεῖ τοὺς μαγίστρους, τὸν δομέστικον τῶν σχολῶν καὶ πραιποσίτους, τοὺς ἀνθυπατοπατρικίους καὶ στρατηγοὺς καὶ τοὺς ὀφφικιαλίους καὶ κλεισουράρχας, καὶ συνευφραίνεται ἐπὶ τῆς τραπέζης. ἰστέον, ὅτι εἰς τὸ ἄπληκτον, εἰ* B *κελεύει ὁ βασιλεύς, καθὼς πολλάκις Βασίλειος ὁ ἀοίδιμος βασιλεὺς ἐποίησε, δίδωσι τῷ μὲν στρατηγῷ ἱμάτιον ἐρράμ-*

[R486; HC504] of silk of three hues,[1] the *tourmarchai* each a tailored tunic with small hearts in silk of two hues,[2] and the *merarches*, the *komes* of the marquee, the chartulary and the *domestikos* of the theme each one plain tailored tunic. This is done in the great Roman themes, while he gives the *strategoi* and frontier commanders of the Armenian themes,[3] if he wishes, each a tailored tunic of silk of two hues with eagles or some imperial symbol;[4] he hands their great *tourmarchai* plain tunics, and he hands the *merarches* and the rest each a plain tailored tunic of 10 [*nomismata*] value from those purchased from the market-place.

Note that when the emperor moves away into the deserted lands towards Syria, he leaves behind a baggage-train and one marquee and the superfluous tents and the folding tables, and other such equipment, and the poor and lame animals. Once the emperor has ventured towards Syria, the protonotary of the theme receives them, along with archons of the stables of Malagina and some of the *stablokometes*' saddle-horses with their attendants, and the protonotary hands these over to the protonotary of whichever theme it is that the emperor intends to return to from Syria. He in turn exercises the imperial animals

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1 See the Introduction, s.v.Terms for silks.

2 βδέλλια : hearts (?); see note 1 at R470.6.

3 Given the contrast with the great Roman themes and the reference to the frontier, these are not the Armeniakoi but the Armenian themes which were in the process of formation in the 10th century; Hild & Restlé, *Kappadokien*, TIB 2 (1981), 45; Haldon, *Three Treatises*, note to C 506.

4 Eagles or similar motifs would be in the woven pattern of the silks.

Ms.14.a μένον μετὰ τριβλαττίων, τοῖς τουρμάρχαις ἀνὰ ἱματίου ἐῤῥαμμένου μετὰ διβλαττίων βδελλίων, τῷ μεράρχῃ, τῷ κόμητι τῆς κόρτης, τῷ χαρτουλαρίῳ καὶ τῷ δομεστίκῳ τοῦ θέματος δίδωσιν ἀνὰ ἱματίου ἑνὸς ἐῤῥαμμένου λιτοῦ· καὶ ταῦτα μὲν ἐν τοῖς μεγάλοις καὶ Ῥωμαϊκοῖς θέμασι τελεῖται. τῶν δὲ Ἀρμενιακῶν θεμάτων τοῖς στρατηγοῖς καὶ κλεισουράρχαις
C δίδωσιν, εἰ κελεύει, ἀνὰ ἱματίου ἐῤῥαμμένου μετὰ διβλαττίων, ἀετῶν ἢ καὶ βασιλικίου, τοῖς δὲ μεγάλοις τούτων τουρμάρχαις λιτὰ ἐπιδίδωσιν ἱμάτια, τῷ δὲ μεράρχῃ καὶ τοῖς λοιποῖς ἀνὰ ἱματίου ἐῤῥαμμένου λιτοῦ δεκαλίου ἐπιδίδωσιν ἐκ τῶν ἀπὸ τοῦ φόρου ἀγοραζομένων. ἰστέον, ὅτι, ὅτε ἀποκινήσει ὁ βασιλεὺς εἰς τὰς ἐρήμους πρὸς τὴν Συρίαν, καταλιμπάνει τοῦλδον καὶ τὴν μίαν κόρτην καὶ τὰς περισσὰς τέντας καὶ τὰ συστελτὰ τραπέζια, καὶ ἄλλη ὅση ἂν ᾖ ἀποσκευή, καὶ τὰ πτωχὰ ἄλογα καὶ τὰ χωλά, καὶ παραλαμβάνει αὐτὰ ὁ πρωτονοτάριος τοῦ θέματος, ὅθεν ἀποβάλη ὁ βασιλεὺς πρὸς τὴν Συρίαν μετὰ καὶ ἀρχόντων τῶν στάβλων τῶν
D Μαλαγίνων, καὶ ἐκ τῶν σελλαρίων σταβλοκομήτων μετὰ τῶν συντρόφων, καὶ εἰς οἷον ἂν θέμα μέλλῃ ὁ βασιλεὺς ἐξελθεῖν ἀπὸ Συρίας, ἀντιπαραδίδωσι ταῦτα ὁ πρωτονοτάριος τῷ πρωτονοταρίῳ τοῦ θέματος ἐκείνου, καὶ σωμασκεῖ τὰ ἄλογα τὰ

[R487; HC520] so that when the emperor leaves Syria he will find them rested and stabled, and will have all the imperial requirements ready. All the remaining archons of lower rank jettison [anything superfluous] and follow with the imperial baggage-train.

The *minsourator* has felt cushions with flax-blue covers, as mentioned previously,[1] and imperial meals are taken reclining on the ground. The imperial cooks prepare the food for the next day in the evening. The eighty Optimatoi lead the imperial pack-animals, and 20 others follow for straightening up the pack-saddles.[2] Likewise the cooks and the attendants from Malagina [follow], and when they find wood or trees lying in deserted places, the attendants and the cooks cut them and take one log each and carry it to the imperial kitchen.

For the departure of the baggage-train, the steward of the table should load the 80 pack-animals with all the imperial requirements, and should receive from the protonotary 100 ewes with suckling lambs, 500 rams, 50 cattle, 200 chickens and 100 geese for the requirements of the imperial table and for the largesses.

When the emperor is in Romania, the youths among the emperor's men and the officers of the *hetaireia* and the staff of the marquee and the staff of the *eidikon* who are rostered for the week and the attendants of the saddle-horses,

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1 R465.17-18.

2 Emending σαγμαρίων (pack-animals) to σαγμάτων: pack-saddles; i.e. to balance the load. Alternatively emend to γοναρίων: i.e. to straighten the loads; cf. R476.7-8: οἱ σύντροφοι ... διορθοῦνται τὰ γομάρτα.

βασιλικά, ἵνα, ὅταν ἐξέλθῃ ὁ βασιλεὺς ἀπὸ Συρίας, εὑρήσει αὐτὰ ἀναπεπαυμένα καὶ ἐσταβλισμένα, καὶ ἔχει πᾶσαν χρείαν βασιλικὴν ἑτοίμην. καὶ πάντες οἱ ἄρχοντες οἱ λοιποὶ οἱ παρακάτω ποιοῦσιν ἀποβολὴν καὶ συνακολουθοῦσι τῷ τούλδῳ τῷ βασιλικῷ· ὁ δὲ μινσουράτωρ ἔχει πιλωτὰ κεντουκλεῖνα ἐνδεδυμένα λινοβένετα, καθὼς προείρηται, καὶ γίνεται ἡ Ed.L. 281 *βασιλικὴ τράπεζα χαμόκουμβα. τὰ δὲ πρόφαγα ποιοῦσιν οἱ βασιλικοὶ μάγειροι τῇ ἑσπέρᾳ. οἱ δὲ ὀγδοήκοντα ὀπτιμάτοι σύρουσι τὰ σαγμάρια τὰ βασιλικά, καὶ οἱ κ' ἀκολουθοῦσιν εἰς διόρθωσιν τῶν σαγμαρίων. ὁμοίως καὶ οἱ μάγειροι καὶ* Ms. 14.b *οἱ σύντροφοι τῶν Μαλαγίνων, καὶ ὅτε εὕρωσι ξύλα ἢ δένδρα εἰς ἐρήμους τόπους κείμενα, κόπτουσιν οἱ σύντροφοι καὶ οἱ μάγειροι, καὶ ἐπαίρουσι πρὸς ἓν ξύλον, καὶ ἀποκομίζουσι πρὸς τὸ βασιλικὸν μαγειρεῖον. εἰς δὲ τὴν ἀποκίνησιν τοῦ τούλδου ὀφείλει ὁ τῆς τραπέζης φορτῶσαι τὰ π' βασιλικα σαγμάρια πᾶσαν χρείαν βασιλικὴν, καὶ ὀφείλει λαβεῖν ἐκ τοῦ* B *πρωτονοταρίου εἰς χρείαν τῆς βασιλικῆς τραπέζης καὶ εἰς τοὺς μαϊουμάδας πρόβατα ὕπαρνα ρ', κριάρια φ', ἀγελάδια ν', ὄρνιθας σ', χηνάρια ρ'. ὅτε δέ ἐστιν ὁ βασιλεὺς εἰς Ῥωμανίαν, λαμβάνουσιν μαϊουμάδα ἐκ τῶν ξεναλίων οἱ βασιλικοὶ ἄγουροι καὶ οἱ ἐπὶ τῆς ἑταιρείας καὶ οἱ κορτινάριοι καὶ οἱ ἑβδομάριοι τοῦ εἰδικοῦ καὶ οἱ σύντροφοι τῶν σελλαρίων,*

[R488; HC538] as well as the cooks, receive largesse from the gifts [presented to the emperor]. When the emperor ventures into the deserted lands, they receive each Sunday largesse and one *miliaresion* each. Likewise, the *scholarioi* of the inner and outer perimeters also receive one *miliaresion* each since, once the emperor moves away to Syria, two perimeters encircle the imperial marquee. If the emperor often orders the granting of largesse to them, those archons who remain with the emperor should receive *miliaresia*, two or three *miliaresia* each if they are senior archons of the regiments or else of thematic armies, or even four *miliaresia*, according to the rank of the individual.

When the baggage-train sets off, there are those who ride imperial animals and have imperial pack-animals, and the imperial animals themselves ought to receive 4 *modioi* each of barley as their ration; similarly, too, those saddle-horses which are not ridden carry 8 *modioi* each below their saddle-cloths. The imperial pack-horses and pack-animals which the *komes* of the stable has, he loads with 10 *modioi* of barley each.

The steward of the table ought to have exempted persons[1] from the Opsikion theme, from the settlement of Tembre,[2] with their nets to catch fish

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1 i.e. exempted from some taxes in return for providing certain services, such as, here, supplying the army with fish; Haldon, *Three Treatises*, note to C 554-555.

2 i.e. probably Tembrion; Belke & Mersich, *Phrygien und Pisidien*, TIB 7 (1990), 400.

ὁμοίως καὶ οἱ μάγειροι. καὶ ὅτε ἀποβάλῃ ὁ βασιλεὺς εἰς
τὰς ἐρήμους, λαμβάνουσιν καθ' ἑκάστην κυριακὴν μαϊουμᾶν
καὶ ἀνὰ μιλιαρησίου. λαμβάνονται δὲ καὶ οἱ τῆς φίνας τῶν
σχολαρίων τῆς ἔσω καὶ τῆς ἔξω καὶ αὐτοὶ ὁμοίως ἀνὰ μι-
C λιαρησίου· ἐπειδή, ἀφ' οὗ ἀποκινήσει πρὸς Συρίαν ὁ βα-
σιλεύς, δύο φῖναι κυκλοῦσιν τὴν βασιλικὴν κόρτην. καὶ ὅσοι
ἄρχοντες παραμένουσιν τῷ βασιλεῖ, λαμβάνουσιν, εἰ κελεύει
πολλάκις ὁ βασιλεὺς τούτους εὐεργετεῖν, διὰ μιλιαρησίων, εἰ
μὲν εἰσιν ἄρχοντες μεγάλοι τῶν ταγμάτων, εἴτε καὶ θεμάτων,
ὀφείλουσι λαμβάνειν ἀνὰ μιλιαρησίων δύο ἢ τριῶν, εἴτε καὶ
δ', πρὸς τὴν ποιότητα τοῦ προσώπου· εἰς δὲ τὴν ἀποβολὴν
τοῦ τούλδου, ὅσοι καβαλλικεύουσι βασιλικὰ ἄλογα καὶ ἔχου-
σι σαγμάρια βασιλικά, καὶ αὐτὰ τὰ ἄλογα τὰ βασιλικὰ ὀ-
D φείλουσι λαμβάνειν κριθάριον ἀνὰ μοδίων δ'· εἰς ταγὴν αὐ-
τῶν· ὁμοίως καὶ ὅσα εἰσὶ σελλάρια γυμνά, βαστάζουσιν ὑ-
ποκάτω τῶν σαγισμάτων ἀνὰ μοδίων η'. καὶ ὅσα παρίππια
ἔχει ὁ κόμης τοῦ στάβλου βασιλικὰ καὶ σαγμάρια, φορτοῖ
αὐτὰ ἀνὰ δέκα μοδίων κριθῆς· ὁ δὲ ἐπὶ τῆς τραπέζης ὀφεί-
λει ἔχειν ἐξκουσσάτους ἐκ τοῦ θέματος τοῦ ὀψικίου ἐκ τοῦ
χωρίου τοῦ Τέμβρη μετὰ καὶ δικτύων, ἵνα κρατῶσιν ὀψά-

[R489; HC556] in the rivers of the deserted land.

While the emperor is in Romania, in each particular theme the protonotaries are at his service, likewise also the *kometes* of the marquee, and they provide compulsorily acquired supplies to the *droungarios* of the Watch for the imperial services. When the *droungarios* of the Watch is engaged on imperial service, the *hikanatos* represents him. When the emperor ventures into the deserted lands, neither the marquee, nor the imperial effects, nor anyone else's effects of any kind goes on ahead, but only those men from the thematic armies whom the *droungarios* of the Watch has designated on a command from the emperor: 500 frontier soldiers, fully-armed men, serve as a vanguard and proceed up to two miles in front of the emperor, and another thematic army, whichever he designates, should serve as flank-guards, up to two miles distant from the emperor, and a further two thematic armies, which the *droungarios* of the Watch designates on a command from the emperor, should serve as rearguards. He changes all of these around each day.

The *droungarios* [of the Watch] takes the *kometes* of the marquee of the thematic armies and places them in attendance upon the emperor for erecting the marquee and taking it down, together with the marquee attendants. For this reason, indeed, they are called *kometes* of the marquee. When the *droungarios* wishes to patrol the thematic armies,

ρια εἰς τοὺς ποταμοὺς τῆς ἐρήμου. ὅτε δέ ἐστιν ὁ βασιλεὺς Ms.15.a
εἰς Ῥωμανίαν, καθ' ἓν ἕκαστον θέμα ὑπηρετοῦσιν οἱ πρω-
τονοτάριοι, ὁμοίως καὶ οἱ κόμητες τῆς κόρτης, καὶ παρέχου- Ed.L. 282
σιν ἀγγαρίδια τῷ δρουγγαρίῳ τῆς βίγλης εἰς τὰς βασιλικὰς
δουλείας. ὅτε δὲ ὑπάρχει ὁ δρουγγάριος εἰς βασιλικὴν δου-
λείαν, ἐκπροσωπεῖ αὐτὸν ὁ ἱκανάτος. ὅτε δὲ ἀποβάλῃ ὁ βα-
σιλεὺς εἰς τὰς ἐρήμους, οὔτε ἡ κόρτη προλαμβάνει, οὔτε τὰ
βασιλικὰ πράγματα, οὔτε ἄλλου τινὸς οἱονδήποτε πρᾶγμα,
πλὴν οὓς ἔχει ὁρίσειν ὁ δρουγγάριος τῆς βίγλης ἀπὸ προσ-
τάξεως τοῦ βασιλέως ἐκ τῶν θεμάτων, προφυλάττουσι καὶ
περιπατοῦσιν ἔμπροσθεν τοῦ βασιλέως ὡς ἀπὸ μιλίων δύο
ἀκρίται φʹ, ἄνδρες ἐξωπλισμένοι, καὶ ἕτερον θέμα, οἷον ὁρί-
σει, ἵνα ὦσι πλαγιοφύλακες ὡς ἀπὸ διαστήματος τοῦ βασι- B
λέως μιλίων δύο, καὶ ἕτερα δύο θέματα, οἷα ὁρίσει ὁ δρουγ-
γάριος τῆς βίγλης ἐκ προστάξεως τοῦ βασιλέως, ἵνα ὦσιν ὀ-
πισθοφύλακες. καὶ ὑπαλλάσσει τοὺς ἀμφοτέρους ἑκάστῃ ἡ-
μέρᾳ. καὶ παραλαμβάνει ὁ δρουγγάριος τοὺς κόμητας τῆς
κόρτης τῶν θεμάτων, καὶ ἔχει αὐτοὺς εἰς παραμονὴν τοῦ
βασιλέως εἰς τὸ θεῖναι τὴν κόρτην καὶ εἰς τὸ ῥίψαι μετὰ
τῶν κορτιναρίων. διὰ τοῦτο γὰρ καὶ καλοῦνται κόμητες τῆς
κόρτης. καὶ ὅτε θέλει κερκετεῦσαι ὁ δρουγγάριος τὰ θέματα,

[R490; HC573] that is, at night, he has with him the said *kometes* of the marquee of the thematic armies and *mandatores* and two torches from the imperial *vestiarion*; and he makes a circuit around the thematic armies and inspects the perimeter guards and the outer pickets; and if he finds any of the archons of those stationed at the perimeter or at the outer picket-line to be negligent, he beats those of the rank of *tourmarches* and below severely, and when he finds them he reports back to the emperor.

The head groom of the emperor, along with three imperial grooms, together with the *komes* of the stable and three pack-horses with horse-cloths, form a constant presence, attending behind the imperial column until the emperor leaves Syria.

The pack-horses with pack-saddles that are led along no longer proceed in front but graze with the other animals wherever the imperial equipage is, and the imperial *stablokomes* keeps an eye on them, taking care of them.

When any item at all from the force is lost, the finder brings it and gives it to the *droungarios* of the Watch, and the person who lost it goes to the *droungarios* and readily recovers his property. But if the finder conceals the item and is eventually found out, he is condemned as a thief.

Note that when the emperor is in Syria, the *magistroi* and the patricians and the *protospatharioi* who are holders of high office receive largesse: the *magistroi* 2 animals for slaughter each and

ἤγουν κατὰ νύκτα, ἔχει μεθ' ἑαυτοῦ τοὺς αὐτοὺς κόμητας C τῆς κόρτης τῶν θεμάτων καὶ μανδάτορας καὶ δύο φατλία ἀπὸ τοῦ βασιλικοῦ βεστιαρίου, καὶ περιγυρεύει τὰ θέματα, καὶ θεωρεῖ τὰς πεδητούρας καὶ τὰ ἐξωβίγλια, καὶ ἂν εὕρῃ τινὰς τῶν ἀρχόντων ἀμελοῦντας ἐκ τῶν μενόντων εἰς τὴν πεδητούραν καὶ εἰς τὰ ἐξωβίγλια, καὶ ἀπὸ μὲν τουρμαρχῶν καὶ κατωτέρω τύπτει αὐτοὺς ἰσχυρῶς, καὶ καθὼς εὕρῃ, ἀναγγέλλει τῷ βασιλεῖ. ὁ δὲ πρωτοστράτωρ τοῦ βασιλέως μετὰ καὶ στρατόρων τριῶν βασιλικῶν ἅμα τῷ κόμητι τοῦ στάβλου καὶ τρισὶν ἱππαρίοις ἐστρωμένοις ποιοῦσι παραμόνιμα Ms.15.b ὄπισθεν τοῦ βασιλικοῦ πύργου, ἕως οὗ ἐκβῇ ὁ βασιλεὺς ἀπὸ D Συρίας. τὰ δὲ ἱππάρια τὰ σεσαγμένα καὶ παρασυρόμενα οὐκέτι περιπατοῦσιν ἔμπροσθεν, ἀλλ' ὅπου ἐστὶν ἡ προμοσέλλα ἡ βασιλική, ἐκεῖ βόσκονται μετὰ τῶν λοιπῶν, καὶ ἐπιτηρεῖ αὐτὰ ὁ βασιλικὸς σταβλοκόμης, ποιῶν τὴν πρόνοιαν αὐτῶν. ὅτε δὲ ἀπόληται ἐκ τοῦ λαοῦ οἱονδήποτε πρᾶγμα, ὁ εὑρηκὼς φέρει αὐτό, καὶ δίδωσι τῷ δρουγγαρίῳ τῆς βίγλης, καὶ ὁ ἀπολέσας ἔρχεται πρὸς τὸν δρουγγάριον, καὶ λαμβάνει τὸ ἴδιον εὐχερῶς. εἰ δὲ ὁ εὑρηκὼς τὸ πρᾶγμα ἀποκρύψει αὐτὸ καὶ ἐπ' ἐσχάτων εὑρεθῇ, ὡς κλέπτης καταδι- Ed.L.283 κάζεται. ἰστέον, ὅτι, τοῦ βασιλέως ἐν Συρίᾳ ὄντος, λαμβάνουσιν οἱ μάγιστροι καὶ οἱ πατρίκιοι καὶ οἱ πρωτοσπαθάριοι ὀφφικιάλιοι μαϊουμᾶν· οἱ μὲν μάγιστροι ἀνὰ δύο σφακτῶν,

[R491; H593] the patricians 1 animal each; the *protospatharioi* who are holders of high office receive the animal for slaughter between 2 of them each Sunday.[1] The bulk of the force, that is, the youths among the imperial men, the officers of the *hetaireia* and the rest, receive 1 animal for slaughter between 10; the foreigners[2] receive 1 cow between 30. When the emperor is in Romania, the above-mentioned receive largesse from the gifts [given to the emperor], but if there are no gifts the protonotaries supply the largesse.

The steward of the table and the *domestikos* of the household service ought to carry the imperial table-service, namely, when the emperor is in Syria, 100 measures of vintage Nicaean wine in skins and 30 measures of Nicaean oil, and the imperial wine-waiter [ought to carry] sufficient imperial wine. All the rest [of the provisions] they ought to take from the supply of the protonotaries, that is, from Romania.

Note that the pack-horses with saddle-cloths, when they are in Syria, proceed in front with the imperial saddle-horses and graze within the perimeter.

Still, dearest son, it is good that, in addition to what has been said, these matters, too, come to your knowledge. For the experience of greater knowledge, which is wont to instruct the thoughts of those with it to be in their zeal in no way ignorant of what is happening, makes them in time much more courageous and more steadfast in their undertakings.

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[1] i.e. this largesse of animals is distributed each Sunday.

[2] i.e. the foreigners attached to the *hetaireia* (Haldon).

οἱ δὲ πατρίκιοι ἀνὰ σφακτοῦ ἑνὸς, οἱ δὲ πρωτοσπαθάριοι
ὀφφικιάλιοι σὺν δύο τὸ σφακτὸν ἑκάστῃ κυριακῇ, τὸ δὲ
χῦμα τοῦ λαοῦ, ἤγουν οἱ βασιλικοὶ ἄγουροι καὶ οἱ ἐπὶ τῆς
ἑταιρείας καὶ οἱ λοιποὶ σὺν δέκα τὸ σφακτόν· οἱ δὲ ἐθνι-
κοὶ σὺν λ' τὸ ἀγελάδιον τὸ α'. ὅτε δέ ἐστιν εἰς Ῥωμανίαν
ὁ βασιλεὺς, λαμβάνουσιν μαϊουμᾶν οἱ προειρημένοι ἐκ τῶν ξε-
ναλίων. εἰ δὲ ξενάλια οὐκ εἰσι, χορηγοῦσιν οἱ πρωτονοτάριοι.
ὁ δὲ ἐπὶ τῆς τραπέζης καὶ ὁ δομέστικος τῆς ὑπουργίας ὀφεί-
λουσι βαστάζειν ὑπηρεσίαν βασιλικὴν τραπεζίου, δηλονότι B
τοῦ βασιλέως ἐν Συρίᾳ ὄντος, εἰς ἀσκοὺς οἶνον Νικαινὸν πα-
λαιὸν μέτρα ρ', καὶ ἔλαιον Νικαινὸν μέτρα λ', καὶ ὁ τοῦ βα-
σιλέως οἰνοχόος οἶνον δεσποτικὸν τὸν ἀρκοῦντα· τὰ δὲ λοι-
πὰ πάντα ὀφείλουσιν ἀναλαμβάνεσθαι ἀπὸ τῆς χορηγίας τῶν
πρωτονοταρίων, ἤγουν ἀπὸ Ῥωμανίας. ὅτι τὰ ἱππάρια τὰ
ἐστρωμένα, ὅτε εἰσὶν ἐν Συρίᾳ, περιπατοῦσιν ἔμπροσθεν με-
τὰ τῶν βασιλικῶν σελλαρίων, καὶ βόσκονται ἔσωθεν τῆς φί-
νας. ἔτι καὶ ταῦτα πρὸς τοῖς εἰρημένοις, υἱὲ πολυέραστε, Ms.16.a
καλὸν εἰς γνῶσιν ἀνήκειν τὴν σήν. ἡ γὰρ τῆς πλείονος γνώ- C
σεως πεῖρα, εἰωθυῖα τεχνοῦν τὴν διάνοιαν τῶν ἐχόντων διὰ
σπουδῆς τῶν προσηκόντων μηδὲν ἀγνοεῖν, ὕστερον αὐτοὺς
πρὸς τοὺς ἀγῶνας εὐτολμοτέρους ἐργάζεται πολλῷ καὶ ἀσφα-

[R492; HC612] Since now, obedient to your father in every respect, you have carefully read in our presence the description set out for you of imperial expeditions,[1] it is surely fitting that you also peruse and learn about what takes place before the campaigns, how, through certain beacons and torches lit before in succession, the emperor, within one hour, learns immediately of the enemy's attack. But these things will become clearer to you from the main points set out here.[2]

Note that formerly when Saracens from Tarsos advanced against Romans, the fort called Loulon immediately used to kindle a beacon in a conspicuous place nearby which, in a succession, the mountain called Argeas received next, and it also lit one. So then, from there Mt Samos lit one. After this the fort at Aigilon received it and also lit one. Then Mt Olympos received it and lit one on its peak. After that Mt Kyrizos received it, and it also lit one. Then, in the same way, Mt Mokilos above Pylai received it, and it also lit one. After this Mt St Auxentios, called "the look-out," received it and it also lit one. After it the terrace [of the Church of the Theotokos] of the Pharos in the Palace received it, and it also lit one. For palace-stewards there always maintained a constant watch in all directions, so that nothing escaped their notice, and they used to keep a strict look-out in the direction of Mt St Auxentios.

Note that,

1 cf. Haldon: "you have read the description of imperial expeditions before our time set out for you carefully."

2 For accounts of this series of beacons see, too, Theophanes cont. IV, §35, ed. Bonn 197-98, and Symeon Magister, De Michaele, §46, ed. Bonn, Theophanes cont. vol. 2, 681-82.

λεστέρους. ἐπεὶ οὖν τὴν πρὸ ἡμῶν σοι προεκτεθεῖσαν βασιλικῶν ταξειδίων ἔκθεσιν, πατρὶ κατὰ πάντα πειθόμενος, ἀνέγνως καλῶς, προσῆκον ἄρα σοι καὶ τὰ πρὸ τῶν ταξειδίων γινόμενα διελθεῖν τε καὶ ἐκμαθεῖν, ὅπως διὰ φανῶν τινων καὶ λαμπάδων τῶν ἐκ διαδοχῆς πρὶν ἀνημμένων ὁ βασιλεὺς ἐν D μιᾷ ὥρᾳ τὴν τῶν ἐχθρῶν εὐθὺς κατεμάνθανεν ἔφοδον. ἀλλ' ἐκ τῶν προκειμένων σοι κεφαλαίων ταῦτα τρανότερον δηλωθήσεται. ἰστέον, ὅτι, τὸ παλαιὸν ἀπὸ Ταρσοῦ Σαρακηνῶν κατὰ Ῥωμαίων ἐξερχομένων, εὐθέως τὸ κάστρον τὸ λεγόμενον Λοῦλον ἐν περιόπτῳ προσκείμενον ἔξῆπτε φανόν, ὃν ἐκ διαδοχῆς ὁ καλούμενος Ἀργέας βουνὸς διεδέχετο, καὶ ἧπτε δὲ Ed. L. 284 καὶ αὐτός. καὶ εἶθ' οὕτως ἀπὸ τῶν ἐκεῖσε ὁ βουνὸς ὁ Σάμος ἀνῆπτε. καὶ μετὰ τοῦτο ἐδέχετο τὸ κάστρον τὸ Αἴγιλον, καὶ ἧπτε καὶ αὐτό. καὶ ἀπ' αὐτὸ ἐδέχετο ὁ βουνὸς ὁ Ὄλυμπος, καὶ ἧπτεν ἐν κορυφῇ. καὶ μετ' ἐκεῖνον ἐδέχετο ὁ βουνὸς ὁ Κύριζος, καὶ ἧπτε καὶ αὐτός. καὶ εἶθ' οὕτως ἐδέχετο ὁ βουνὸς ὁ Μούκιλος ἐπάνω τῶν Πυλῶν, καὶ ἧπτε καὶ αὐτός. καὶ μετὰ τοῦτον ἐδέχετο ὁ τοῦ ἁγίου Αὐξεντίου βουνὸς ὁ σκοπὸς προσαγορευόμενος, καὶ ἧπτε καὶ αὐτός. καὶ μετ' αὐτὸν ἐδέχετο ὁ ἐν τῷ παλατίῳ τοῦ Φάρου ἡλιακός, καὶ ἧπτε καὶ αὐτός. διαιτάριοι γὰρ ἐκεῖσε βίγλας ἀεὶ καὶ πάντοτε κρατοῦντες πρὸς τὸ μὴ λαθεῖν αὐτούς, ἀκριβῶς ἀπεσκόπουν B πρὸς τὸν βουνὸν τοῦ ἁγίου Αὐξεντίου. ἰστέον, ὅτι, τῶν

[R493; HC631] when all these beacons were lit, immediately the chartularies of the regional stables and *saphramentarioi*[1] used to shoe the imperial animals and, having got the imperial pack-animals ready, used to set off immediately and go down to meet the emperor at Pylai. The emperor went out as far as Pylai, while the imperial saddle-horses, the archons and the rest from the City, departing by sea, preceded the emperor to Pylai. When the army of the Saracens was seen by anyone approaching the state of Romania, the emperor was immediately ready to meet it.

Note that the beacons previously mentioned were in use until the days of Emperor Michael (III), the son of Theophilos. Then, when he was in the procession of St Mamas and intending to hold a hippodrome festival in which he was also known as a charioteer rather than as emperor - for he even participated in driving the horses in place of a charioteer - the lighting of the customary beacons occurred. He considered this and said: "If the expedition of the Saracens were made known, the citizens would be distressed and not come out to the hippodrome[2] to see my driving the horses," and he ordered that from that time the beacons should not be lit.

Note that the format prescribed formerly was for the thematic armies to be paid

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1 For their duties see note 2 at R459.8.

2 There was a palace and hippodrome in the district of St Mamas on the European coast of the Bosphorus ca 3 km north from the Golden Horn.

φανῶν τούτων πάντων ἁψάντων, εὐθὺς οἱ χαρτουλάριοι τῶν
ἔξω σταύλων καὶ σαφραμεντάριοι ἐκαλίγουν τὰ βασιλικὰ ἄ-
λογα, καὶ τὰ βασιλικὰ σαγμάρια εὐτρεπίσαντες εὐθὺς ἐκί- Ms. 16. b
νουν, καὶ κατήρχοντο εἰς τὴν τοῦ βασιλέως ἀπάντησιν ἐν Πύ-
λαις. ὁ δὲ βασιλεὺς ἐξήρχετο μέχρι τῶν Πυλῶν, τὰ δὲ βα-
σιλικὰ σελλάρια καὶ οἱ ἄρχοντες καὶ οἱ λοιποὶ οἱ ἀπὸ τῆς
πόλεως ἐξερχόμενοι τῆς ξηρᾶς, προελάμβανον τὸν βασιλέα
εἰς Πύλας, καὶ ὅτε τὸ τῶν Σαρακηνῶν φοσσάτον ὤφθη τισὶ
πρὸς τὰ τῆς Ῥωμανίας συστάμενα, ἦν ὁ βασιλεὺς εὐθὺς εἰς C
ἀπάντησιν αὐτοῦ. ἰστέον, ὅτι οἱ προῤῥηθέντες φανοὶ διεκράτουν
μέχρι τῶν ἡμερῶν Μιχαὴλ βασιλέως τοῦ ἐκ Θεοφίλου. ὄν-
τος δὲ αὐτοῦ ποτε ἐν τῷ τοῦ ἁγίου Μάμαντος προκένσῳ καὶ
μέλλοντος ποιῆσαι ἱπποδρόμιον, ἐν ᾧ καὶ ἀντὶ βασιλέως ἡ-
νίοχος ἐγνωρίζετο· (καὶ γὰρ ἐν ταῖς ἱππηλασίαις ἀντὶ ἡνιό-
χου ἱππηλάτει·) συνέβη τοὺς συνήθεις ἅψαι φανούς, καὶ
εἶπε τοῦτο διαλογισάμενος, ὅτι „εἰ κατάδηλος γένηται ἡ ἔξο-
δος τῶν Σαρακηνῶν, λυπηθήσονται οἱ πολῖται, καὶ οὐ μὴ ἐξ-
έλθωσιν εἰς τὸ ἱπποδρόμιον πρὸς τὸ τὴν ἐμὴν ἱππηλασίαν
θεάσασθαι." καὶ ἐκ τότε διετάξατο μὴ ἅπτειν τοὺς φανούς. D
ἰστέον, ὅτι τὸ παλαιὸν τύπος ἦν, τὰ θέματα ῥογεύεσθαι κα-

[R494; HC647] every four years; thus at its due time the Anatolikos,[1] the Armeniakos, the Thrakesios; the next year the Opsikios, the Boukellarios, and the Kappadocian [armies]; the year after that the Charsianite, the [army] of Koloneia and that of Paphlagonia; and again in the next that of Thrace, that of Macedonia and that of Chaldia. When the four years had passed, the thematic armies which were paid in the first year were paid again.

It is necessary for all the *strategoi* to issue orders to their *tourmarchai*, and the latter to the *droungarokometes*,[2] to have in each and every *bandon* their blacksmith and likewise their bootmaker. For each *bandon*, too, they should have for one ox-hide vessel also two each of hides not treated with pitch, to facilitate their crossing deep and difficult rivers. They should also have their set of tools complete, that is: one axe, 1 adze, and 1 chisel with its wooden mallet. The *domestikos* of the *scholai* should issue the same order to the *topoteretes* of the *scholai*, so that the *kometes* in each *schole* observe the same procedure. Likewise, too, the *exkoubitos* will issue the same order to his *skribones*, and the *droungarios* of the Watch to the *kometes* of the *arithmos*, and the *hikanatos* to his *kometes*: let each have the same tools.

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1 The noun to be understood would be στρατός, or possibly λαός.

2 The term suggests *droungarioi*, who commanded *droungoi*, here reduced in status and closer in rank to *kometes* who commanded *banda*; also at R482.19; Haldon, *Three Treatises*, note to C 654.

τὰ τέσσαρα ἔτη, οἱονεὶ τῷ καιρῷ τούτῳ ὁ Ἀνατολικός, ὁ Ἀρμενιακός, ὁ Θρακήσιος· τῷ δὲ ἑτέρῳ χρόνῳ ὁ Ὀψικιανός, ὁ Βουκελλάριος, ὁ Καππάδοξ· τῷ δὲ ἄλλῳ χρόνῳ ὁ Χαρσιανίτης, ὁ Κολωνείας, ὁ Παφλαγονίας· καὶ πάλιν τῷ ἑτέρῳ ὁ τῆς Θρᾴκης, ὁ Μακεδονίας, ὁ Χαλδίας. καὶ τῶν δ' Ed.L. 485 χρόνων διελθόντων, πάλιν ἐῤῥογεύοντο τὰ ῥογευθέντα θέματα τῷ πρώτῳ χρόνῳ. δέον, πάντας τοὺς στρατηγοὺς ποιεῖν τε παραγγελίαν εἰς τοὺς τουρμάρχας αὐτῶν, κἀκεῖνοι εἰς τοὺς δρουγγαροκόμητας, ἵνα ἐν ἑκάστῳ βάνδῳ ἔχωσι τὸν κομοδρόμον αὐτῶν, ὁμοίως καὶ τζαγγάριον· καὶ κατὰ βάνδον ἔχωσι πρὸς ἕνα ἀσκὸν βόειον, καὶ ἀνὰ δύο ἀσκῶν ἀπισσίων πρὸς Ms. 17a τὸ εὐκόλως διαπερᾶν αὐτοὺς τοὺς βαθεῖς καὶ δυσκόλους ποταμούς· ἔχωσι δὲ καὶ τὰ ἐργαλεῖα αὐτῶν ἀνελλιπῶς, ἤγουν ἀξινάριον ἕν, σκεπάριον α', σμιλάριον α' μετὰ τοῦ ξυλοσφύρου αὐτοῦ· τὴν αὐτὴν παραγγελίαν ποιεῖν καὶ ὁ δομέστικος τῶν σχολῶν καὶ εἰς τὸν τοποτηρητὴν τῶν σχολῶν, ἵνα καὶ οἱ κόμητες κατὰ μίαν σχολὴν τὴν αὐτὴν ἀκολουθίαν ἔχωσιν. ὁμοίως καὶ ὁ ἐξκούβιτος εἰς τοὺς σκρίβωνας αὐτοῦ ποιήσει τὴν αὐτὴν παραγγελίαν, καὶ ὁ δρουγγάριος τῆς βίγλης εἰς τοὺς κόμητας τοῦ ἀριθμοῦ, καὶ ὁ ἱκανάτος εἰς τοὺς κόμητας αὐτοῦ ἐχέτω τὰ αὐτὰ ἐργαλεῖα.

[R495; HC665] What has to take place when the emperor returns from an expedition or a long journey[1]

When the emperor returns, all the same procedures are followed on the route, as we have described for his departure. When he reaches the vicinity of Constantinople, the archons who remained behind meet [him] at Rhegion, but the tribune currently responsible[2] who remained behind to guard the City meets him in a military cloak, that is, a red *sagion*, directly after the disembarcation at Rhegion, and the emperor, mounted on his horse, receives him. He makes obeisance in his *sagion* only, and escorts him. The *kometes* of the consistory and tribunes, all dressed in white, make obeisance in the same fashion and escort him. A silentiary attends them and says, "The current phylarch,[3] the *kometes* of the consistory, phylarchs of the Praetorium." The eparch of the City and the consulars and, if one is found, also a patrician [consular], stand in front of the Palace, and when he dismounts from his horse, they make obeisance and the emperor receives them with a kiss. If some of the archons wish even to go away to Herakleia[4] and receive the emperor there, this is also permitted them. If

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1 The tribune *praisentalios*: this, and the reference to Justinian and the seven *scholai* at R497.15 & 21, indicate that this section had its origins in the sixth century, very likely from the work of Peter the Patrician.

2 SCHOLION: the one present. (A Greek version is given for πραισεντάλιος, the transliterated form of the Latin *praesentalis*; i.e. the tribune of the *schole* currently responsible for the security of the City; see, too, at R392.7, *kandidatoi* with current responsibilities at court.)

3 i.e. the tribune *praisentalios*. For phylarch = tribune: Haldon, *Three Treatises*, note to C 675-676.

4 Herakleia in Thrace.

Ὅσα δεῖ γίνεσθαι, ὅταν ἀπὸ ἐξπεδίτου ἢ μακρᾶς ὁδοιπορίας ἐπανέρχεται ὁ βασιλεύς.

Ἐπανερχομένου τοῦ βασιλέως, τὰ αὐτὰ πάντα γίνεται κα- C
τὰ τὴν ὁδόν, ὅσα ἐν τῷ ἀπιέναι αὐτὸν εἰρήκαμεν. γινομέ-
νου αὐτοῦ περὶ Κωνσταντινούπολιν, οἱ ἀπομείναντες ἄρχοντες
ἀπαντοῦσιν ἐν τῷ Ῥηγίῳ· ἀλλ' ὁ μὲν τριβοῦνος πραισεντά-
λιος ὁ ἀπομείνας εἰς παραφυλακὴν τῆς πόλεως ἀπαντᾷ μετὰ
μαντίου, ἤτοι σαγίου, ῥουσέου εὐθὺς μετὰ τὸ κατάβα τοῦ
Ῥηγίου, καὶ καθήμενος ὁ βασιλεὺς εἰς τὸν ἵππον δέχεται
αὐτόν. ὁ δὲ προσκυνεῖ μετὰ τοῦ σαγίου μόνον, καὶ ὀψικεύει
αὐτό. οἱ δὲ κόμητες κονσιστωριανοὶ καὶ τριβοῦνοι πάντες
λευχημονοῦντες κατὰ τὸ αὐτὸ σχῆμα προσκυνοῦσιν καὶ ὀψι-
κεύουσιν. παρίσταται δὲ αὐτοῖς σιλεντιάριος καὶ λέγει· „φύ- D
λαρχος παρουσίας, κόμητες συστατήριοι, φύλαρχοι πραιτω-
ρίου.“ ὁ δὲ ἔπαρχος τῆς πόλεως καὶ οἱ ὑπατικοὶ καί, ἐὰν
εὑρεθῇ, καὶ πατρίκιος ἐμπρὸς τοῦ παλατίου ἵστανται, καὶ ὡς
κατέλθῃ τοῦ ἵππου, προσκυνοῦσιν, καὶ δέχεται αὐτοὺς ὁ βα-
σιλεὺς ἀπὸ στόματος· ἐὰν δὲ βούλονταί τινες τῶν ἀρχόντων
καὶ εἰς Ἡράκλειαν ἀπελθεῖν κἀκεῖ δέξασθαι τὸν βασιλέα,
καὶ τοῦτο ἔξεστιν αὐτοῖς. οἱ δὲ συγκλητικοί, ἐὰν πεζῇ ἔρ-

[R496; HC680] the emperor goes on foot to the Hebdomon, the senators meet him in the Church of the Infants in front of the martyrium,[1] and the ruler goes down and receives them with a kiss[2] and goes into the martyrium and prays. The emperor then departs for the Hebdomon, and the senators to wherever they wish. If the ruler arrives by sea, they stand by the shore, and make obeisance before him when he disembarks from the dromon, as [does] the one left in charge[3] in Constantinople, and he receives them with a kiss, and they escort him as far as the Gate,[4] and there, with the other archons, they withdraw.

These procedures apply only if the emperor is returning from an expedition or a long journey. For if he went away as far as Selymbria or Herakleia or a little further, and was absent for a few days and returned immediately, then the archons receive him wherever they were assembled [when he left]. Thus, if the emperor departed from the Hebdomon, and returns there, they meet him there. If he wishes to proceed directly into the City, they again meet him there [at the Hebdomon], while the senators go on in advance. If the emperor arrives by land, they meet him at the Forum of Theodosios which is called the Forum of the Bull, and bring him

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1 Dedicated to the infants martyred with St Babylas; Janin, *Églises* (1969), 366.

2 With a kiss: ἀπὸ στόματος; cf. Haldon, *Three Treatises*: "he receives them verbally."

3 Lit.: the one left behind, in this case, and at R497.13, the current tribune *praesentalis* left in charge of the defence of the City.

4 i.e. the Golden Gate.

Ed.L. 486 χεται ὁ βασιλεὺς εἰς τὸ ἕβδομον, ἀπαντοῦσιν ἐν τῇ ἐκκλη-
σίᾳ τῶν Νηπίων ἔμπροσθεν τοῦ μαρτυρίου, καὶ κατέρχεται ὁ
δεσπότης, καὶ δέχεται αὐτοὺς ἀπὸ στόματος, καὶ εἰσέρχεται
εἰς τὸ μαρτύριον καὶ εὔχεται. καὶ ὁ μὲν δεσπότης ἀπέρχε-
Ms.17.b ται εἰς τὸ ἕβδομον, οἱ δὲ συγκλητικοί, ὅπου βούλονται. εἰ δὲ
πλοΐῳ ἔρχεται ὁ δεσπότης, ἵστανται πρὸς τῷ αἰγιαλῷ, καὶ ἐξ-
ιόντα αὐτὸν τοῦ δρόμονος προσκυνοῦσιν ὡς ἐν Κωνσταντι-
νουπόλει ὁ ἀπομονεύς, καὶ δέχεται αὐτοὺς ἀπὸ στόματος, καὶ
ὀψικεύουσιν μέχρι τῆς πόρτης, καὶ ἐκεῖ μετὰ τῶν ἄλλων ἀρ-
B χόντων ἀφίστανται. ἀλλὰ ταῦτα, ἐὰν ἀπὸ ἐξπεδίτου ἔρχεται
ἢ μακρᾶς ὁδοιπορίας· ἐπεί, ἐὰν ἀπέλθῃ ἕως Σαλαμβρίας,
ἢ Ἡρακλείας, ἢ ὀλίγῳ πορρωτέρω, καὶ ὀλίγας ἡμέρας ποιή-
σῃ, καὶ εὐθὺς ὑποστρέψῃ, ὅπου συνετάξαντο οἱ ἄρχοντες,
ἐκεῖ καὶ δέχονται αὐτόν. εἰ γὰρ ὁ βασιλεὺς ἐκ τοῦ ἑβδόμου
ἐξῆλθεν καὶ εἰς τὸ ἕβδομον ὑποστρέφει, ἐκεῖ ἀπαντοῦσιν· εἰ
δὲ καὶ βούλεται ὀρθοποδῆσαι εἰς τὴν πόλιν, ἐκεῖ πάλιν ἀ-
παντοῦσιν αὐτῷ, οἱ δὲ συγκλητικοὶ προλαμβάνουσι. καὶ ἐὰν
πεζῇ εἰσέρχεται ὁ βασιλεύς, ἀπαντοῦσιν αὐτῷ ἐν τῷ φόρῳ
C Θεοδοσίου τῷ καλουμένῳ ταύρῳ, καὶ προσφέρουσιν αὐτῷ

[R497; HC696] crowns, one of gold, others of laurel. The emperor in return gives them *nomismata* for the gold crown, so that they incur no financial loss.

If the emperor returns from Asia or Bithynia or a Persian war, the eparch of the City meets him wherever he decides to make a change of dress, either at Satyron or Poleatikon, or Rhouphinianai or Hiereia.[1] If the emperor wishes to go up via the Strategion,[2] the senators go on ahead to the Forum of the Strategion and offer the crowns there. If he wishes to go directly to the Palace by sea, he stands in front of the landing-stage, and receives there, in the customary manner, the eparch of the City and the one left in charge,[3] and they offer him the crowns.

Now on the 11th of August, a Monday, in the 33rd[4] year, the pious emperor Justinian entered Constantinople at about the first hour of the day through the Gate of Charisios, where the senate and the eparch of the City met him, without crowns.[5] Going to the second district, he prayed in the Church of the Holy Apostles, and lit candles to the memory of the empress[6] and went on down to the Kapitolion.[7] As he went into the Mese, there met him *domestikoi protiktores*, the seven *scholai* and, after

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1 μεσαλλάγον: the term related to ἀλλάξιμα and ἀλλάσσειν; Haldon, *Three Treatises*, note to C 700-701. These staging-posts were on the Asiatic coast, listed in turn from the south as one approached the Bosphorus; Janin, *Constantinople* (1964), map XIII.

2 North from Hagia Sophia, the district was near the Prosphorion Harbour on the Golden Horn.

3 i.e. the tribune currently left in charge of security.

4 The 33rd year of Justinian's reign: AD 559; following the ms. in reading λγ′ (33); the preceding stigma in the Bonn text is an unwarranted emendation by Reiske; Haldon, *Three Treatises*, note to C 707-723.

5 For a greeting with crowns see R497.1 & R498.19-20.

6 Theodora, d. 28th June 548.

7 The entry unusually through the Gate of Charisios to the Kapitolion instead of through the Golden Gate, as at R501.18 - R502.1, may have been due to the earthquake of 558; McCormick, *Eternal Victory* (1986), 67 & 208-209.

στεφάνους, ἕνα μὲν χρυσοῦν, ἄλλους δὲ ἀπὸ δαφνῶν· ὁ δὲ βασιλεὺς ἀντιδίδωσιν αὐτοῖς νομίσματα ὑπὲρ τοῦ χρυσοῦ στεφάνου, ὥστε μὴ ζημίαν αὐτοὺς ὑπομεῖναι. ἐὰν δὲ ἀπὸ Ἀσίας, ἢ Βιθυνίας, ἢ Περσικοῦ πολέμου ἐπανέρχεται ὁ βασιλεύς, ὁ ἔπαρχος τῆς πόλεως ἀπαντᾷ ἔνθα ἂν συνίδῃ ὁ βασιλεὺς μεσάλλαγον ποιῆσαι, εἴτε ἐν τῷ Σατύρῳ, εἴτε ἐν τῷ Πολεατικῷ ἢ ἐν Ῥοφηνιαναῖς, ἢ ἐν τῇ Ἱερείᾳ· εἰ δὲ θελήσει ὁ βασιλεὺς διὰ τοῦ στρατηγίου ἀνελθεῖν, προλαμβάνουσιν οἱ συγκλητικοὶ εἰς τὸν φόρον τοῦ στρατηγίου, κἀκεῖ τοὺς στεφάνους προσφέρουσιν. εἰ δὲ πλοΐῳ βούλεται ὀρθο- D ποδῆσαι εἰς τὸ παλάτιον, ἵσταται ἐμπρὸς τῆς σκάλης, καὶ ἔνθα δέχεται κατὰ τὸ ἔθος τὸν ἔπαρχον τῆς πόλεως καὶ τὸν ἀπομονέα, καὶ τοὺς στεφάνους προσφέρουσιν αὐτῷ. ἑνδεκάτῃ τοίνυν τοῦ Αὐγούστου μηνός, ἡμέρᾳ β′, ἔτους ͵ςλγ′, εἰσῆλθεν ὁ εὐσεβὴς βασιλεὺς Ἰουστινιανὸς εἰς Κωνσταντινούπολιν περὶ ὥραν α′ διὰ τῆς πόρτης τῶν Χαρισίου, τῶν συγκλητικῶν καὶ τοῦ ἐπάρχου τῆς πόλεως ἐκεῖσε ἀπαντησάντων δίχα Ms. 18. a στεφάνων, καὶ ἐλθὼν ἐπὶ τὸ δεύτερον ηὔξατο ἐν τοῖς Ἀποστόλοις, καὶ ἧψεν κηροὺς εἰς τὸ μνῆμα τῆς δεσποίνης, καὶ κα- Ed.L. 287 τῆλθεν ἐπὶ τὸ καπετώλιον. ὡς δὲ εἰσῆλθεν εἰς τὴν μέσην, ὑπήντησαν δομέστικοι πρωτίκτορες, αἱ ἑπτὰ σχολαὶ καὶ μετ'

[R498; HC713] them, tribunes and *kometes*,[1] all in white chlamyses and with candles, standing to right and left, and after them *magistrianoi*, armourers, the retinue of the eparchs and of the eparch [of the City], silversmiths, and all the merchants and every guild. From the Kapitolion up to the Chalke of the Palace, the Mese was, quite simply, entirely filled, and the emperor's horse could only just pass through. While the emperor was entering the Chalke, the *admissionalios* stood there with the *protiktor* and the organizer of the triumph, and cried out the triumphal salute. The *magistros*[2] organized it to take place in this way, since the emperor did not enter via the Golden Gate. All the archons and patricians formed an escort on foot from the Church of the Holy Apostles, and the *koubikoularioi* followed on foot.

The victorious return of the Christ-loving emperor Basil from the Tephrike and Germanikeia[3] campaign

When the emperor returned victorious from the war against Tephrike and Germanikeia, he passed via Hiereia to the Hebdomon, where citizens of every age met him with crowns made of flowers and roses. Likewise, too, the entire senate

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[1] For the *domestikoi protiktores*, a senior rank in the *protiktores* (R497.21, also at R391.4), and for *scholai* and tribunes: Jones, *LRE* (1964), 636-46 & 657-58.

[2] i.e. the *magister officiorum*.

[3] The triumph of AD 879 celebrated a victory against the Paulician sect and their capital of Tephrike just W of the Euphrates (now Divrigi in the mountains N of Malatya and SE of Sivas), and a campaign against the Arab base of Germanikeia (now Maras) near the frontier; *ODB*.

*αὐτοὺς τριβοῦνοι καὶ κόμητες, πάντες μετὰ λευκῶν χλανιδί-
ων καὶ κηρῶν δεξιὰ καὶ ἀριστερὰ ἱστάμενοι, καὶ μετ' αὐτοὺς
μαγιστριανοί, φαβρικήσιοι, τάξις τῶν ἐπάρχων καὶ τοῦ ἐπάρ-
χου, ἀργυροπρᾶται καὶ πάντες πραγματευταί, καὶ πᾶν σύστη-
μα, καὶ ἁπλῶς ἀπὸ τοῦ καπιτωλίου μέχρι τῆς χαλκῆς τοῦ
B παλατίου πάντα ἐπεπλήρωτο, ὥστε μόλις προβαίνειν τὸν ἵπ-
πον τοῦ βασιλέως. ὡς δὲ εἰσείη τὴν χαλκὴν ὁ βασιλεύς, ἔ-
στη ὁ ἀδμισσιωνάλιος, ἔχων τὸν πρωτίκτορα καὶ τὸν θριαμ-
βευτήν, καὶ ἔκραξεν τὸ θριαμβευτάλιον. οὕτω γὰρ συνεῖδεν
γενέσθαι ὁ μάγιστρος διὰ τὸ μὴ εἰσέρχεσθαι τὸν βασιλέα
διὰ τῆς χρυσῆς πόρτης. πάντες δὲ οἱ ἄρχοντες καὶ πατρί-
κιοι πεζεύοντες ἀπὸ τῶν Ἀποστόλων ἐδηρίγευσαν, καὶ οἱ
κουβικουλάριοι πεζεύοντες ἠκολούθησαν.*

*Ἡ ἀπὸ τοῦ φοσσάτου μετὰ νίκης ἐπάνοδος Βασιλείου τοῦ φι-
C λοχρίστου βασιλέως ἀπὸ Τεφρικῆς καὶ Γερμανικίας.*

*Τοῦ βασιλέως ἐπανελθόντος μετὰ νίκης ἀπὸ τοῦ πολέ-
μου Τεφρικῆς καὶ Γερμανικίας, διεπέρασεν ἐπὶ τὰ Ἡρίαι ἐν
τῷ ἑβδόμῳ, ὑπαντησάσης αὐτῷ ἐκεῖσε ἁπάσης ἡλικίας τῶν
τῆς πόλεως μετὰ στεφάνων τῶν ἐξ ἀνθέων καὶ ῥόδων κα-
τεσκευασμένων. ὡσαύτως καὶ ἡ σύγκλητος πᾶσα ἡ ἐν τῇ*

[R499; HC729] received him there in the City, and the emperor received them with a kiss. When he had entered and prayed in the Church of John the Forerunner in the Hebdomon and lit candles, he went out. Putting on a *skaramangion* of silk of three hues[1] and riding together with his son, the young Constantine,[2] they went to the Church of the Most Holy Theotokos of the Abramites, with the whole senate going ahead with the City people along with some plain pennons.[3] Dismounting from their horses, they went into the Church of the Theotokos and, having prayed and lit candles, they sat for a short time.

The eparch of the City had prepared the City in advance, garlanding the route from the Golden Gate as far as the Chalke with laurel and rosemary and myrtle and roses and other flowers, but also with various *skaramangia* and sendals and *polykandela*. Likewise all the ground was adorned and strewn with flowers.[4] In the field outside the Golden Gate tents were set up, and they brought over there from Hiereia the nobly-born and important Hagarene prisoners, together with the best of the booty of war, both pennons and arms. These had been stored inside the tents and were divided up

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1 See the Introduction, s.v. Terms for silks.

2 Constantine, eldest son of Basil, born ca 859 or 863/4, co-emperor from 867/8; he died on 3rd Sept. 879, the year of this triumphal entry.

3 cf. Haldon: processional banners.

4 SCHOLION: Note that the City was decked out like a bridal canopy.

πόλει ἐκεῖσε αὐτὸν ἐδέξατο, καὶ ὁ βασιλεὺς ἀπὸ στόματος αὐτοὺς ἐδέξατο. εἰσελθὼν δὲ καὶ εὐξάμενος ἐν τῷ τοῦ προ- D δρόμου ναῷ τῷ ἐν τῷ ἑβδόμῳ, ἅψας κηροὺς ἐξῆλθεν, καὶ βαλὼν σκαραμάγγιον τριβλάτιον, ἅμα υἱῷ Κωνσταντίνῳ τῷ νέῳ ἱππεύσαντες ἦλθον ἐν τῷ ναῷ τῆς ὑπεραγίας Θεοτόκου Ms. 18. b τῶν Ἀβραμιτῶν, προηγουμένης πάσης τῆς συγκλήτου καὶ τοῦ λαοῦ τῆς πόλεως ἅμα καὶ φλαμούλων τινῶν λιτῶν, καὶ καταβάντες τῶν ἵππων εἰσῆλθον εἰς τὸν ναὸν τῆς Θεοτόκου. εὐξάμενοι καὶ ἅψαντες κηροὺς, ἐκαθέσθησαν μικρόν· ὁ δὲ ἔπαρχος τῆς πόλεως προητοιμάσατο καταστέψας τὴν πόλιν ἀπὸ τῆς χρυσῆς πόρτης μέχρι τῆς χαλκῆς ἀπὸ δάφνης καὶ δενδρολιβάνου καὶ μερσύνης καὶ ῥόδων καὶ λοιπῶν ἀνθέων, Ed. L. 268 ἀλλά γε καὶ ἀπὸ σκαραμαγγίων διαφόρων καὶ σενδὲς καὶ πολυκανδήλων· ὡσαύτως καὶ ἡ γῆ πᾶσα φιλοκαληθεῖσα κατέστρωτο ἄνθεσιν· ἐν δὲ τῷ λιβαδίῳ τῷ ἔξω τῆς χρυσῆς πόρτης ἐπήγησαν τένται, καὶ διεπέρασαν ἀπὸ Ἱερείας ἐκεῖσε τοὺς εὐγενεῖς καὶ ἐμφανεῖς τῶν αἰχμαλώτων Ἀγαρηνῶν καὶ τὰ ἐξαίρετα τῶν λαφύρων τοῦ πολέμου, φλαμούλων τε καὶ ἁρμάτων, καὶ ἐν ταῖς τέντεσιν ἔνδον ἀποτεθέντα διῃρέθησαν,

[R500; HC745] and passed along the Mese, led in triumph from the Golden Gate as far as the Chalke [Gate] of the Palace, for the middle great Golden Gate was then opened.

After the booty passed along, led in triumph, the rulers stood and took off their *skaramangia.* The sovereign and great emperor wore a surcoat woven with gold and covered in pearls set in a criss-cross pattern, and decorated with perfect pearls along the edges,[1] girding himself with a belted sword and wearing a caesar's diadem on his head. His son Constantine wore a gold lamellar cuirass and a belted sword and gold greaves, and in his hand he held a gold lance decorated with pearls. On his head he wore a turban, like a *propoloma,* white, woven with gold, with a likeness at the forehead of a crown woven with gold. Both rode mounted on white horses covered with bejewelled caparisons.

Standing there mounted, they received the demarchs and the two factions, with the demesmen wearing *kamisia* and crowns in the form of bands[2] on their heads and garlands[3] made from roses and flowers around their necks, and carrying handkerchiefs in their hands.

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1 SCHOLION: This chiton is called "the rose-cluster." (The same or a similar surcoat had been worn by Theophilos in his triumph; R505.10-12.)

2 *LBG*: headbands. For σημεντέϊνον to describe a simple, probably cloth, substitute for an imperial crown: R276.19.

3 Lit.: other crowns.

καὶ διῆλθον ἐν τῇ μέσῃ θριαμβευόμενα ἀπὸ τῆς χρυσῆς
πόρτης ἕως τῆς χαλκῆς τοῦ παλατίου, ἀνοιγείσης τότε τῆς μέ-
B σης καὶ μεγάλης χρυσῆς πόρτης. μετὰ δὲ τὸ τὰ λάφυρα
διελθεῖν ἀναστάντες οἱ δεσπόται καὶ ἐκβαλόντες τὰ σκαρα-
μάγγια, ἐφόρεσαν ὁ μὲν αὐτοκράτωρ καὶ μέγας βασιλεὺς
ἱμάτιον ἐπιλώρικον χρυσοΰφαντον διόλου καγκελωτὸν διὰ μαρ-
γαριτῶν, καὶ ἐν ταῖς ὤραις ἠμφιεσμένον διὰ μαργαριτῶν
τελείων, ζωσάμενος καὶ σπαθίον ζωστίκιον, φορέσας καὶ διά-
δημα ἐπὶ τῆς κεφαλῆς αὐτοῦ καισαρίκιον· ὁ δὲ υἱὸς αὐτοῦ
Κωνσταντῖνος ἐφόρεσε κλιβάνιον χρυσοῦν καὶ σπαθίον ζωστί-
κιον, ποδόψελλά τε χρυσᾶ, καὶ ἐν τῇ χειρὶ ἔλαβε λόγχην χρυ-
σᾶν διὰ μαργαριτῶν ἠμφιεσμένην. ἐπὶ δὲ τῆς κεφαλῆς αὐ-
C τοῦ ἐφόρεσεν φακιόλιον δίκην προπολώματος, λευκὸν χρυσοΰ-
φαντον, ἔχων ἐπὶ τοῦ μετώπου ὁμοίωμα στεφάνου χρυσοΰ-
φάντου. ἐπέβησαν δὲ ἀμφότεροι ἱππεύσαντες ἐν ἵπποις λευ-
κοῖς ἐστρωμμένοις χιώμασιν διαλίθοις. ἐν ᾧ ἔστησαν ἔφιπ-
ποι δεξάμενοι τοὺς δημάρχους καὶ τὰ δύο μέρη, φορούντων
Ms. 19. a τῶν δημωτῶν καμίσια καὶ στεφάνια σημεντέϊνα ἐπὶ τῆς κε-
φαλῆς αὐτῶν, ἐν δὲ τοῖς τραχήλοις αὐτῶν ἕτερα στεφάνια
ἀπὸ ῥόδων καὶ ἀνθέων κατεσκευασμένα, ταῖς δὲ χερσὶν ἐγ-

[R501; HC761] The demarchs wore their triumphal *sagia*, and the archons their *kamisia* and chlamyses. Among the first acclamations shouted out were the following: "Glory to God, who returns our rulers to us with victory! Glory to God, who exalts you, sovereigns of the Romans! Glory to you, all-holy Trinity, that we saw our rulers victorious! Welcome, conquerors, most courageous rulers!" Then other acclamations in praise of victory were shouted, and *apelatikoi* for a general were recited while the two factions proceeded in front [of the emperor].

Going from the Church of the Abramites to the Golden Gate, as we said, which was opened for them, they stood before the entrance to it and were likewise acclaimed. There they received the eparch of the City and the one left in charge,[1] both of whom, falling down, made obeisance and presented the sovereign with a gold crown, as prescribed of old, and other crowns of laurel, as symbols of victory. Then they received from the emperor *nomismata* to the value in coin of the gold crown, and more. When the factions had finished, the rulers, escorted, went in the great Golden Gate and went to the Sigma and to the left, to the Exokionion and Xerolophos and immediately to the Forum of the Ox and

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1 The emperor's representative was Baanes, the patrician *praipositos* and *sakellarios*: R503.9; Manini, *Prosopografia* (2009), 38-39.

χείρια βασταζόντων· τῶν δὲ δημάρχων φορούντων τὰ νικητικὰ αὐτῶν σαγία, καὶ τῶν ἀρχόντων αὐτῶν καμίσια καὶ χλανίδια. ἐν οἷς ἐξεφωνήθη ἐν πρώτοις οὕτως· „δόξα Θεῷ D *τῷ ἀποδόντι ἡμῖν μετὰ νίκης τοὺς ἰδίους δεσπότας· δόξα Θεῷ τῷ μεγαλύναντι ὑμᾶς, αὐτοκράτορες Ῥωμαίων· δόξα σοί, παναγία τριάς, ὅτι εἴδομεν νικήσαντας τοὺς ἰδίους δεσπότας· καλῶς ἤλθετε νικήσαντες, ἀνδρειώτατοι δεσπόται." καὶ λοιπὰ ἐπευφημήθησαν νικητικά, καὶ ἀπελατικοὶ στρατηγικοὶ* Ed. L. 289 *ἐλέχθησαν, ἔμπροσθεν περιπατούντων τῶν δύο μερῶν. ἀπὸ δὲ τῶν Ἀβραμιτῶν ἐλθόντες ἐν τῇ χρυσῇ πόρτῃ, ὡς εἴπομεν, ἀνοιγείσης αὐτοῖς, ἔστησαν πρὸ τῆς εἰσόδου αὐτῆς εὐφημηθέντες ὁμοίως. δεξάμενοι ἐκεῖσε τὸν ἔπαρχον τῆς πόλεως καὶ τὸν ἀπομονέα, οἵτινες πεσόντες προσεκύνησαν, καὶ προσήνεγκαν τῷ αὐτοκράτορι στέφανον χρυσοῦν κατὰ τὸν παλαιὸν τύπον, καὶ ἑτέρους ἀπὸ δαφνῶν, ὡς τῆς νίκης σύμβολα· ἔλαβον δὲ οἱ αὐτοὶ παρὰ τοῦ βασιλέως νομίσματα χάραγμα τὴν τιμήν, καὶ πλείω, τοῦ χρυσοῦ στεφάνου. τῶν δὲ* B *μερῶν πληρωσάντων, εἰσῆλθον τὴν χρυσῆν μεγάλην πόρταν δηριγευόμενοι, καὶ ἦλθον ἐν τῷ σίγματι, καὶ διὰ τῶν ἀριστερῶν ἐν τῷ ἐξακιονίῳ καὶ ξηρολόφῳ, αὐτίκα τὸν βοῦν καὶ*

[R502; HC777] the Kapitolion, to the Philadelphion and the Forum of the Bull, and to the district of the Bakers and the Forum of Constantine.[1]

When they reached the Forum of Constantine, they dismounted from their horses and went into the Church of the Most Holy Theotokos, where the patriarch met them with a religious procession of the Great Church. Having received candles there from the *praipositos* and prayed, they went out and, taking off their military dress, they wore *divetesia* of silk of three hues[2] and chlamyses woven with gold, and sandals. Wearing their imperial crowns, they went along the Mese of the Forum of Constantine with the insignia, labara, standards and military banners, and the great sceptres, and the gold pennons, and the blessed great bejewelled cross, all raised aloft and going ahead in front of them. Going along the Mese as far as the Milion, they went in via the colonnade of the Milion, to the Horologion where they removed their imperial crowns in the robing-room inside the Beautiful Door (of Hagia Sophia). Then they went in, having prayed with candles in the narthex at the central holy door and made the entry with the patriarch. The rest of the divine liturgy and the entry into the Palace were completed in the manner customary in formal processions. Also a very large banquet was held in the Hall of Justinian and, after celebrating, they gave *miliaresia* from the *vestiarion* to all the members of the senate.

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1 SCHOLION: In the places listed receptions by the demes and acclamations take place.

2 See the Introduction, s.v. Terms for silks.

τὸ καπιτώλιον, φιλαδελφίῳ τε καὶ ταύρῳ, ἀρτοπουλίῳ τε καὶ
τῷ φόρῳ. ἐπὶ δὲ τοῦ φόρου ἐλθόντες κατέβησαν τῶν ἵππων,
καὶ εἰσῆλθον εἰς τὸν ναὸν τῆς ὑπεραγίας Θεοτόκου, προσα-
παντήσαντος αὐτοὺς ἐκεῖσε τοῦ πατριάρχου μετὰ λιτῆς τῆς
μεγάλης ἐκκλησίας. ἐν ᾧ λαβόντες κηροὺς παρὰ τοῦ πραι-
ποσίτου καὶ εὐξάμενοι, ἐξελθόντες καὶ ἐκβαλόντες τὰ στρατη-
C γικά, ἐφόρεσαν διβητήσια τριβλάτια καὶ χλαμύδας χρυσοϋ-
Ms. 19.b φάντους καὶ καμπάγια, καὶ στεφθέντες διῆλθον τὴν μέσην
τοῦ φόρου, ἱσταμένων καὶ προπορευομένων ἔμπροσθεν αὐ-
τῶν τῶν σκευῶν, λαβούρων, σίγνων καὶ βάνδων καὶ τῶν με-
γάλων σκήπτρων καὶ τῶν χρυσῶν φλαμούλων καὶ τοῦ τιμίου
σταυροῦ τοῦ μεγάλου τε καὶ διαλίθου, καὶ διελθόντες τὴν μέσην
ἕως τοῦ μιλίου εἰσῆλθον διὰ τοῦ ἐμβόλου τοῦ μιλίου εἰς τὸ
ὡρολόγιον, καὶ ἀπέθεντο τὰ στέμματα ἐν τῷ ἔνδον τῆς ὡραίας
πύλης μητατωρίῳ, καὶ εἰσῆλθον ἐν τῷ νάρθηκι εὐξάμενοι με-
τὰ κηρῶν εἰς τὴν μέσην ἁγίαν πύλην, εἰσοδεύσαντες μετὰ
D τοῦ πατριάρχου, καὶ τὰ λοιπὰ τῆς θείας λειτουργίας, καὶ ἡ
εἴσοδος ἡ πρὸς τὸ παλάτιον ἐτελέσθησαν καθ' ὃν τρόπον ἐν
ταῖς ἐμφανίοις προελεύσεσιν· προετέθη δὲ καὶ κλητώριον
μέγιστον ἐν τῷ Ἰουστινιανοῦ τρικλίνῳ, καὶ εὐφρανθέντες
δεδώκασιν πᾶσιν τοῖς τῆς συγκλήτου βεστομιλιαρήσια. ἰστέ-

[R503; HC795] Note that the eparch got the state of the City and its adornment ready while the *praipositos*, with the master of ceremonies, the silentiaries and the entire *kouboukleion* assisting him, determined the order of the procession and the meeting with the senate, the victory acclamations of the factions and their progress along the route and the positions of the receptions. The one then left in charge with the *magistros* and the eparch, and who managed, as his representative, the emperor's sphere of activity, was Baanes, the patrician *praipositos* and *sakellarios*, since the old custom prevailed for the emperors, when the emperor went off on campaign, to leave the *praipositos* the authority for his particular sphere, and to the *magistros* and the eparch, the governing of the state and public affairs. On the emperor returning from the campaign, very many rewards and supplies of gifts were given to everyone as far as was possible, both to those with him and those in the City.

The return of Emperor Theophilos from the campaign when he was mightily victorious over those who made war against him from Tarsos, Mopsouestia, Adana, Eirenoupolis, Anazarbos and the rest, numbering 20,000[1]

When the emperor Theophilos returned from the

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1 Theophilos (emperor 829-842) held triumphs after campaigns in the East in both 831 and 837. This account appears to refer to the first, but Treadgold suggests also some influence from the second here, because of the reference to the presence of a caesar (Alexios Mousele) (R505.14-18): "The problem of the marriage of the Emperor Theophilos," *GRBS*, 16.3 (1975), 31-32; idem, *The Byzantine Revival* (1988), 275 & n. 380 & 292-95; Haldon, note to C 808 ff.

ον δὲ, ὅτι τὴν μὲν κατάστασιν τῆς πόλεως καὶ φιλοκαλίαν
ἡτοιμάσατο ὁ ἔπαρχος, τὴν δὲ τῆς προελεύσεως τάξιν καὶ
ἀπαντὴν τῆς συγκλήτου καὶ τῶν μερῶν τὰς ἐπινικίους φω- Ed. L. 398
νὰς καὶ προόδους καὶ τῶν δοχῶν τὰς τοποθεσίας ὁ πραιπό-
σιτος διορίσατο, ὑπουργούντων αὐτῷ τοῦ τε τῆς καταστάσε-
ως καὶ τῶν σιλεντιαρίων καὶ τοῦ κουβουκλείου παντός. ὁ
τοίνυν ἐναπομείνας μετὰ τοῦ μαγίστρου καὶ τοῦ ἐπάρχου, ὁ
καὶ διέπων τὴν ἐκ προσώπου τοῦ βασιλέως δουλείας ἀρχὴν
Βαάνης ἦν, ὁ πατρίκιος πραιπόσιτος καὶ σακελλάριος, καθὼς
τὸ παλαιὸν ἐκράτει τοῖς βασιλεῦσιν ἔθος, ἐξερχομένου τοῦ
βασιλέως ἐπὶ φοσσάτου τὸν πραιπόσιτον παρεᾶν τὴν ἑαυτοῦ
ἀρχῆς ἐπικράτειαν, καὶ τῷ μαγίστρῳ καὶ τῷ ἐπάρχῳ τὴν τῆς B
πολιτείας καὶ τοῦ κοινοῦ τὴν διοίκησιν. ἐπανιόντι τοίνυν τῷ
βασιλεῖ ἀπὸ τοῦ φοσσάτου ἀντιλήψεις πλεῖσται καὶ δωρεῶν
παροχαὶ πᾶσιν κατὰ τὸ δυνατὸν τοῖς τε μετ' αὐτοῦ καὶ τοῖς
ἐν τῇ πόλει ἐδίδοντο.

Ἡ ἀπὸ τοῦ φοσσάτου ἐπάνοδος Θεοφίλου βασιλέως, ὅτε ἐνίκησεν Ms. 20 a
κατὰ κράτος τοὺς ἀπὸ Κιλικίας στρατοπεδεύσαντας κατ' αὐτοῦ
Ταρσίτας, Μομψουεστίτας, Ἀδανίτας, Εἰρηνουπολίτας, Ἀναζαρ-
βήτας καὶ λοιποὺς, χιλιάδας κ'. C

Ἐπανελθόντος τοίνυν Θεοφίλου τοῦ βασιλέως ἀπὸ τοῦ

[R504; HC813] war when the Hagarenes from Cilicia had made war against him, his entry into the imperial City was as follows: when he had arrived at Hiereia, the *augousta*,[1] along with the one left in charge,[2] the *magistros*, the eparch of the City, and all the senate in the City, went out, leaving the exarchs of the regiments[3] as a guard for the City. The senate met the emperor a short distance in advance of his arriving at the palace and, falling down, they made obeisance. The *augousta* met him within the barrier of the Chamaitriklinos,[4] when he dismounted from his horse, and making obeisance, she kissed him. The emperor ordered that the senate should accompany him, as in a procession, for seven days at Hiereia, when the Hagarene prisoners in chains would also arrive. He also ordered the senators' wives who had left the City to accompany the *augousta* back there.

After the seventh day he sailed from there and went to St Mamas,[5] where, with the senate, he spent three days. From there, sailing through [the Golden Horn] he arrived at Blachernai and, disembarking from the dromon, mounted his horse and went along the outer wall <up to the great Golden Gate and>[6] went into the marquee prepared in advance in the field used for assembling the teams of horses.[7]

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1 Theodora, empress AD 829-857.

2 i.e. the emperor's representative, probably the *praipositos*.

3 Probably exarchs of the *noumera* and the Walls, the regiments responsible for the defence of the City.

4 A hall in the palace at Hiereia, possibly built into the ground much like the sunken garden-room of the Villa of Livia at Prima Porta in Rome; see perhaps also the hall at Blachernai: R779.18.

5 St Mamas: on the European coast of the Bosphorus ca 3 km north from the Golden Horn.

6 <ἀνῆλθεν εἰς τὴν χρυσᾶν μεγάλην πόρταν καὶ εἰσ>ῆλθεν: phrase inadvertently omitted in the Bonn text.

7 i.e. the field outside the walls, beyond the Golden Gate.

πολέμου τῶν ἀπὸ Κιλικίας κατ' αὐτοῦ στρατοπεδευσάντων Ἀγαρηνῶν, ἐγένετο ἡ πρὸς τὴν βασιλεύουσαν πόλιν εἴσοδος αὐτοῦ τοιαύτη. φθάσαντος αὐτοῦ ἐν τῇ Ἱερείᾳ, ἐξῆλθεν ἡ αὐγοῦστα ἀπὸ τῆς πόλεως καὶ ὁ διέπων σὺν τῷ μαγίστρῳ καὶ τῷ ἐπάρχῳ τῆς πόλεως, καὶ ἡ ἐν τῇ πόλει σύγκλητος ἅπασα, παρεάσαντες τοὺς τῶν ταγμάτων ἐξάρχους εἰς φυλα- D κὴν τῆς πόλεως. καὶ ἡ μὲν σύγκλητος ὑπήντησαν τῷ βασιλεῖ ὡς ἀπὸ διαστήματος μικροῦ πρὸ τοῦ φθάσαι εἰς τὸ παλάτιον, καὶ πεσόντες προσεκύνησαν· ἡ δὲ αὐγοῦστα ἔνδον τοῦ καγκέλλου τοῦ χαμαιτρικλίνου τοῦτον ὑπήντησεν ἀποβάντι τοῦ ἵππου, καὶ προσκυνήσασα τοῦτον ἠσπάσατο· ὁ δὲ βασιλεὺς διορίσατο ὡς ἐπὶ προκένσου τὴν σύγκλητον διάγειν σὺν αὐτῷ ἐν τῇ Ἱερείᾳ μέχρις ἡμερῶν ἑπτά, ὅπως καὶ οἱ δέσμιοι τῶν αἰχμαλώτων Ἀγαρηνῶν φθάσωσιν. ἐκέλευσε δὲ καὶ τὰς γυναῖκας τῶν συγκλητικῶν ἐξελθούσας τῆς πόλεως διάγειν σὺν τῇ αὐγούστῃ ἐκεῖσε. μετὰ δὲ τὴν ἑβδόμην ἡμέραν ἀποπλεύσας τῶν ἐκεῖσε ἦλθεν εἰς τὸν ἅγιον Μάμαντα, καὶ ἐποίησεν ἅμα τῇ συγκλήτῳ ἡμέρας γ'. ἀπὸ δὲ τῶν ἐκεῖσε δια- Ed. L. 291 πλεύσας ἔφθασεν ἐν βλαχέρναις, καὶ ἐξελθὼν τοῦ δρόμωνος ἐπιβὰς ἵππῳ διὰ τοῦ ἔξω τείχους ἦλθεν εἰς τὴν προετοιμασθεῖσαν κόρτην ἐν τῷ λιβαδίῳ τοῦ κομβινοστασίου. ἔφθα-

[R505; HC830] On the same day also, those bringing the prisoners arrived at Chrysopolis[1] and, embarking them on ships, brought them across to where the emperor was waiting. The eparch of the City had prepared the City in advance, adorning it like a bridal canopy with various *skaramangia* and sendals, multiple lights, and flowers and roses of various colours, from the Golden Gate to the Chalke. The members of the orders, after they had individually and separately, according to their order,[2] divided up the prisoners and booty and arms, paraded in triumph through the middle of the City.

After this the emperor rose to set out, wearing a surcoat-tunic woven with gold, known as "the rose cluster," girding himself with a sword, and putting a tiara[3] on his head. He mounted a white horse covered with a bejewelled caparison, taking in his right hand a sceptre. The caesar[4] wore a gold lamellar cuirass with arm-guards and greaves, also of gold, and he also wore on his head a helmet with a gold circlet and girded himself with a sword. He, too, was mounted likewise on a white horse with bejewelled[5] caparison, and he had a gold lance in his hand. When he had come to within a short distance of the Gate, the emperor dismounted from his horse and, falling down, made obeisance three times towards the east. Then, standing up, he mounted his horse again. On his entering the

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1 The town and harbour on the eastern side of the Bosphorus opposite Constantinople.

2 i.e. according to their rank or office.

3 SCHOLION: *toupha*. (The scholiast provides an alternative term for a tiara.) The same or a similar surcoat was worn later by Basil in his triumph of 878 (R500.5-9).

4 Alexios Mousele, son-in-law of Theophilos: *PMBZ*, I,1 (1999), no. 195; *PBE*, I (2002), Alexios 2.

5 Emending διαλίθου to διαλίθῳ to correspond to R505.13.

σαν δὲ τῇ αὐτῇ ἡμέρᾳ καὶ οἱ τοὺς δεσμίους φέροντες ἐν Χρυσοπόλει, καὶ βαλόντες αὐτοὺς εἰς πλοῖα, διεπέρασαν αὐτοὺς ἔνθα καὶ ὁ βασιλεὺς παρῆν· ὁ δὲ τῆς πόλεως ἔπαρχος ἦν Ms. 20. b *προετοιμάσας καὶ καταστέψας τὴν πόλιν δίκην νυμφικῶν παστάδων ἀπὸ σκαραμαγγίων διαφόρων καὶ σενδὲς καὶ ἀργύρου πολυφώτων τε καὶ ἀνθέων καὶ ῥόδων ποικίλων ἀπὸ τῆς χρυσῆς πόρτης μέχρι τῆς χαλκῆς, καὶ διελόντες οἱ τῶν τάξεων ἰδίᾳ καὶ χωρὶς κατὰ τάξιν τοὺς δεσμίους, τὰ λάφυρα, τὰ ἅρματα, ἐθριάμβευσαν μέσον τῆς πόλεως. μετὰ ταῦ-* B *τα δὲ ἀναστὰς ὁ βασιλεὺς ἐφόρεσεν χιτῶνα χρυσοΰφαντον ἐπιλώρικον τὸν ῥοδόβοτρυν, ζωσάμενος καὶ σπαθίον, βαλὼν καὶ τιάραν ἐπὶ τῆς κεφαλῆς αὐτοῦ. ἐπέβη δὲ ἵππῳ λευκῷ ἐστρωμμένῳ χιώματι διαλίθῳ, λαβὼν ἐν τῇ δεξιᾷ χειρὶ σκῆπτρον. ὁ δὲ καῖσαρ ἐφόρεσεν χρυσοῦν κλιβάνιον σὺν μανικελλίων καὶ ποδοψέλλων καὶ αὐτῶν χρυσῶν, βαλὼν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κασίδα σὺν περικεφαλαίᾳ χρυσῇ, ζωσάμενος καὶ σπαθίον, ἐπιβὰς καὶ αὐτὸς ἵππῳ ὁμοίως λευκῷ σὺν χιώματι διαλίθου. ἔλαβεν δὲ καὶ τῇ χειρὶ λόγχην χρυσῆν·* C *μικρὸν δὲ τῆς πόρτης πεφθακὼς κατέβη τοῦ ἵππου ὁ βασιλεύς, καὶ ἔπεσεν πρὸς ἀνατολὰς προσκυνήσας τρίτον. εἶθ' οὕτως ἀναστὰς ἐπέβη τῷ ἵππῳ. καὶ εἰσερχομένῳ αὐτῷ τὴν*

[R506; HC846] great Golden Gate, the *magistros* and the one left in charge and the eparch of the City brought a gold crown made of precious stones and very precious pearls which the emperor took and wore on his right arm.

Immediately the factions met him in a formal manner, as in a procession for a festival, triumphantly shouting victory chants. Moving on from those there, he went via the Sigma and the road to the Church of St Mokios as far as the Milion. At the Milion the members of the senate dismounted from their horses and formed an escort on foot in front of the emperor as far as the Chapel of the Holy Well of Hagia Sophia. However, those who entered the City from outside, together with the emperor, entered on horseback in gold lamellar cuirasses with swords and spears, each order individually and separately: in front of the emperor the *praipositoi* and the *kouboukleion*, with gold lamellar cuirasses; behind, at a distance of 5 *orguiai*,[1] eunuch *protospatharioi* with gold lamellar cuirasses and sword-tipped batons. At the Chalke of the Palace, in front of the Gate, stood a dais and on one side the gold organ, known as the "new wonder", and on the other side a gold and bejewelled throne, and between these stood the great gold, bejewelled cross. Dismounting from his horse, the emperor went through the

1 An *orguia* was just under 2 metres.

μεγάλην χρυσῆν πόρταν, προσήνεγκαν αὐτῷ ὁ μάγιστρος καὶ
ὁ διέπων καὶ ὁ ἔπαρχος τῆς πόλεως χρυσοῦν στέφανον κα-
τεσκευασμένον ἐκ λίθων τιμίων καὶ μαργάρων πολυτίμων, ὃν
D καὶ λαβόμενος ὁ βασιλεύς, ἐφόρεσεν αὐτὸν ἐπὶ τοῦ δεξιοῦ
βραχίονος, καὶ εὐθὺς τὰ μέρη αὐτὸν ὑπήντησαν ἐμπραίτως,
ὡς ἐπὶ ἑορτασίμου προκένσου, εὐφημοῦντες ἐπινίκια. καὶ
διοδεύσας ἀπὸ τῶν ἐκεῖσε διὰ τοῦ σίγματος καὶ τῆς πρὸς
τὸν ἅγιον Μώκιον μέχρι τοῦ μιλίου. ἐν ᾧ μιλίῳ ἀπέβησαν
τῶν ἵππων οἱ τῆς συγκλήτου καὶ πεζεύοντες δηρίγευσαν ἔμ-
προσθεν τοῦ βασιλέως ἕως τοῦ φρέατος τῆς ἁγίας Σοφίας.
πλὴν οὖν οἱ ἀπὸ τῶν ἔξω συνεισελθόντες τῷ βασιλεῖ ἐν τῇ
πόλει, μετὰ χρυσῶν κλιβανίων καὶ σπαθίων καὶ κονταρίων
Ed.L. 292 εἰσῆλθον ἔφιπποι, τάξις ἑκάστη ἰδίᾳ καὶ χωρίς· ἔμπροσθεν
Ms. 21. a τοῦ βασιλέως οἱ πραιπόσιτοι καὶ τὸ κουβούκλειον, χρυσοκλί-
βανοι· ὄπισθεν δὲ ὡς ἀπὸ ὀργυιῶν πέντε πρωτοσπαθάριοι
εὐνοῦχοι μετὰ χρυσῶν κλιβανίων καὶ σπαθοβακλίων. ἐν δὲ
τῇ χαλκῇ τοῦ παλατίου ἔστη ἔμπροσθεν τῆς πύλης πούλπι-
τον, καὶ εἰς τὸ ἓν μέρος τὸ χρυσοῦν ὄργανον τὸ λεγόμενον
πρωτόθαυμα, εἰς δὲ τὸ ἕτερον μέρος σέντζον χρυσοῦν καὶ δι-
άλιθον, μέσον δὲ τούτων ὁ χρυσοῦς σταυρὸς καὶ διάλιθος ὁ
B μέγας. ὁ δὲ βασιλεὺς ἀποβὰς τοῦ ἵππου εἰσῆλθεν διὰ τοῦ

[R507; HC862] Chapel of the Holy Well into Hagia Sophia and, after praying, went out again through the same door. Going on foot, he went to the Chalke and having gone up to the throne made the sign of the cross and the factions cried out, "One holy [God]!" When he sat down, the administration of the City offered him gold armbands and, taking these, the emperor wore them on his arms, accepting them with thanks and delivering an address himself on the success of the war. Then everyone acclaimed him triumphantly with victory chants. Standing up from the throne, he mounted his horse and went via the passageways of the Achilles and the side of the Zeuxippon,[1] and went out into the open Hippodrome. Entering [the Palace] below the Kathisma, he went down through the Palace of Daphne to the Covered Hippodrome below.[2] Dismounting from his horse, he went into the Skyla in the [Sacred] Palace and a request was made for a reception. On the following day the reception was held and very many rewards were produced, with promotions from the title of imperial *mandator* up to the patriciate, the latter reflecting the name of the Lord.[3] Very many gifts, too, from the emperor were given to the City's archons and the City administration, and chariot-races were held, and again there they paraded the prisoners and the booty in triumph, and the receiving of the gifts given from the hands of the emperor extended over a considerable number of days.

Note also this, that

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1 i.e. the former Baths of Zeuxippos.

2 The distinction between the Hippodrome of Constantinople and the Covered Hippodrome within the Palace is here made explicit.

3 A play on the word *pater*, "Father".

φρέατος εἰς τὴν ἁγίαν Σοφίαν, καὶ εὐξάμενος ἐξῆλθεν πάλιν διὰ τῆς αὐτῆς πύλης, καὶ πεζεύων ἦλθεν ἐν τῇ χαλκῇ, καὶ ἀνελθὼν κατεσφραγίσατο ἐπὶ τοῦ σέντζου, καὶ ἔκραξαν τὰ μέρη „εἷς ἅγιος." καὶ καθίσας, προσήνεγκαν αὐτῷ τὸ πολίτευμα τῆς πόλεως χρυσοῦς βραχιόλους, καὶ λαβὼν τούτους ὁ βασιλεὺς ἐφόρεσεν ἐπὶ τῶν βραχιόνων αὐτοῦ, καὶ ἀπεδέξατο αὐτοὺς εὐχαριστῶν, δημηγορήσας ἀφ' ἑαυτοῦ τὰ περὶ τῆς ἐπιτυχίας τοῦ πολέμου. καὶ πάντες ἐπινικίως αὐτὸν εὐφήμησαν· ἀναστὰς δὲ τοῦ σέντζου ἐπέβη τῷ ἵππῳ, καὶ διῆλθε διά τε C τῶν διαβατικῶν τοῦ Ἀχιλλέως καὶ τῶν πλαγίων τοῦ Ζευξίππου, καὶ ἐξῆλθεν εἰς τὸν ἀσκέπαστον ἱππόδρομον, καὶ ὑποκάτω τοῦ καθίσματος εἰσελθὼν κατέβη διὰ τῆς δάφνης εἰς τὸν κάτω σκεπαστὸν ἱππόδρομον, καὶ καταβὰς τοῦ ἵππου εἰσῆλθεν εἰς τὰ σκῦλα ἐν τῷ παλατίῳ, καὶ ἐγένετο αἴτησις δεξίμου. καὶ τῇ ἐπαύριον ἐτελέσθη τὸ δέξιμον, καὶ προετέθησαν ἀντιλήψεις πλεῖσται ἀναβιβαζόμεναι ἀπὸ τῆς τῶν βασιλικῶν μανδατόρων ἀξίας μέχρι τῆς κυριωνύμου πατρικιότητος, καὶ δωρεαὶ πλεῖσται τοῖς πολιτάρχαις, καὶ τὸ πολίτευμα D παρὰ τοῦ βασιλέως ἐδόθησαν, καὶ ἱππικὰ ἐτελέσθησαν, κἀκεῖ πάλιν τοὺς δεσμίους καὶ τὰ λάφυρα ἐθριάμβευσαν, ἐφ' ἱκανὰς δὲ ἡμέρας ἐκράτησεν ἡ δεξίωσις τῶν δωρεῶν διὰ χειρῶν τοῦ βασιλέως διδομένων. ἰστέον δὲ καὶ τοῦτο, ὅτι πά-

[R508; HC880] when the said emperor Theophilos returned from a second campaign, he ordered on his return, and as he was about to go into the City, that all the children of the City should come out to meet him with crowns made of flowers; then he entered in the same manner as before.[1]

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[1] This would be the triumphal entry of 837, the only one known beside that of 831; see note 1 at R503.17-20.

λιν ἐκ δευτέρου ἐξελθόντος τοῦ αὐτοῦ Θεοφίλου ἐπὶ φοσσάτον, ἐν τῷ ὑποστρέφειν αὐτὸν καὶ μέλλειν τὴν πόλιν εἰσέρχεσθαι προσέταξεν τοὺς τῆς πόλεως παῖδας ἐξελθεῖν πάντας εἰς ἀπάντησιν αὐτοῦ μετὰ τῶν ἐξ ἀνθέων κατεσκευασμένων στεφάνων, εἰσελθὼν ὁμοίως τοῦ προτέρου σχήματος.

[R509] Index to the Second Book, by the grace of God[1]

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1 The wording of some headings here varies slightly from that given to the chapters themselves.

2 In the heading to this chapter at R525.18, the alternative "or a *genikos*" is added before "or a *sakellarios*."

ΠΙΝΑΞ ΣΥΝ ΘΕΩ.

ΤΟΥ ΔΕΥΤΕΡΟΥ ΒΙΒΛΙΟΥ.

[R510] 8 What it is necessary to observe on the first of August, when the precious and life-giving cross goes out [R538].
9 What it is necessary to observe on the feast of the Dormition of the most holy Theotokos at Blachernai, on August 15th [R541].
10 What it is necessary to observe on the Monday of the first week [of Lent] when the emperor delivers an address at an audience at the Magnaura [R545].
11 What it is necessary to observe when the precious crosses are about to go out in the middle week of Lent [R549].
12 What it is necessary to observe when the rulers go away to bathe at Blachernai [R551].
13 What it is necessary to observe on an ordinary Sunday, or on a weekday, when the rulers are about to go away either to the Church of the Holy Apostles or to another church to pray [R557].
14 What it is necessary to observe at the ordination of a patriarch of Constantinople [R564].
15 What it is necessary to observe when a reception is held in the great Hall of the Magnaura when the rulers sit on the throne of Solomon [R566].
Concerning the reception held in the said Hall under Constantine (VII) and Romanos (II) in the presence of the ambassadors who came from Tarsos from the *amerimne*[1] concerning the exchange of prisoners and

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1 *Amerimne* is an Arabic honorific equivalent to "commander of the faithful", here the Abbasid caliph in Baghdad: Kresten, *"Staatsempfänge" im Kaiserpalast* (2000), 15 & n. 43; 22 & n. 73.

η΄. Ὅσα δεῖ παραφυλάττειν τῇ πρώτῃ τοῦ Αὐγούστου μηνός, τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ ἐξερχομένου.

θ΄. Ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ τῆς κοιμήσεως τῆς ὑπεραγίας Θεοτόκου ἐν βλαχέρναις μηνὶ Αὐγούστῳ ιε΄.

ι΄. Ὅσα δεῖ παραφυλάττειν τῇ δευτέρᾳ τῆς πρώτης ἑβδομάδος, τοῦ βασιλέως δημηγοροῦντος ἐπὶ τοῦ σιλεντίου τῆς μαναύρας.

ια΄. Ὅσα δεῖ παραφυλάττειν, τῶν τιμίων σταυρῶν μελλόντων ἐξιέναι τῇ μέσῃ ἑβδομάδι τῆς ἁγίας μ΄.

ιβ΄. Ὅσα δεῖ παραφυλάττειν, τῶν δεσποτῶν ἀπιόντων λούσασθαι ἐν βλαχέρναις.

ιγ΄. Ὅσα δεῖ παραφυλάττειν ἐπὶ παγανῇ κυριακῇ, ἢ ἐν ἄλλῃ κοινῇ ἡμέρᾳ, μελλόντων τῶν δεσποτῶν ἀπιέναι εἰς τοὺς ἁγίους Ἀποστόλους εἴτε εἰς ἕτερον ναὸν εὔξασθαι.

ιδ΄. Ὅσα δεῖ παραφυλάττειν ἐπὶ χειροτονίᾳ πατριάρχου Κωνσταντινουπόλεως.

ιε΄. Ὅσα δεῖ παραφυλάττειν, δοχῆς γινομένης ἐν τῷ μεγάλῳ
Ed. L. 294 *τρικλίνῳ τῆς μανναύρας, τῶν δεσποτῶν καθεζομένων*
Ms. 174 a *ἐπὶ τοῦ Σολομωντείου θρόνου. περὶ τῆς δοχῆς τῆς γενομένης ἐν τῷ αὐτῷ τρικλίνῳ ἐπὶ Κωνσταντίνου καὶ Ῥωμανοῦ ἐπὶ τῇ παρουσίᾳ τῶν παρὰ τοῦ Ἀμεριμνῆ ἀπὸ Ταρσοῦ ἐλθόντων πρέσβεων περὶ τοῦ ἀλλαγίου καὶ*

[R511] the peace treaty, on May 31st, a Sunday, in the fourth indiction [R570]. Also in this chapter: concerning the reception for the Spaniards[1] and concerning the hippodrome festival held then[2] [R588]. Likewise, too, concerning the feast of the Transfiguration of the Lord [R590] and the reception for the Daylamite [R593]. Further, [concerning] the leader and *archontissa* of the Rus', Olga. In what way all this was done. [R594].

16 What it is necessary to observe when the archons of the four regiments go along to the [Covered] Hippodrome [R598].

17 Proclamation of Romanos (II), the purple-born son of the emperor Constantine (VII).[3]

18 What it is necessary to observe when a Broumalion is held, whether for the senior emperor or the junior emperor or the *augousta* [R599].

19 What has to take place when a triumph with victory hymns is held in the Forum of Constantine with a religious procession when the emperor is going to trample a chief of the Hagarenes [R607].

20 What it is necessary to observe when a triumph with victory hymns is held in the Hippodrome [R612].

21 What it is necessary to observe when a male child is born to the emperor [R615].

22 What it is necessary to observe at the baptism of a male child of an emperor [R619].

23 What it is necessary to observe at the cutting of the hair of a child of the emperor [R620].

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1 This heading does not appear in the text, and the Spanish embassy is mentioned only in passing at R571.11-16 & R580.9-15. At R583.1 there is a heading "The reception", and the text refers to a reception for the Saracen ambassadors from Tarsos in the Magnaura and a subsequent conversation with the emperor held in the Chrysotriklinos (R583.1 - R588.14).

2 This hippodrome festival was for the visit of the Saracen ambassadors from Tarsos (R588.15-17). There is then no heading for the feast of the Transfiguration (6th Aug. 946) at R590.20 - R592.2 or for a banquet on Sunday Aug. 9th in the Hall of Justinian, both with reference to the visit of the Saracen ambassadors from Tarsos.

3 There is no text for this chapter as one folio (fol. 203) is now missing from the Leipzig ms.

τῆς εἰρήνης, μηνὶ Μαΐῳ λα', ἡμέρᾳ α', ἰνδικτίωνι δ'. ἐν ᾧ καὶ περὶ τῆς τῶν Ἱσπανῶν δοχῆς καὶ περὶ τοῦ γεγονότος τότε ἱπποδρομίου. ὡσαύτως καὶ περὶ τῆς ἑορτῆς τῆς τοῦ Κυρίου μεταμορφώσεως καὶ τῆς τοῦ Δελεμίκη δοχῆς. ἔτι τῆς ἡγεμόνος καὶ τῆς ἀρχοντίσης Ἔλγας τῶν Ῥῶς. ὁποίως ταῦτα πάντα ἐτελέσθησαν.

ις'. Ὅσα δεῖ παραφυλάττειν, προερχομένων τῶν ἀρχόντων τῶν δ' ταγμάτων εἰς τὸν ἱππόδρομον.

ιζ'. Ἀναγόρευσις Ῥωμανοῦ τοῦ Πορφυρογεννήτου υἱοῦ Κωνσταντίνου βασιλέως.

ιη'. Ὅσα δεῖ παραφυλάττειν, βρουμαλίου ἐπιτελουμένου, εἴτε τοῦ μεγάλου βασιλέως, εἴτε τοῦ μικροῦ, εἴτε τῆς αὐγούστης.

ιθ'. Ὅσα δεῖ γενέσθαι, θριάμβου ἐπινικίων τελουμένου ἐν τῷ φόρῳ μετὰ λιτῆς, μέλλοντος τοῦ βασιλέως πατῆσαι Ἀγαρηνῶν μεγιστάνον.

κ'. Ὅσα δεῖ παραφυλάττειν, θριάμβου τελουμένου ἐπινικίων ἐν τῷ ἱπποδρομίῳ.

κα'. Ὅσα δεῖ παραφυλάττειν, ὅταν τεχθῇ ἄῤῥεν παιδίον τῷ βασιλεῖ.

κβ'. Ὅσα δεῖ παραφυλάττειν ἐπὶ βαπτισμῷ ἄῤῥενος παιδὸς βασιλέως.

κγ'. Ὅσα δεῖ παραφυλάττειν ἐπὶ κουρεύματι παιδὸς βασιλέως.

[R512] 24 At the appointment of a *koubikoularaia* [R622].

25 At the appointment of a *koubikoularios* [R624].

26 Concerning developments occurring at various times concerning the old ritual performed in the Great Church [R627].

27 How Herakleios (II, also called Heraklonas) was promoted by his father (Herakleios I) from the title of caesar to the position of imperial power, and how David, his brother, became caesar [R627].

28 Concerning a procession to the Great Church [R628].

29 How on the day of a hippodrome festival Herakleios (I) received the members of the senate, with the patriarch also present [R629].

30 Concerning the funeral of a patriarch [R630].

31 How it is necessary for the emperor to present votive gifts in the Great Church [R631].

32 Concerning a request from the two factions for a reception on the occasion of a festival [R631].

33 Concerning the appointment to ranks on the anniversary of the [emperor's] accession and coronation and birthday and nuptial crowning [R632].

34 Concerning the appointment to ranks on the anniversary of the [emperor's] birthday and other such occasions [R632].

35 Concerning the dance [R633].

κδ´. Ἐπὶ προαγωγῇ κουβικουλαρέας.

κε´. Ἐπὶ προαγωγῇ κουβικουλαρίου.

κς´. Περὶ τῶν κατὰ διαφόρους καιροὺς συμβάντων γενέσθαι περὶ τῆς παλαιᾶς συνηθείας τῆς τελουμένης ἐν τῇ μεγάλῃ ἐκκλησίᾳ.

κζ´. Ὅπως Ἡράκλειος ὑπὸ τοῦ ἰδίου πατρὸς ἀπὸ τῆς τοῦ καίσαρος ἀξίας ἀνήχθη εἰς τὸ σχῆμα τῆς βασιλείας, καὶ πῶς Δαβίδ, ὁ ἀδελφὸς αὐτοῦ, γέγονε καῖσαρ.

κη´. Περὶ προκένσου ἐν τῇ μεγάλῃ ἐκκλησίᾳ.

κθ´. Πῶς ἐν ἡμέρᾳ ἱπποδρομίου ἐδέξατο Ἡράκλειος τοὺς τῆς συγκλήτου, παρόντος καὶ τοῦ πατριάρχου.

λ´. Περὶ κηδείας πατριάρχου.

λα´. Πῶς δεῖ προσφέρειν τὸν βασιλέα ἐν τῇ μεγάλῃ ἐκκλησίᾳ ἀναθήματα.

λβ´. Περὶ αἰτήσεως δεξίμου τῶν δύο μερῶν, ἑορτῆς παρούσης.

Ed. L. 295 *λγ´. Περὶ προαγωγῆς ἀξιωμάτων ἐν ἡμέρᾳ αἰτησίῳ αὐτοκρατορίας καὶ στεψίμου καὶ γενεθλίου καὶ στεφανώματος.*

Ms. 174. b *λδ´. Περὶ προαγωγῆς ἀξιωμάτων ἐν ἡμέρᾳ αἰτησίῳ γεννήσεως καὶ ἑτέρων τοιούτων.*

λε´. Περὶ σαξίμου.

[R513] 36 Concerning leading in an ex-eparch on the day of a hippodrome festival, when he had been appointed at the reception for the said hippodrome festival [R634].
37 Concerning some rebels who were again made subject: how they were received by the emperor [R634].
38 Concerning the ordination of the most holy patriarch Theophylaktos [R635].
39 Concerning the patriarch: that formerly he used to have his own *praipositos* [R637].
40 Concerning how on the holy Great Sunday of Easter the emperor and the *magistroi* and proconsuls and patricians put on the *loroi* [R637].
40* The insignia and other items which are kept in the Church of the Most Holy Theotokos of the Pharos, and those in the Church of St Stephen in the Palace of Daphne [R640].
41 The kinds of ceremonial dress [R641].[1]
42 Brief mention of the emperors who have ruled in this great and most fortunate Constantinople since the very pious St Constantine the Great.[2]
43[3] Concerning the tombs of the emperors which are in the Church of the Holy Apostles in the Mausoleum of St Constantine the Great; the Mausoleum of Justinian the Great [R642]. The cheering by the armies when a victory and triumphs are celebrated [R649]. Note that the same cheers are chanted

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[1] Logically Ch. 41 belongs with the latter part of Ch. 40 (40*). The chapter, "The brief mention of the emperors...", now missing because of the loss of 5 folios from the Leipzig ms., should have been Ch. 41. The chapter on the tombs should then have been indexed as Ch. 42, as in the Bonn text below, and Ch. 43 should have contained only the cheering by the armies, which is where it appears in the Bonn text below.

[2] Though missing from the Leipzig ms., this chronology of the emperors survives in a Latin form; see Addendum 2.

[3] In the Bonn text below, the material on the tombs is Chapter 42 and the acclamations form Chapter 43.

λϛ'. Περὶ εἰσαγωγῆς ἀπὸ ἐπάρχων ἐν ἡμέρᾳ ἱπποδρομίου προβληθέντος ἐν τῷ δεξίμῳ τοῦ αὐτοῦ ἱπποδρομίου.
λζ'. Περί τινων ἀποστατησάντων καὶ πάλιν δουλωθέντων, πῶς ἐδέχθησαν παρὰ τοῦ βασιλέως.
λη'. Περὶ τῆς χειροτονίας Θεοφυλάκτου τοῦ ἁγιωτάτου πατριάρχου.
λθ'. Περὶ τοῦ πατριάρχου, ὅτι τὸ παλαιὸν ἴδιον εἶχε πραιπόσιτον.
μ'. Περὶ τοῦ τίνι τρόπῳ τῇ ἁγίᾳ καὶ μεγάλῃ κυριακῇ τοῦ πάσχα περιβάλλονται τοὺς λώρους ὅ,τε βασιλεὺς καὶ οἱ μάγιστροι καὶ ἀνθύπατοι καὶ πατρίκιοι.
*μ'. * Τὰ ἐν τῷ ναῷ τῆς ὑπεραγίας Θεοτόκου τοῦ Φάρου κείμενα σκεύη καὶ λοιπά, καὶ τὰ εἰς τὸν ἅγιον Στέφανον ἐν τῇ Δάφνῃ.*
μα'. Ὅσα εἴδη τῶν ἀλλαξίμων.
μβ'. Ὑπόμνημα ἐν συντόμῳ τῶν βασιλευσάντων βασιλέων ἐν τῇδε τῇ μεγάλῃ καὶ εὐτυχεστάτῃ Κωνσταντινουπόλει ἀπὸ τοῦ μεγάλου καὶ εὐσεβεστάτου καὶ ἁγίου Κωνσταντίνου.
μγ'. Περὶ τῶν τάφων τῶν βασιλέων τῶν ὄντων ἐν τῷ ναῷ τῶν ἁγίων Ἀποστόλων ἐν τῷ ἡρῴῳ τοῦ ἁγίου καὶ μεγάλου Κωνσταντίνου· ἡρῷον τοῦ μεγάλου Ἰουστινιανοῦ. εὐφημία ὑπὸ τῶν στρατοπέδων, νίκης καὶ θριάμβων ἀγομένων. (ἰστέον δέ, ὅτι ἡ αὐτὴ εὐφημία ᾄδεται καὶ

by the rest of the army, too, when some largesse or a bonus is distributed to them by the emperor. The cheers chanted by the Sardinians for the emperors [R650].

44 The fitting out and financing and the amount of the pay and the size of the force sent against impious Crete with the patrician and logothete of the post Himerios, under the Christ-loving ruler Leo (VI) [R651; H202].

45 The expedition which took place against the said impious Crete and its fitting out,[1] under the purple-born Constantine (VII) and Romanos (II) in indiction 7[2] [R664; H218].

46 Titles with which the emperor should honour the chiefs and foremost men of foreign nations [R679].

47 The greetings to the emperor of ambassadors coming from various nations [R680].

48 The forms of address used in writing to foreign nations [R686].

49 List of the outlays to be made by those who would be honoured in both ranks and offices, as they were under Leo (VI) the Christ-loving ruler [R692].

50 List of the salaries as prescribed for the *strategoi* and frontier commanders, [as they were paid under Leo (VI) the Christ-loving ruler][3] [R696].

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1 Reading ἐξόπλισις as in the Leipzig ms. and in the chapter heading at R664.4; cf. Bonn here has ἔξοδος (financing).

2 AD 949; cf. the slightly different wording of the heading at R664.4-6.

3 The last clause has been added in the Bonn text from the heading at R696.12.

παρὰ τοῦ λοιποῦ στρατοπέδου, ἡνίκα φιλοτιμία τις, ἢ μαϊουμᾶς παρὰ τοῦ βασιλέως αὐτοῖς παρασχεθῇ.) ἢ παρὰ τῶν Σάρδων ᾀδομένη εὐφημία τοῖς βασιλεῦσιν.

μδʹ. *Ἡ γενομένη ἐξώπλισις καὶ ἔξοδος καὶ τὸ ποσὸν τῆς ῥόγας καὶ τοῦ λαοῦ τοῦ ἀποσταλέντος κατὰ τῆς θεολέστου Κρήτης μετὰ τοῦ πατρικίου Ἡμερίου καὶ λογοθέτου τοῦ δρόμου ἐπὶ Λέοντος τοῦ φιλοχρίστου δεσπότου.*

μεʹ. *Ἡ κατὰ τῆς αὐτῆς θεολέστου Κρήτης γενομένη ἐκστρατεία καὶ ἔξοδος ἐπὶ Κωνσταντίνου καὶ Ῥωμανοῦ τῶν Πορφυρογεννήτων εἰς ἰνδικτίονα ζʹ.*

Ms. 175. a μςʹ. *Οἷς ὀφείλει ὁ βασιλεὺς ὀνόμασι τιμᾶν τοῖς μεγιστᾶσιν καὶ πρώτοις τῶν ἐθνῶν.*

Ed. L. 296 μζʹ. *Οἱ τῶν ἀπὸ διαφόρων ἐθνῶν ἐρχομένων πρέσβεων πρὸς τὸν βασιλέα χαιρετισμοί.*

μηʹ. *Τὰ ἄκτα τῶν εἰς τοὺς ἐθνικοὺς γενομένων ἐπιγραφῶν.*

μθʹ. *Εἰσὶν τὰ ἐκτεθέντα δίδοσθαι παρὰ τῶν ὀφειλόντων τιμᾶσθαι ἔν τε ἀξιώμασι καὶ ὀφφικίοις. καθὼς ὑπῆρχον ἐπὶ Λέοντος τοῦ φιλοχρίστου δεσπότου.*

νʹ. *Εἰσὶν αἱ κατὰ τύπον ῥόγαι τῶν στρατηγῶν καὶ κλεισουραρχῶν, καθὼς ἐῤῥογεύοντο ἐπὶ Λέοντος τοῦ φιλοχρίστου δεσπότου.*

[R515] 51 What it is necessary to observe whenever the emperor goes by carriage to inspect the granaries of the Strategion [R699].

52 An accurate account of the established order for the imperial banquets and the summoning and honour accorded each of the ranks, compiled under Leo (VI) the Christ-loving ruler from old lists of precedence[1] [R702].

Also in this chapter, concerning the customary gift of every rank and of patricians belonging to the second category of those summoned to dine[2] [R787-89].

53 Concerning distributions of the emperor's pious largesse at the Broumalia and at [the anniversaries of] coronations and accessions [R783-87].

54 Treatise on the hierarchical summoning of patriarchs and metropolitans and archbishops and bishops, by Epiphanios, bishop of Cyprus [R791].

55 Concerning the distribution of the purses containing the customary gifts of the patricians[3] [R798].

Concerning the customary gifts for the *praipositoi* which they receive in the ranks of the hippodrome festival [R807].

56 *Life of Alexander of Macedon, containing in the story 94 deeds.*[4]

57 *The Physiologos, the remarkable account of the characteristics of each animal*; plus a dedication to God and 50 narratives of those who in life were well-pleasing [to God].

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1 **Chapters 52 and 53 comprise the *Kletorologion* of Philotheos dated AD 899.**
The word κλητωρολογίων (lists of precedence), omitted in the ms., has been supplied in Bonn from the heading to the text at R702.4.

2 The section concerning the customary gifts for the *atriklines* does not appear at the end of Chapter 52, but at the end of Chapter 53.

3 Cf. the heading at the beginning of Chapter 55 (R798.4): "Concerning the distribution of the purses containing the customary gift for the *praipositoi*." Both headings are appropriate to the contents of Chapter 55 which is concerned with the distribution of the gifts made by the patricians to the *praipositoi*.

4 The chapters numbered 56 and 57 in this Index do not survive in the Leipzig manuscript.

να΄. Ὅσα δεῖ παραφυλάττειν, ὅταν ἐν ὀχήματι προέλθῃ ὁ βασιλεὺς θεωρεῖν τὰ ὀῤῥία τοῦ στρατηγίου.

νβ΄. Ἀκριβολογία τῆς τῶν βασιλικῶν κλητωρίων καταστάσεως, καὶ ἑκάστου τῶν ἀξιωμάτων πρόσκλησις καὶ τιμή, συνταχθεῖσα ἐξ ἀρχαίων κλητωρολογίων ἐπὶ Λέοντος τοῦ φιλοχρίστου δεσπότου. ἐν ᾧ καὶ περὶ συνηθείας παντὸς ἀξιώματος καὶ πατρικίων κειμένων εἰς τὸ δεύτερον φῦλον τῶν κλητόρων.

νγ΄. Περὶ διανομῶν τῶν εὐσεβιῶν τοῦ βασιλέως ἔν τε τοῖς βρουμαλίοις καὶ στεψίμοις καὶ αὐτοκρατορίαις.

νδ΄. Ἐπιφανίου, ἐπισκόπου Κύπρου, ἔκθεσις πρωτοκλησιῶν πατριαρχῶν τε καὶ μητροπολιτῶν καὶ ἀρχιεπισκόπων καὶ ἐπισκόπων.

νε΄. Περὶ τῆς διανομῆς τῶν κομβίων τῶν συνηθειῶν τῶν πατρικίων· περὶ τῶν συνηθειῶν τῶν πραιποσίτων, ὧν λαμβάνουσιν ἐν τοῖς τάγμασι τοῦ ἱπποδρομίου.

νϛ΄. Βίος Ἀλεξάνδρου τοῦ Μακεδόνος, καθ' ἱστορίαν ἔχων πράκτα ϞΔ΄.

νζ΄. Τοῦ φυσιολόγου ἡ τῶν ἑκάστου θηρίου θαυμαστικὴ ἕξις, πρός τε Θεὸν ἀναγωγή, καὶ τῶν ἐν βίῳ εὐαρεστούντων λόγοι ν΄.

[R516] Book II, Preface [R516-17]

Since an account of the imperial and senatorial orders is a complex matter and for many not easily understood, especially because the arrangements and orders undergo change and are altered with variations to suit the times, such of them as happened to have someone record them have not been set down in either an orderly or discerning way but in an unsystematic and scattered fashion. These were already fading, grown old with the passage of time, and were almost on the threshold of oblivion when they were diligently collected through our efforts and included and arranged in the preceding book in a certain sequence and considered order.

What the present book encompasses did not have a written account at all by anyone, either through the negligence of past writers or perhaps because they were not suitably disposed towards such matters. However, being preserved through memory and duly passed down to the young by their elders, they have now escaped ill-will and succeeded in reaching our day.

Consequently, we thought it was not right to disregard a lack of organization in such a great system of orders,

Ed.L. 297 Ms. 176.a *Ὁ περὶ τῆς βασιλικῆς καὶ συγκλητικῆς τάξεως λόγος, ἐπείπερ πολυσχιδής τίς ἐστιν καὶ μὴ ῥᾳδίως τοῖς πολλοῖς καταλαμβανόμενος, μεταπιπτόντων πάντως καὶ μεταβαλλομένων ταῖς κατὰ καιροὺς τῶν πραγμάτων μεταποιήσεσι καὶ τῶν τά-* B *ξεων· ὅσα μὲν αὐτῶν συγγραφῆς παρά τισιν ἔτυχεν, οὐκ ἐμμελῶς οὐδὲ κεκριμένως, ἀλλὰ χύδην τε καὶ σποράδην ἐκτεθειμένα, ἐξίτηλά τε ὄντα ἤδη καὶ τῷ γέροντι χρόνῳ συγγεγηρακότα, καὶ ὅσον οὔπω πρὸς ἀνυπαρξίαν περιστήσεσθαι μέλλοντα, ἡμετέραις ἐπιμελείαις φιλοπόνως συναθροισθέντα ἐν* C *τῇ πρὸ τῆσδε βίβλῳ εἱρμῷ τινι καὶ τάξει λελογισμένῃ περιελήφθη τε καὶ συντέτακται. ὅσα δὲ ἡ παροῦσα βίβλος ἐμπεριέχει, ἔτυχεν μὲν συγγραφῆς ὑπό τινος οὐδαμῶς, εἴτε ἀμελείᾳ τῶν πάλαι, εἴτ' ἴσως καὶ τῷ μὴ ἐπιτηδείως ἔχειν πρὸς τὰ τοιαῦτα. ταῖς μνήμαις μέντοι διασωζόμενα καὶ παρὰ τῶν πρεσβυτέρων ἀκολούθως τοῖς νεωτέροις παραπεμπό-* D *μενα τὸν φθόνον ἤδη διαφυγόντα μέχρις ἡμῶν ἴσχυσε καταντῆσαι. οὐ δίκαιον οὖν ᾠήθημεν κόσμον τοσοῦτον τάξεων*

[R517] and, insofar as was within our power, to allow vital aspects of the imperial glory to be mutilated. Thus, just as with a body, when the head is in poor condition, anyone who does not do everything possible to cure it risks endangering the whole, so also, I think, when the more elevated and superior part of this common body which is our state is in bad condition, anyone who does not provide what is needed for its cure and good health and does not gather and weld together the elements suffering from lack of organization, will have been equally negligent towards both the people and the state and, at the same time, destructive of the whole.

For these reasons then, we embarked on an orderly plan also for this present collection, achieved by no others, thus showing the emperor's power as more imperial and awe-inspiring. We have provided the senatorial body and every subject with an orderly way of life and conduct, as a result of which they should become better regarded and behaved, as well as beloved by their emperors, respected by each other and admired and highly thought of by every nation.

ἀσύντακτον παριδεῖν, καί, ὅσον δήπου τὸ ἐφ' ἡμῖν, τὰ τῆς βασιλικῆς δόξης καταλιπεῖν ἀκρωτηριάζεσθαι καίρια. ὡς Ed. L. 298 *γάρ, ἐν σώματί τινι τῆς κεφαλῆς πονηρῶς ἐχούσης, ὅ γε μὴ τὰ πρὸς θεραπείαν πάντα προσαγαγὼν κατὰ τοῦ παντὸς ἔτυχε τὸν κίνδυνον ἐπιφέρων, οὕτως οἶμαι καὶ ὁ τοῦ κοινοῦ τοῦδε τῆς καθ' ἡμᾶς πολιτείας σώματος τῷ μεγαλειοτέρῳ μέρει καὶ ὑπερέχοντι κακῶς ἔχοντι μὴ τὰ πρὸς θεραπείαν* B *τε καὶ ὁλοκληρίαν προσενεγκὼν καὶ τὰ παρὰ τὴν ἀταξίαν κάμνοντα συνάγων καὶ συγκροτῶν τοῦ τε δήμου κοινῇ καὶ τῆς πολιτείας ἠμεληκὼς ἔσται καὶ τὸ σύμπαν ἅμα καθῃρηκώς. διὰ ταῦτα δὴ καὶ πρὸς τὴν παροῦσαν συλλογὴν ταύτην καὶ μή τισι πονηθεῖσαν ἄλλοις τῆς τακτικῆς διανέστημεν μεθόδου, τὴν μὲν βασιλείαν ταύτῃ βασιλικωτέραν καὶ* C *φοβερωτέραν ἀποδεικνύντες· τῷ δὲ συγκλητικῷ πληρώματι καὶ παντὶ τῷ ὑπηκόῳ τὸν μετὰ τῆς εὐταξίας βίον καὶ τὴν διαγωγὴν νέμοντες, ὑφ' ἧς σεμνότεροί τε καὶ κοσμιώτεροι καθιστάμενοι εἶναι ἂν καὶ βασιλεῦσιν ἐπέραστοι, αἰδέσιμοί* Ms. 156.b *τε ἀλλήλοις καὶ παντὶ ἔθνει θαυμαστοὶ καὶ περίδοξοι.*

Book II, Chapter 1 [R518-22]

[R518] What it is necessary to observe each day when the Palace opens and the daily procession takes place

After the conclusion of the morning service, the *hetaireiarches* goes down with the archons of the *hetaireia* and the members of the *hetaireia* rostered for the week, and likewise the *papias* with the palace-stewards rostered for the week and their *primikerios*, and they open the ivory door. The members of the *hetaireia* who are rostered as assistants for the week go in and go up via the spiral stairway and down the spiral stairway which leads down to the tinned door leading into the Lausiakos Hall, and they go into the Lausiakos Hall through this door. The *hetaireiarches* and the *papias* change into their *skaramangia* and, with the palace-stewards, go through the Chrysotriklinos and the Horologion and open the door leading out from the Horologion to the Lausiakos Hall. Then, with the *manglabitai* and the members of the *hetaireia* who are rostered as assistants for the week, they open the Hall of Justinian and the Skyla and the door leading out into the [Covered] Hippodrome, and the members of the middle *hetaireia* are permitted to sit at the Skyla.[1] The *hetaireiarches* and the *papias*

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1 SCHOLION: Note that the members of the great *hetaireia* rostered for the week are permitted to sit at the Rapheion (tailors' workshop; *LBG*).

Ed.L. 299

ΚΕΦ. α'.

Ὅσα δεῖ παραφυλάττειν καθ' ἑκάστην ἡμέραν, ἀνοίγοντος τοῦ παλατίου καὶ τῆς καθημερινῆς ἱσταμένης προελεύσεως.

Μετὰ τὴν τοῦ ὄρθρου ἀπόλυσιν κατέρχεται ὁ ἑταιρειάρχης μετὰ τῶν ἀρχόντων τῆς ἑταιρείας καὶ τῶν τῆς ἑταιρείας ἑβδομαρίων, ὁμοίως καὶ ὁ παπίας μετὰ τῶν ἑβδομαρίων διαιταρίων καὶ τοῦ πριμικηρίου αὐτῶν, καὶ ἀνοίγουσιν τὴν ἐλεφαντίνην, καὶ εἰσέρχονται οἱ παραβδομάριοι τῆς ἑταιρείας, καὶ ἀνέρχονται διὰ τοῦ κοχλιοῦ, καὶ κατέρχονται B *τοῦ κοχλιοῦ τοῦ κατάγοντος εἰς τὴν γανωτὴν πύλην τὴν εἰσάγουσαν εἰς τὸν λαυσιακόν, καὶ δι' αὐτῆς τῆς πύλης εἰσέρχονται εἰς τὸν λαυσιακόν. ὁ δὲ ἑταιρειάρχης μετὰ τοῦ παπίου ἀλλάσσουσιν τὰ ἑαυτῶν σκαραμάγγια, καὶ μετὰ διαιταρίων διέρχονται διὰ τοῦ χρυσοτρικλίνου καὶ τοῦ ὡρολογίου, καὶ ἀνοίγουσιν τὴν ἐξάγουσαν πύλην ἀπὸ τοῦ ὡρολογίου εἰς τὸν λαυσιακόν. εἶθ' οὕτως μετὰ τῶν μαγλαβιτῶν καὶ τῶν παραβδομαρίων τῆς ἑταιρείας ἀνοίγουσι τὸν Ἰουστινιανοῦ τρίκλινον καὶ τὰ σκύλα καὶ τὴν ἐξάγουσαν εἰς τὸν ἱππόδρομον πύλην, καὶ οἱ μὲν τῆς μέσης ἑταιρείας ἐῶνται καθέζεσθαι εἰς τὰ σκύλα. ὁ δὲ ἑταιρειάρχης καὶ ὁ παπίας*

[R519] and the members of the great *hetaireia* with the palace-stewards turn back, and the *hetaireiarches* goes and sits in the Lausiakos Hall in front of the bronze door which opens into the kitchen. The *papias* goes into the Chrysotriklinos and places the keys on the bench which stands inside the curtain of the left-hand vault as one faces west.[1] Two palace-stewards with a *manglabites* go away and open both the Imperial Bureaux and the door leading out to the Eidikon.

The staff of the bedchamber rostered for the week remove the emperor's *skaramangion* from the Vestiarion and carry it out and place it on the bench which stands outside the silver doors of the bedchamber, that is to say, those leading out to the Chrysotriklinos. At the end of the first hour, the *primikerios* of the palace-stewards goes and, holding the bar of the bolt, knocks three times at the said silver door. Immediately, at the emperor's command, the staff of the bedchamber bring in the *skaramangion* and the emperor puts it on.

The emperor goes out and goes into the Chrysotriklinos and stands in the conch to the east where there is represented the image of our Lord and God as both God and man. Offering the usual prayers to God and making obeisance, he shows humble reverence to God and and then sits on the

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1 i.e. the WSW vault if "to the west" (πρὸς δύσιν) has the same force here as πρὸς ἀνατολὰς (to the east) at R521.8-9 and often elsewhere. Featherstone, however, points to the WNW vault, viewing directions to left and right in the Chrysotriklinos from the perspective always, as in a church, of one facing east rather than from that of a seated emperor; "The Chrysotriklinos," in Hoffmann, ed., *Zwischen Polis, Provinz und Peripherie (*2005), 848 & 850.

καὶ οἱ τῆς μεγάλης ἑταιρείας μετὰ τῶν διαιταρίων ὑποστρέφουσιν C*, καὶ ὁ μὲν ἑταιρειάρχης ἐρχόμενος καθέζεται εἰς τὸν λαυσιακὸν πρὸ τῆς χαλκῆς πύλης τῆς ἀνοιγούσης εἰς τὸ μαγειρεῖον. ὁ δὲ παπίας εἰσέρχεται εἰς τὸν χρυσοτρίκλινον, καὶ τίθησι τὰ κλειδία εἰς τὸ σκάμνον τὸ ἱστάμενον ἔνδον τοῦ βήλου τῆς πρὸς δύσιν ἀριστερᾶς καμάρας. δύο δὲ διαιτάριοι μετὰ μαγλαβίτου ἀπέρχονται, καὶ ἀνοίγουσιν τά τε ἀσηκρητεῖα καὶ τὴν ἐξάγουσαν εἰς τὸ εἰδικὸν πύλην· οἱ δὲ τοῦ κοιτῶνος ἑβδομάριοι αἴρουσιν ἀπὸ τοῦ βεστιαρίου τὸ τοῦ βασιλέως σκαραμάγγιον, καὶ ἀποφέροντες τιθέασιν αὐτὸ εἰς τὸ σκάμνον τὸ ἔξω τῶν ἀργυρῶν πυλῶν τοῦ κοιτῶνος ἱστάμενον, δηλονότι τῶν ἐξαγόντων εἰς τὸν χρυσοτρίκλινον. (B.)* D *Καὶ τῆς πρώτης ὥρας πληρουμένης, ἔρχεται ὁ τῶν διαιταρίων* Ms. 177. a *πριμικήριος, καὶ κρατῶν τὸ τοῦ ῥωμανησίου κλεῖθρον κρούει τρίτον ἐπὶ τῆς ἀργυρᾶς ἐκείνης θύρας, καὶ εὐθέως, κελεύοντος τοῦ βασιλέως, εἰσάγουσιν οἱ κοιτωνῖται τὸ σκαραμάγγιον καὶ περιβάλλεται τοῦτο ὁ βασιλεύς, καὶ ἐξερχόμενος εἰσέρχεται εἰς τὸν χρυσοτρίκλινον, καὶ ἵσταται ἐν τῇ κατὰ* Ed.L. 300 *ἀνατολὰς κόγχῃ, ἐν ᾗ καὶ ἡ θεανδρείκελος τοῦ κυρίου ἡμῶν καὶ Θεοῦ ἐστηλογράφηται εἰκών, καὶ τῷ Θεῷ τὰς συνήθεις εὐχὰς ἀποδοὺς καὶ μετάνοιαν βαλών, τὸ δουλικὸν πρὸς Θεὸν δείκνυσι σέβας, καὶ εἶθ' οὕτως καθέζεται ἐν τῷ ἐκεῖσε*

[R520] gold chair which is there[1] and says to the *papias*, "The logothete!" That is to say, the *papias* and his deputy are standing at the right-hand curtain as one faces west, near the loose-hanging curtain. Immediately the *papias* goes out into the Lausiakos Hall where the *manglabitai* stand and tells the *admensounalios* to go away and lead in the logothete. The *admensounalios* goes away to the Imperial Bureaux and leads in the logothete, going ahead of him. The *papias*, standing up from the bench of the *manglabitai*, takes the logothete and going ahead of him, leads him into the Chrysotriklinos. When the logothete has gone in, inside the curtain, he falls down on the ground, making obeisance, and immediately goes up to the emperor.

Note that when the logothete goes out and comes in again, he does not make obeisance.

Note that whichever archon or senator the emperor gives orders to see, that person, on going in, falls down and makes obeisance and goes out. But if the emperor wants to see this person again, on going in, this person does not make obeisance.

Note that on the great days,[2] if there is no business that is urgent and demanding in the

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1 SCHOLION: Note that in the apse where the imperial throne is situated, on the right as one faces east, is a gold chair on which the emperor sits. If it happens that there are other emperors, too, their chairs are below the apse. Note, too, that on the left-hand side of the said throne there is another chair covered with purple silk. Note that in the said apse, to the right side of the hemicycle as one faces east, are chairs entirely of gold and others covered with purple silk.

2 e.g. the great and holy days of Easter week.

ἱσταμένῳ χρυσῷ σελλίῳ, καὶ λέγει πρὸς τὸν παπίαν, αὐτοῦ
δηλονότι τοῦ παπίου καὶ τοῦ δευτέρου ἱσταμένων εἰς τὸ πρὸς
δύσιν δεξιὸν βῆλον, πλησίον τοῦ συρτοῦ βήλου „τὸν λογο-
θέτην." καὶ εὐθέως ἐξερχόμενος ὁ παπίας εἰς τὸν λαυσια-
κὸν, ἔνθα οἱ μαγλαβῖται ἵστανται, λέγει τὸν ἀδμινσουνάλιον
ἀπελθόντα εἰσάξαι τὸν λογοθέτην. ὁ δὲ ἀπερχόμενος εἰς τὰ
B *ἀσηκρητεῖα εἰσάγει τὸν λογοθέτην προπορευόμενος αὐτοῦ. ὁ*
δὲ παπίας ἀνιστάμενος ἀπὸ τοῦ τῶν μαγλαβιτῶν σκάμνου,
ἀναλαμβάνεται τὸν λογοθέτην προπορευόμενος αὐτοῦ, καὶ
εἰσάγει αὐτὸν εἰς τὸν χρυσοτρίκλινον. καὶ δὴ τοῦ λογοθέτου
εἰσελθόντος ἔνδον τοῦ βήλου, πίπτει ἐπ' ἐδάφους προσκυνῶν,
καὶ εὐθέως ἀνέρχεται πρὸς τὸν βασιλέα. ἰστέον, ὅτι, τοῦ
λογοθέτου ἐξερχομένου καὶ πάλιν εἰσερχομένου, οὐ προσκυ-
νεῖ. ἰστέον, ὅτι οἷόν τινα ἄρχοντα ἢ συγκλητικὸν κελεύει ὁ
βασιλεὺς θεάσασθαι, εἰσερχόμενος ὁ τοιοῦτος πίπτει καὶ
C *προσκυνεῖ καὶ ἐξέρχεται. εἰ δὲ πάλιν βουληθῇ τοῦτον θεά-*
σασθαι ὁ βασιλεὺς, ἐν τῷ εἰσέρχεσθαι τοῦτον οὐ προσκυ-
νεῖ. ἰστέον, ὅτι ἐν ταῖς μεγάλαις ἡμέραις, εἰ οὐκ ἔστιν ἡ
ἐπείγουσα καὶ συνέχουσα δουλεία εἰς τὴν τῶν δημοσίων πρα-

[R521] handling of public affairs, dismissals are given at the end of the third hour.

Note that when the hour has come when dismissals are about to take place, the emperor says to the *papias*, "Go and conduct dismissals." Immediately the *papias*, taking up the keys from the bench, shakes these as he goes out so that a loud noise is produced by shaking them, so that everyone knows from the noise that the *papias* is going out to conduct dismissals.

Note that on weekdays the emperor sits to the right side of the throne as one faces east,[1] on the gold chair which stands there, and he wears a *skaramangion* without the gold-bordered *sagion*. However, on Sundays he sits to the left side of the said throne on the silk-covered chair that stands there, having also put on the gold-bordered *sagion*. And before the entry of the logothete, the members of the Chrysotriklinos go in. The *papias* leads them in and they stand inside the loose-hanging curtain to the west.

Note that if the emperor wants to see some foreign delegates, he sits to the said left side of the throne, having also put on the gold-bordered *sagion*, and the members of the Chrysotriklinos likewise go in ahead and stand as described.

Note that on Sundays the *magistroi* and patricians and holders of high office go in for the procession in deep-red *sagia*, but on weekdays in *skaramangia*.

Note that if the emperor wants

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[1] The imperial throne, centrally placed in the eastern vault, was reserved for special occasions like Easter Sunday; Dagron, "Trônes pour un empereur," in Avramea et al., eds, *Byzantium: State and Society* (2003), 193-97.

γμάτων ἀντίληψιν, δίδονται μίνσαι, ὥρας τρίτης πληρουμέ-
νης. ἰστέον, ὅτι, τῆς ὥρας καταλαβούσης, ὅτε μέλλουσιν
γίνεσθαι μίνσαι, λέγει ὁ βασιλεὺς πρὸς τὸν παπίαν· „ἄ-
πελθε, ποίησον μίνσας." καὶ εὐθέως αἴρων ὁ παπίας ἀπὸ
τοῦ σκάμνου τὰ κλειδία, ἐξερχόμενος ταῦτα διασείει, ὥστε
τῇ τούτων διασείσει κτύπον ἀποτελεῖσθαι, ἵνα διὰ τοῦ κτύ- Ms. 177.b
που γνῶσι πάντες, ἐξέρχεσθαι τὸν παπίαν ποιῆσαι μίνσας. D
ἰστέον, ὅτι ταῖς καθημεριναῖς ὁ βασιλεὺς ἐν τῷ πρὸς ἀνατο- Ed.L.301
λὰς δεξιῷ μέρει τοῦ θρόνου ἐν τῷ ἐκεῖσε ἱσταμένῳ χρυσῷ
σελλίῳ καθέζεται ἀπὸ σκαραμαγγίου ἄνευ τοῦ χρυσοπερικλεί-
στου σαγίου· ἐν δὲ ταῖς κυριακαῖς ἐν τῷ ἀριστερῷ μέρει
τοῦ αὐτοῦ θρόνου ἐν τῷ ἐκεῖσε ἱσταμένῳ βλαττοστρώτῳ κα-
θέζεται σελλίῳ, περιβεβλημένος καὶ τὸ χρυσοπερίκλειστον σα-
γίον. καὶ πρὸ τοῦ εἰσελθεῖν τὸν λογοθέτην εἰσέρχονται οἱ
τοῦ χρυσοτρικλίνου· εἰσάγει δὲ τούτους ὁ παπίας, καὶ ἵ-
στανται ἔνδον τοῦ συρτοῦ πρὸς δύσιν βήλου. ἰστέον, ὅτι, εἰ
βουληθῇ θεάσασθαι ὁ βασιλεὺς ἐθνικούς τινας, ἐν τῷ αὐτῷ
ἀριστερῷ μέρει τοῦ θρόνου καθέζεται, περιβεβλημένος καὶ τὸ
χρυσοπερίκλειστον σαγίον, καὶ προεισέρχονται ὁμοίως οἱ τοῦ
χρυσοτρικλίνου, καὶ ἵστανται, ὡς εἴρηται. ἰστέον, ὅτι ταῖς B
κυριακαῖς οἵ τε μάγιστροι καὶ πατρίκιοι καὶ ὀφφικιάλιοι με-
τὰ σαγίων ῥοῆς εἰσέρχονται εἰς τὴν προέλευσιν, ταῖς δὲ κα-
θημεριναῖς ἀπὸ σκαραμαγγίων. ἰστέον, ὅτι, εἰ βουληθῇ ὁ

[R522] to see the *magistroi* and patricians on ordinary days, they go in to the emperor in deep-red *sagia*. On Sundays the holders of high office go in in the said deep-red *sagia*, but on weekdays in *skaramangia*.

Note that when a reception takes place in the Chrysotriklinos for the emperor to see some foreign delegates, if he does not want to wear the imperial crown, he puts on his head what is called the caesar's crown, and puts on the *sagion* woven entirely of gold and decorated around the edges with pearls.

Note, too, that more especially if the emperor wants to meet with Saracen leaders, he sees them in the said apparel.

Note that the ritual also takes place in the afternoon with the morning's prescribed format and ceremonial when the Palace opens.

It should be known that everyone goes along in the morning in *skaramangia*, but in the afternoon in inner-garment *kolobia*.

Note that a *magistros* or patrician or *strategos*, whether he is on military campaign or on imperial service or in a private capacity, in reporting back to the rulers does not go in wearing a *sagion* but in a *skaramangion* only.

Book II, Chapter 2 [R522-25]

What it is necessary to observe in the procession which is held each Sunday
The master of ceremonies checks with the *praipositos*, whether

βασιλεὺς ταῖς καθημεριναῖς ἡμέραις τούς τε μαγίστρους καὶ πατρικίους θεάσασθαι, μετὰ σαγίων ῥοῆς εἰσέρχονται εἰς τὸν βασιλέα. οἱ δὲ ὀφφικιάλιοι ταῖς μὲν κυριακαῖς μετὰ τῶν αὐτῶν ῥοῆς σαγίων, ταῖς δὲ καθημεριναῖς ἀπὸ σκαραμαγγίων. ἰστέον, ὅτι, δοχῆς ἐν τῷ χρυσοτρικλίνῳ γινομένης πρὸς τὸ θεάσασθαι τὸν βασιλέα ἐθνικούς τινας, εἰ οὐ βουληθῇ στεφθῆναι, περιβάλλεται ἐν τῇ κεφαλῇ τὸν στέφανον τὸ λε-
C *γόμενον καισαρίκιον καὶ τὸ δι' ὅλου χρυσοΰφαντον σαγίον τὸ ἀπὸ μαργάρων ἠμφιεσμένον ἐν ταῖς ὤραις. ἰστέον, ὅτι καὶ εἰδικώτερον εἰ βουληθῇ συντυχεῖν ὁ βασιλεὺς Σαρακηνοὺς μεγιστᾶνας, τῷ αὐτῷ σχήματι τούτους ὁρᾷ. ἰστέον, ὅτι κατὰ τύπον καὶ τὴν τάξιν τῆς πρωϊνῆς γίνεται ἡ ἀκολουθία καὶ δείλης, ἀνοίγοντος τοῦ παλατίου. χρὴ δὲ εἰδέναι, ὅτι τὸ μὲν πρωῒ πάντες προέρχονται ἀπὸ σκαραμαγγίων, δείλης δὲ ἀπὸ*
Ms. 178. a *ἐσωφορικολοβίων. ἰστέον, ὅτι μάγιστρος ἢ πατρίκιος ἢ στρατηγὸς, εἴτε εἰς ταξείδιον ἢ βασιλικὴν δουλείαν, εἴτε καὶ εἰς ἰδίαν αὐτοῦ ὑπάρχων, ἐν τῷ ἀποσυνοψίζεσθαι τοὺς δεσπότας*
D *οὐκ εἰσέρχεται μετὰ σαγίου, ἀλλ' ἀπὸ σκαραμαγγίου καὶ μόνον.*

ΚΕΦ. β΄.

Ὅσα δεῖ παραφυλάττειν ἐν τῇ προελεύσει τῇ καθεκάστῃ κυριακῇ τελουμένῃ.

Ὑπομιμνήσκει ὁ τῆς καταστάσεως τῷ πραιποσίτῳ, εἰ ἄ-

[R523] the emperor commands that a procession take place. The *praipositos* speaks to the ruler's close confidant of the day. He in turn checks with the emperor, and if the emperor commands that the procession take place, the *praipositos* goes out and gives orders to the master of ceremonies about this. After the conclusion of the divine liturgy in the Lausiakos Hall,[1] those *protospatharioi* whom the *atriklines,* issuing invitations for the day, will summon to dine go in and sit in the Lausiakos Hall. The rest sit in the Hall of Justinian. A silentiary goes out into the Hall of Justinian and says loudly, "If you please," and all the emperor's men go out and go away, each to their respective homes.

The *magistroi* and patricians and holders of high office sit in the Skyla together with the *droungarios* of the Watch, while the *akolouthos* stands looking towards the door of the Hall of Justinian where the partridge curtain hangs, to see whether the master of ceremonies together with the silentiaries have arrived to stand assembled outside the said curtain. The master of ceremonies with the *ostiarios*, both wearing *kamision* and *paragaudion*, make obeisance to the *praipositos*. The *ostiarios*, after his entry through the partridge curtain, stands inside and inclines his head towards the *droungarios* of the Watch, while the master of ceremonies and the silentiary

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[1] For the Chapel of St Basil there: R539.14-15, R550.5-6, R559.8 & R139.13.

ρα κελεύει ὁ βασιλεὺς στῆναι προέλευσιν. ὁ δὲ πραιπόσιτος Ed. L. 302 *λέγει τῷ κατὰ τὴν ἡμέραν παραδυναστεύοντι. ὁ δὲ ὑπομιμνήσκει τὸν βασιλέα, καὶ εἰ κελεύει ὁ βασιλεὺς στῆναι τὴν προέλευσιν, ἐξέρχεται ὁ πραιπόσιτος καὶ ὁρίζει τὸν τῆς καταστάσεως περὶ τούτου. καὶ μετὰ τὸ ἀπολῦσαι τὴν θείαν λειτουργίαν ἐν τῷ λαυσιακῷ, ὅσους πρωτοσπαθαρίους κλητωρεύσει ὁ κατὰ τὴν ἡμέραν κλητωρεύων ἀρτοκλίνης, εἰσέρχονται καὶ καθέζονται ἐν τῷ λαυσιακῷ· οἱ δὲ λοιποὶ καθέζονται ἐν τῷ Ἰουστινιανοῦ. ἐξέρχεται δὲ σιλεντιάριος ἐν τῷ Ἰουστινιανοῦ τρικλίνῳ, καὶ λέγει μεγάλως „κελεύσατε," καὶ ἐξέρχονται πάντες οἱ βασιλικοί, καὶ ἀπέρχονται ἕκαστος εἰς τὰ ἴδια. οἱ δὲ μάγιστροι καὶ πατρίκιοι καὶ ὀφφικιάλιοι καθέ-* B *ζονται εἰς τὰ σκύλα ἅμα τοῦ δρουγγαρίου τῆς βίγλης, ὁ δὲ ἀκόλουθος ἵσταται ἀποβλέπων πρὸς τὴν πύλην τοῦ Ἰουστινιανοῦ τρικλίνου, ἐν ᾧ κρέμαται τὸ ταγηνάριον βῆλον, εἰ ἄρα συνέφθασεν ὁ τῆς καταστάσεως ἅμα τῶν σιλεντιαρίων τοῦ στῆναι ἔξω τοῦ αὐτοῦ βήλου κονσιστώριον. ὁ δὲ τῆς καταστάσεως μετὰ τοῦ ὀστιαρίου, φοροῦντες καμίσιον καὶ παραγαύδιον, προσκυνοῦσιν ἀμφότεροι τῷ πραιποσίτῳ, καὶ ὁ μὲν ὀστιάριος μετὰ τὸ εἰσελθεῖν αὐτὸν ἐν τῷ ταγηναρίῳ βήλῳ ἵσταται ἔνδοθεν, δεικνύων τὴν κεφαλὴν αὐτοῦ πρὸς τὸν δρουγγάριον τῆς βίγλης. ὁ δὲ τῆς καταστάσεως καὶ ὁ σιλεντιάριος*

[R524] stand, following the prescribed format, and signal to the *akolouthos* for the entry. The *droungarios* goes in wearing his sword and holding in his right hand both the cudgel[1] and the axe which rests on his right shoulder. When he goes into the great Hall of Justinian, at each one of the large circular slabs[2] he makes obeisance before both the master of ceremonies and the silentiaries, and stands looking up towards the western side, that is, towards the Skyla. Straightaway the *akolouthos* receives a sign and says to the *magistroi*, "If you please." The *magistroi* and patricians [go in and] make obeisance before the *droungarios* and the master of ceremonies together with the silentiaries, and sit on the benches. Again the *akolouthos* receives a sign from the master of ceremonies and says, "If you please, officials of the bureaux." The chartularies of the *genikon* and of the *stratiotikon* and the *antigrapheis* go in wearing deep-red *sagia*. They, too, make obeisance below at the circular slab of the Hall of Justinian and they, too, sit on the benches. Again the *akolouthos* receives a sign from the master of ceremonies and summons the four *topoteretai* of the regiments, the chartularies, the *kometes* of the *scholai*, and the *skribones* and the rest of the senior archons both of the *noumera* and of the Walls.

It should be known that when the four regiments are not in the City,

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1 Oikonomidès, *Listes,* 328: un gourdin (cudgel); cf. *LBG*: eine Peitsche (whip); a cudgel could be held in the same hand as the axe if a strap was attached to it.

2 i.e. in the marble floor.

C ἵστανται, καθὼς ἔχει ὁ τύπος, νεύοντες τῷ ἀκολούθῳ τοῦ εἰσελθεῖν. ὁ δὲ δρουγγάριος εἰσέρχεται φορῶν τὸ ἑαυτοῦ σπαθίον, καὶ τῇ δεξιᾷ χειρὶ κρατῶν τό,τε μαγλάβιον καὶ τὸ τζικούριον ἐπικείμενον τῷ δεξιῷ αὐτοῦ ὤμῳ. ἡνίκα δὲ ἔλθῃ ἐν Ms. 178 b τῷ μεγάλῳ τρικλίνῳ τοῦ Ἰουστινιανοῦ, προσκυνεῖ εἰς ἓν ἕκαστον τῶν μεγάλων ὀμφαλίων τόν τε τῆς καταστάσεως καὶ τοὺς σιλεντιαρίους, καὶ ἵσταται ἄνω ἀποβλέπων πρὸς τὸ δυτικὸν μέρος, ἤγουν πρὸς τὰ σκύλα, καὶ παραυτίκα λαμβάνει νεῦμα ὁ ἀκόλουθος καὶ λέγει τοῖς μαγίστροις „κελεύσατε·" οἱ μάγιστροι καὶ πατρίκιοι, προσκυνοῦντες τόν τε δρουγγάριον D καὶ τὸν τῆς καταστάσεως ἅμα τῶν σιλεντιαρίων καὶ καθέζονται εἰς τὰ σκάμνα. καὶ πάλιν λαμβάνει νεῦμα ὁ ἀκόλουθος παρὰ τοῦ τῆς καταστάσεως, καὶ λέγει „κελεύσατε, σεκρετικοί." καὶ εἰσέρχονται οἱ χαρτουλάριοι τοῦ γενικοῦ καὶ τοῦ στρατιωτικοῦ καὶ οἱ ἀντιγραφεῖς, φοροῦντες σαγία ῥοῆς, προσκυνοῦντες καὶ αὐτοὶ κάτω ἐν τῷ τυμπανέῳ τοῦ Ἰουστινιανοῦ, καὶ καθέζονται καὶ αὐτοὶ εἰς τὰ σκάμνα. καὶ πάλιν λαμβάνει νεῦμα ὁ ἀκόλουθος παρὰ τοῦ τῆς καταστάσεως, καὶ προσκαλεῖται τοὺς δ' τῶν ταγμάτων τοποτηρητάς, χαρτουλαρίους, κόμητας τῶν σχολῶν, σκρίβωνάς τε καὶ λοιποὺς μεγάλους ἄρχοντας, καὶ τῶν νουμέρων καὶ τειχέων. χρὴ δὲ εἰδέναι, ὅτι, τῶν δ' ταγμάτων ἐν τῇ πόλει μὴ ὄντων,

[R525] he summons the *topoteretai* and chartularies of the *noumera* and the Walls and the archons of the *arithmos*, and they go in in *skaramangia*, wearing their swords, and stand across the width of the said hall, with their hands clasped and keeping silent.

When all this is accomplished, the *atriklines* goes out wearing a sword, with the master of ceremonies and the *ostiarios*, and they all go to the *praipositos* and remind him of the dismissals taking place. The said steward,[1] when he is about to go out, makes obeisance before the *droungarios* of the Watch and then calls by name those in the banquet guest-book whom he has to summon to dine. Straightaway the *droungarios* puts down his sword and the *papias* goes out shaking the keys in his hand, and immediately the silentiary says the "If you please" and the procession breaks up and everyone goes off home.

Book II, Chapter 3 [R525-28]

What it is necessary to observe when the emperor appoints a *domestikos*[2] of the *scholai*, or *strategoi*, or a *droungarios* of the fleet, or a *genikos*,[3] or a *sakellarios*, or a [*chartoularios*] of the *sakellion*,[4] or other holders of a high office[5]

The emperor commands the logothete to lead in the one who is

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1 i.e. the *atriklines*.

2 Following Jeffrey Featherstone's advice, and the Index to Book II at R509, in reading "a *domestikos*". Bonn, inappropriately for this official, made the word plural in expanding an abbreviation in the ms.

3 The *genikos*, the head of the treasury responsible for taxation, is not referred to specifically in this chapter and is not included in the heading for the Chapter in the Index at R509.

4 The *sakellarios*, the head of the *sakellion*, was the controller, through various treasuries, of State finances.

5 Those in the category of holders of high offices, the *offikialioi*, are defined at R788.13-19 and listed at R730.12 - R732.22.

προσκαλεῖται τοὺς τοποτηρητὰς καὶ χαρτουλαρίους τῶν νουμέρων [Ed. L. 303] *καὶ τειχέων καὶ τοὺς ἄρχοντας τοῦ ἀριθμοῦ, καὶ εἰσέρχονται ἀπὸ σκαραμαγγίων, φοροῦντες τὰ ἑαυτῶν σπαθία, καὶ ἵστανται ἐπ' εὖρος τοῦ αὐτοῦ τρικλίνου, καὶ τὰς χεῖρας δεδεμένας ἔχοντες καὶ σιωπῇ χρώμενοι. καὶ ὅτε πάντα ταῦτα τελεσθῶσιν, ἐξέρχεται ὁ ἀρτοκλίνης φορῶν σπαθίον μετὰ τοῦ τῆς καταστάσεως καὶ τοῦ ὀστιαρίου, καὶ ἔρχονται ἀμφότεροι εἰς τὸν πραιπόσιτον, ὑπομιμνήσκοντες αὐτῷ τοῦ γενέσθαι μίνσαι. ὁ δὲ αὐτὸς ἀρτοκλίνης μέλλων ἐξέρχεσθαι, προσκυνεῖ τὸν δρουγγάριον τῆς βίγλης, εἶτα κράζει ἐν τῷ τοῦ κλητωρίου τομαρίῳ κατ' ὄνομα οὓς ὀφείλει κλητωρεῦσαι, καὶ* [B] *παρ' αὐτὰ ἐκβάλλει ὁ δρουγγάριος τὸ σπαθίον αὐτοῦ, ἐξέρχεται δὲ καὶ ὁ παπίας τῇ χειρὶ σείων τὰς κλεῖς, καὶ εὐθέως λέγει ὁ σιλεντιάριος τὸ „κελεύσατε," καὶ λύεται ἡ προέλευσις, καὶ ἀπέρχεται ἕκαστος οἴκαδε.*

ΚΕΦ. γ'.

Ὅσα δεῖ παραφυλάττειν, τοῦ βασιλέως προβαλλομένου δομεστίκους τῶν σχολῶν ἢ στρατηγοὺς ἢ δρουγγάριον τῶν πλοΐμων ἢ γενικὸν ἢ σακελλάριον ἢ τοῦ σακελλίου ἢ λοιποὺς ὀφφικιαλίους. C

Κελεύει ὁ βασιλεὺς τὸν λογοθέτην εἰσάξαι τὸν ὀφειλό- Ms. 179.a

[R526] to be appointed. The logothete goes out and leads him in in a *skaramangion*. However, if it is a day for ceremonial dress, and if he is a holder of a high office, he leads him in in his particular ceremonial dress. Once inside the loose-hanging curtain of the Chrysotriklinos, he falls down on the ground making obeisance before the emperor and then, standing up - and with the logothete going ahead of him - he goes and stands a short distance from the emperor. The emperor advises him to conduct and direct the task entrusted to him in fear of God and with truth and justice, and to be incorruptible and impartial towards those subject to him, and in other respects as befits those entrusted with such authority. If he happens to be either a *domestikos* of the *scholai* or a *strategos* or some other officer enrolled in the military regiments, he gives him advice on what stirs and rouses people to courage and valour. When he responds to these injunctions as required, the emperor says to him, "In the name of the Father and of the Son and of the Holy Spirit, my imperial power from God appoints you *domestikos* of the divinely-guarded *scholai*." Immediately he falls down on the ground and makes obeisance, then kisses the feet of the senior emperor and then likewise of the junior emperor. He is led out by the logothete to the Horologion, that is, to the portico of the

μενον προβληθῆναι. ὁ δὲ λογοθέτης ἐξερχόμενος εἰσάγει αὐτὸν ἀπὸ σκαραμαγγίου. εἰ δέ ἐστιν ἡμέρα ἀλλαξίμων, ἐὰν ἄρα καί ἐστιν ὀφφικιάλιος, εἰσάγει αὐτὸν μετὰ τῶν ἰδίων ἀλλαξίμων. καὶ γενόμενος ἔνδον τοῦ συρτοῦ βήλου τοῦ χρυσοτρικλίνου, πίπτει ἐπ' ἐδάφους, προσκυνῶν τὸν βασιλέα, εἶτα ἀνιστάμενος καὶ τούτου προπορευόμενος ὁ λογοθέτης, ἔρ-
D χεται καὶ ἵσταται ἀπὸ ὀλίγου διαστήματος τοῦ βασιλέως. ὁ δὲ βασιλεὺς παραινεῖ αὐτὸν τοῦ μετὰ φόβου Θεοῦ καὶ ἀληθείας καὶ δικαιοσύνης τὴν ἐμπιστευομένην αὐτῷ διέπειν καὶ ἰθύνειν δουλείαν, καὶ τὸ ἀδωροδόκητον καὶ ἀπροσωπόληπτον ἔχειν εἰς τοὺς ὑπηκόους, καὶ ἄλλα, ὅσα ἁρμόζει τοῖς τοιαύτας ἐπιστασίας ἐμπιστευομένοις. εἰ δὲ τύχῃ εἶναι ἢ δομέστικον τῶν σχολῶν ἢ στρατηγὸν ἢ ἕτερόν τινα τῶν ἐν τοῖς στρατιωτικοῖς καταλεγομένων τάγμασιν, τὰ πρὸς ἀνδρείαν καὶ γεν-
Ed.L.304 ναιότητα ἐπαλείφοντα καὶ διεγείροντα παραινεῖ. τοῦ δὲ πρὸς ταῦτα προσαπολογουμένου τὰ δέοντα, λέγει πρὸς αὐτὸν ὁ βασιλεύς· „ἐπὶ ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος προβάλλεταί σε ἡ ἐκ Θεοῦ βασιλεία μου δομέστικον τῶν θεοφυλάκτων σχολῶν." καὶ εὐθέως πίπτει ἐπ' ἐδάφους καὶ προσκυνεῖ, εἶτα φιλεῖ τοὺς πόδας τοῦ μεγάλου βασιλέως, καὶ εἶθ' οὕτως τοῦ μικροῦ, καὶ ἐξάγεται ὑπὸ τοῦ λογοθέτου εἰς τὸ ὡρολόγιον, ἤτοι εἰς τὸν πόρτικα τοῦ χρυ-

[R527] Chrysotriklinos. The logothete hands him over to the *praipositoi* saying, "Our holy emperors, guided by God, have appointed this person *domestikos* of the *scholai*." The *praipositoi* pray for the rulers as is customary, and they take him and lead him out into the Lausiakos Hall, and the chief *praipositos* says to everyone, "Our holy emperors, guided by God, have appointed this person *domestikos* of the *scholai*." Then they all pray the "[May God make your holy reign] long-lasting."

Note that also in the appointment of *strategoi* and of officials of the bureaux and the rest, the same ceremonial and ritual is observed, except that in the case of the *domestikos* of the *scholai* and the *droungarios* of the fleet the emperor says, "In the name of the Father, Son and Holy Spirit," but in the case of *strategoi* and officials of the bureaux and the rest he says, "In the name of our Lord."

Then the master of ceremonies takes the appointee and leads him out into the [Covered] Hippodrome saying, "Our holy emperors," and what follows. This is what is observed in the case of the *domestikoi* and *strategoi*. In the case of the officials of the bureaux, the same order is observed except that the master of ceremonies takes from the [Covered] Hippodrome the person who has been appointed and brings him to his particular bureau.

This order is observed in the case of the *domestikoi* and *strategoi* and officials of the bureaux, as has been described, but not for the eparch. The *praipositos* leads the eparch out to the

σοτρικλίνου. καὶ παραδίδωσιν αὐτὸν ὁ λογοθέτης τοῖς πραιποσίτοις λέγων· „οἱ βασιλεῖς ἡμῶν οἱ ἅγιοι θεόθεν ὁδηγη- B θέντες προεβάλλοντο τοῦτον δομέστικον τῶν σχολῶν." καὶ ἐπεύχονται οἱ πραιπόσιτοι κατὰ τὸ εἰωθὸς τοὺς δεσπότας, καὶ ἀναλαμβάνονται αὐτόν, καὶ ἐξάγουσιν ἐν τῷ λαυσιακῷ, καὶ λέγει πρὸς πάντας ὁ πρωτοπραιπόσιτος· „οἱ βασιλεῖς ἡμῶν οἱ ἅγιοι θεόθεν ὁδηγηθέντες προεβάλλοντο τοῦτον δομέστικον τῶν σχολῶν." καὶ πάντες ἐπεύχονται τὸ πολυχρόνιον. ἰστέον, ὅτι καὶ εἰς στρατηγῶν προβολὴν καὶ εἰς σεκρετικῶν καὶ λοιπῶν ἡ αὐτὴ τάξις καὶ ἀκολουθία φυλάττεται, πλὴν ἐπὶ μὲν τῷ δομεστίκῳ τῶν σχολῶν καὶ τῷ δρουγγαρίῳ τῶν πλοΐμων λέγει ὁ βασιλεύς· „ἐν ὀνόματι πατρὸς, υἱοῦ καὶ ἁγίου πνεύματος·" C ἐπὶ δὲ στρατηγῶν καὶ σεκρετικῶν καὶ λοιπῶν λέγει· „ἐπὶ ὀνόματι κυρίου." εἶθ' οὕτως ἀναλαμβάνεται αὐτὸν ὁ τῆς καταστάσεως, καὶ ἐξάγει αὐτὸν εἰς τὸν ἱππόδρομον λέγων· „οἱ βασιλεῖς ἡμῶν Ms. 179.b οἱ ἅγιοι" καὶ τὰ ἑξῆς. καὶ ταῦτα μὲν ἐπὶ τῶν δομεστίκων καὶ στρατηγῶν· ἐπὶ δὲ τῶν σεκρετικῶν ἡ αὐτὴ τάξις φυλάττεται, πλὴν ἀπὸ τοῦ ἱπποδρόμου ἀναλαμβάνεται τὸν προβληθέντα ὁ τῆς καταστάσεως, καὶ ἀποφέρει αὐτὸν ἐν τῷ ἰδίῳ σεκρέτῳ. αὕτη ἡ τάξις καὶ ἐπὶ δομεστίκων καὶ στρατηγῶν καὶ σεκρετικῶν φυλάττεται, καθὼς εἴρηται, πλὴν τοῦ D ὑπάρχου. τὸν γὰρ ὕπαρχον ὁ πραιπόσιτος ἐξάγει εἰς τὸν

[R528] Onopodion and hands him over to the citizenry as their eparch and father of the City.

Book II, Chapter 4 [R528-30]

What it is necessary to observe at the appointment of a rector[1]

On a day for ceremonial dress, the emperor summons the *praipositoi* and orders that the person to be appointed rector be led in.

Note that if it is not a day for ceremonial dress and the emperor wants a rector to be appointed, the *praipositos* makes an announcement the previous evening and the entire senate goes along in ceremonial dress.

When this person is led in by the *praipositoi* and stands near the emperor, the emperor says to him, "In the name of the Father and Son and Holy Spirit, our imperial power from God appoints you rector." The emperor hands him a tunic which is called a rector's tunic.

Note that the *praipositos* hands the emperor the tunic. This is of white damask[2] with a fine *phialion*[3] woven with gold, with an extension about four fingers wide extending a little over the shoulders, along with fine cuffs woven with gold, and a border woven with gold.

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[1] On coming to power in 945 Constantine made Michael Lekapenos, son of the junior emperor Christopher Lekapenos (d. 931), a cleric with the high rank of *magistros* and rector; Theophanes cont. VI, § 3, Bonn ed., 438.

[2] See the Introduction, s.v. Terms used of silks.

[3] A garment worn over a tunic; also at R577.14 & n., R589.14-15 & R721.6-7; a cape, but here in a very abbreviated form, more like a very wide flat collar; also at R577.14, R589.14 & R721.6-7. This is the φυάλιν of Pseudo-Kodinos, *Traité des Offices*, ed. & trans. Verpeaux (1966), IV, esp. p. 200, line 7; also at pp. 202, line 7 & 225, line 19: "a tunic and over it a φυαλὶν decorated with precious stones and pearls". See Guilland, "Titres des eunuques," *REB*, 13 (1955), 51 & notes 8-11; rp. in Guilland, *Institutions*, I (1967), 267 & 289, notes 8-11. Ebersolt describes it as a cape: *Mélanges d'histoire et d'archéologie byzantines*, *I* (1917), 73, n. 1. It is not a hood or cowl as in Bonn's translation.

ὀνόποδα, καὶ παραδίδωσιν αὐτὸν τῇ πολιτείᾳ ὕπαρχον καὶ πατέρα πόλεως.

ΚΕΦ. δ'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ ῥαίκτορος.

Ἐν ἡμέρᾳ ἀλλαξίμων προσκαλεῖται ὁ βασιλεὺς τοὺς πραιποσίτους, καὶ κελεύει τοῦ εἰσάξαι τὸν ὀφείλοντα προβληθῆναι Ed.L. 305 *ῥαίκτορα. ἰστέον, ὅτι, εἰ οὐκ ἔστιν ἡμέρα ἀλλαξίμων, καὶ θέλει ὁ βασιλεὺς προβαλέσθαι ῥαίκτορα, ἀφ' ἑσπέρας μηνύεται ὁ πραιπόσιτος, καὶ προέρχεται πᾶσα ἡ σύγκλητος μετὰ ἀλλαξίμων. τούτου δὲ εἰσαγομένου παρὰ τῶν πραιποσίτων καὶ πλησίον τοῦ βασιλέως ἑστῶτος, λέγει πρὸς αὐτὸν ὁ βασιλεύς· „ἐν ὀνόματι πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος προβάλλεταί σε ἡ ἐκ Θεοῦ βασιλεία ἡμῶν ῥαίκτορα·" καὶ ἐπιδίδει αὐτὸν ὁ βασιλεὺς ἱμάτιον τὸ καλούμενον ῥαι-* B *κτωρίκιον. ἰστέον, ὅτι ὁ πραιπόσιτος ἐπιδίδωσι τὸν βασιλέα τὸ ἱμάτιον. ἐστὶν δὲ τὸ τοιοῦτον δίασπρον, ἔχον φιάλιον σεμνὸν χρυσοΰφαντον, πλάτος ἔχον ὡσεὶ δακτύλων δ', καὶ μικρόν τι ἐπὶ τοῖς ὤμοις ἐπικειμένον μετὰ καὶ ἀκρομανίκων χρυσοϋφάντων σεμνῶν καὶ ὤρας χρυσοϋφάντου. γονά-*

[R529] It does not have *gonateia*[1] like the *sticharia* of the eunuch *protospatharioi* and those of the *magistroi*. When he has received this from the hand of the emperor, he makes obeisance on the ground and kisses the feet of the emperor and his knees, and likewise those of the junior emperor. After this the *praipositoi* lead him out to the curtain which is towards the dining-room, that is, in front of the bedchamber, and there they put this tunic on him. Again they lead him in to the emperor, and he falls down and makes obeisance and kisses the feet and the knees of the senior emperor, and likewise of the junior emperor, and the emperor hands him the gold-bordered cloak and it is put on him by the *praipositos*. He falls down again and makes obeisance and kisses the feet and the knees of the senior emperor and likewise of the junior emperor. Then the emperor hands him a reddish-purple *maphorion* with roses embroidered in pure gold all over it like lupins.[2]

Note that the *praipositos* hands the emperor both the cloak and the *maphorion*.

This *maphorion* [is worn] once, and only once, at the appointment. He does not put it on either in the procession or on any other day whatsoever. This *maphorion* is put on him by the *praipositoi* from the head down so that his whole body is completely covered by this *maphorion*. Then he falls down again and makes obeisance and kisses the feet and the knees of the senior emperor and likewise of the junior emperor, and then the *praipositoi* lead him out

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1 γονάτεια: probably a *tablion*, e.g. a roundel, at the level of the knees.

2 For the wearing of this garment, which covered the head and shoulders and sometimes the entire body, see *ODB*. The roses may have been shown dispersed along a stem like the blooms of a lupin.

τεια δὲ οὐκ ἔχει, καθὼς καὶ τὰ τῶν εὐνούχων πρωτοσπαθαρίων καὶ τὰ τῶν μαγίστρων στιχάρια. καὶ τοῦτο ἐκ χειρὸς τοῦ βασιλέως δεξάμενος ἐπὶ τῆς γῆς προσκυνεῖ, καὶ φιλεῖ τοὺς πόδας τοῦ βασιλέως καὶ τὰ γόνατα, ὁμοίως καὶ τοῦ μικροῦ βασιλέως· καὶ μετὰ ταῦτα ἐξάγουσιν αὐτὸν οἱ πραι- C *πόσιτοι εἰς τὸ βῆλον τὸ πρὸς τὸ ἀριστητήριον, ἤγουν ἔμπροσθεν τοῦ κοιτῶνος, κἀκεῖσε ἐνδύουσιν αὐτὸν τὸ τοιοῦτον ἱμάτιον, καὶ πάλιν εἰσάγουσιν αὐτὸν εἰς τὸν βασιλέα, καὶ πίπτων προσκυνεῖ καὶ φιλεῖ τοὺς πόδας καὶ τὰ γόνατα τοῦ μεγάλου βασιλέως, ὁμοίως καὶ τοῦ μικροῦ, καὶ ἐπιδίδει αὐτὸν* Ms. 180. a *ὁ βασιλεὺς τὸ χρυσοπερίκλειστον μαντίον, καὶ περιβάλλεται αὐτὸ παρὰ τοῦ πραιποσίτου, καὶ πάλιν πίπτων προσκυνεῖ καὶ φιλεῖ τοὺς πόδας καὶ τὰ γόνατα τοῦ μεγάλου βασιλέως, ὁμοίως καὶ τοῦ μικροῦ. εἶτα ἐπιδίδωσιν αὐτὸν ὁ βασιλεὺς μαφόριον ὀξὺν πορφυροῦν, ἔχον δι' ὅλου χρυσοκέντητα ῥόδα δίκην λουπηναρίων. ἰστέον, ὅτι καὶ τὸ μαντίον καὶ τὸ μα-* D *φόριον ὁ πραιπόσιτος ἐπιδίδει τὸν βασιλέα. τὸ δὲ τοιοῦτον μαφόριον ἐν τῇ προβολῇ πρὸς ἅπαξ καὶ μόνον. οὐ περιβάλλεται δὲ οὔτε ἐν τῇ προελεύσει, οὔτε ἐν ἄλλῃ ἥτινι ἂν οὖν ἡμέρᾳ. καὶ περιβάλλεται τὸ τοιοῦτο μαφόριον παρὰ τῶν πραιποσίτων ἀπὸ τῆς κεφαλῆς, ὥστε τὸ πᾶν αὐτοῦ σῶμα συγκαλύπτεσθαι ὑπὸ τοῦ τοιούτου μαφορίου. καὶ πάλιν πίπτων προσκυνεῖ καὶ φιλεῖ τοὺς πόδας καὶ τὰ γόνατα τοῦ μεγάλου βασιλέως, ὁμοίως καὶ τοῦ μικροῦ, καὶ εἶθ' οὕτως ἐξάγουσιν*

[R530] through the Horologion to the Lausiakos Hall, and the entire senate gives thanks to the emperor and greets the rector. It is necessary for him to sit with the *praipositoi* in the Lausiakos Hall in his particular order.

Note that the rector always sits with the *praipositoi* during the procession of the Lausiakos Hall and in the rest of the processions.

Book II, Chapter 5 [R530-32]

What it is necessary to observe at the appointment of a *synkellos*

The emperor gives a command to his close confidant and he leads in the person to be appointed *synkellos*. As soon as he goes in he makes obeisance before the emperor and then approaches the emperor, and the emperor says to him whatever he wishes. Then he says the following: "In the name of the Father, Son and Holy Spirit, our imperial power from God appoints you *synkellos*." The *synkellos* falls down and kisses the feet of the senior emperor and likewise of the junior emperor, and the emperor hands him over to the staff of the bedchamber and sends him to the patriarch and informs him that, "Our imperial power has appointed this person *synkellos*." The patriarch gives thanks to the emperor as is customary, and immediately makes the sign of the cross over the person appointed *synkellos*,

αὐτὸν οἱ πραιπόσιτοι διὰ τοῦ ὡρολογίου εἰς τὸν λαυσιακὸν,
Ed. L.306 καὶ ἀπευχαριστεῖ πᾶσα ἡ σύγκλητος τὸν βασιλέα, καὶ ἀσπά-
ζεται αὐτὸν, καὶ συγκαθέζεσθαι δεῖ αὐτὸν ἐν τῷ λαυσιακῷ
τοῖς πραιποσίτοις ἐν τῇ ἰδίᾳ αὐτοῦ τάξει. ἰστέον, ὅτι ἀεὶ ὁ
ῥαίκτωρ τοῖς πραιποσίτοις συγκαθέζεται ἐν τῇ προελεύσει
τοῦ λαυσιακοῦ καὶ ἐν ταῖς λοιπαῖς προελεύσεσι.

ΚΕΦ. ε΄.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ συγκέλλου.

Κελεύει ὁ βασιλεὺς τῷ παραδυναστεύοντι, καὶ εἰσάγει
τὸν ὀφειλόμενον προβληθῆναι σύγκελλον, καὶ ἅμα τῷ εἰσιέναι
B αὐτὸν προσκυνεῖ τὸν βασιλέα, εἶτα πλησιάζει τῷ βασιλεῖ, καὶ
λέγει πρὸς αὐτὸν ὁ βασιλεὺς, ὅσα καὶ βούλεται. καὶ εἶθ' οὕ-
τως λέγει· „ἐπὶ ὀνόματος πατρὸς, υἱοῦ καὶ ἁγίου πνεύμα-
τος προβάλλεταί σε ἡ ἐκ Θεοῦ βασιλεία ἡμῶν σύγκελλον."
ὁ δὲ πίπτει, καὶ φιλεῖ τοὺς πόδας τοῦ μεγάλου βασιλέως, ὁ-
μοίως καὶ τοῦ μικροῦ, καὶ παραδίδωσιν αὐτὸν ὁ βασιλεὺς
κοιτωνίταις, καὶ ἀποστέλλει αὐτὸν πρὸς τὸν πατριάρχην, καὶ
δηλοῖ αὐτὸν, ὡς ὅτι „ἡ βασιλεία ἡμῶν προεβάλετο τοῦτον
σύγκελλον." ὁ δὲ πατριάρχης κατὰ τὸ εἰωθὸς ἀπευχαριστεῖ
τὸν βασιλέα, καὶ εὐθέως σφραγίζει τὸν προβληθέντα σύγκε-

[R531] and he summons the metropolitans and archbishops resident at that time in the City and says to them, "Our holy emperor, guided by God, has appointed this person *synkellos.*" They all give thanks and go out. Then the patriarch commands that a small bench be placed on his left-hand side, separate from the benches of the metropolitans. If there should happen to be another *synkellos*, this bench is placed separately on the right-hand side. The *synkelloi* always go in to the patriarchate ahead of the metropolitans and sit separately.

Note that in the great processions the *synkelloi* do not sit on small benches but on their own chairs, that is to say, in the bureaux of the patriarch,[1] but not when the emperor is present. In the presence of the emperor they sit below the *magistroi* on the long benches.

When the metropolitans are about to go in the door of the Sekreton, the *synkelloi* stand up from the benches, and when the metropolitans go in they find them there, and the patriarch orders the *synkelloi* to sit. Again, the metropolitans and archbishops go in as usual with the ecclesiastical ceremonial. When the metropolitans are about to go in the door of the Sekreton, the *synkelloi* get up from the benches and stand. They all go in and, at the command of the patriarch, both the *synkelloi* and the metropolitans sit

1 i.e. the Large Sekreton and the Small Sekreton.

λον, καὶ προσκαλεῖται τοὺς μητροπολίτας καὶ ἀρχιεπισκόπους C τοὺς κατὰ τὸν τότε καιρὸν ἐνδημοῦντας τῇ πόλει, καὶ λέγει Ms. 180.b πρὸς αὐτούς· „ὁ βασιλεὺς ἡμῶν ὁ ἅγιος θεόθεν ὁδηγηθεὶς τοῦτον προεβάλετο σύγκελλον·" καὶ ἀπευχαριστῶσι πάντες καὶ ἐξέρχονται. εἶτα κελεύει ὁ πατριάρχης τεθῆναι σκαμνίον μικρὸν εἰς τὸ εὐώνυμον αὐτοῦ μέρος ἀποκοπτὸν τῶν σκάμνων τῶν μητροπολιτῶν. εἰ δὲ τύχῃ εἶναι ἕτερον σύγκελον, τίθεται τὸ τοιοῦτον σκαμνίον εἰς τὸ δεξιὸν μέρος ἀποκοπτόν. ἀεὶ γὰρ οἱ σύγκελοι προεισέρχονται τῶν μητροπολιτῶν εἰς τὸ πατριαρχεῖον καὶ καθέζονται ἀποκοπτοί. ἰστέον, D ὅτι ἐν ταῖς μεγάλαις προελεύσεσιν οὐκ εἰς μικρὰ σκαμνία καθέζονται οἱ σύγκελοι, ἀλλ' ἐν τοῖς ἰδίοις σελλίοις, δηλονότι ἐν τοῖς τοῦ πατριάρχου σεκρέτοις, οὐχὶ δὲ τοῦ βασιλέως παρόντος. ἐπὶ γὰρ παρουσίᾳ βασιλέως κάτωθεν τῶν μαγίστρων καθέζονται ἐν τοῖς μακροσκαμνίοις. καὶ ἐν τῷ μέλλειν εἰσιέναι τοὺς μητροπολίτας τὴν τοῦ σεκρέτου πύλην, ἀνίστανται τῶν σκάμνων οἱ σύγκελοι, καὶ τῶν μητροπολιτῶν εἰσερχομένων, εὑρίσκουσιν αὐτοὺς ἐκεῖσε, καὶ κελεύει ὁ πατριάρχης καθεσθῆναι τοὺς συγκέλους. καὶ πάλιν εἰσέρχονται οἱ μητροπολῖται καὶ οἱ ἀρχιεπίσκοποι κατὰ τὸ εἰωθὸς τῇ ἐκκλησι- Ed. L. 307 αστικῇ καταστάσει. τῶν δὲ μητροπολιτῶν τὴν πύλην τοῦ σεκρέτου μελλόντων εἰσιέναι, ἀνίστανται ἀπὸ τῶν σκάμνων οἱ σύγκελλοι, καὶ ἵστανται· καὶ εἰσέρχονται πάντες, καὶ κελεύσει τοῦ πατριάρχου καθέζονται οἵ τε σύγκελοι καὶ οἱ μη-

[R532] and the patriarch initiates a discussion with them on whatever ecclesiastical issues they wish, and for as long as they wish, and after a little while, at a command from the patriarch, they all stand up and go out.

Book II, Chapter 6 [R532-35]

What it is necessary to observe nowadays when the annual commemoration of St Constantine the Great is held and the consecration of the precious crosses which are set up in the New Palace of Bonos[1]

A number of days before, however many the rulers command, a procession takes place to the New Palace of Bonos. On the day before, the vigil is held informally at the precious and holy crosses. On the day itself, at about the second hour, the rulers put on their reddish-purple *skaramangia* and their swords and go on horseback from there,[2] and they go to the Church of the Holy Apostles via the road leading away to the Church of St John at the Xerokepion. Getting down from their horses there, they go in through the great door of the atrium[3] into the narthex and turn aside to the left-hand side of the said narthex as one faces east, to the curtain which hangs there. The imperial chairs are there and their ceremonial dress has been made ready. They change into their *divetesia* and chlamyses

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1 The feast of Sts Constantine and Helena was celebrated on 21st May. The "precious crosses" are not otherwise mentioned in this chapter. The New Palace of Bonos was in a complex with at least one other palace.

2 Presumably from the Sacred Palace, a distance warranting travelling on horseback.

3 The atrium of Holy Apostles. Expanding the abbreviation τοῦ λουτ of the ms. to τοῦ λουτῆρος: atrium (*LBG*), cf. Bonn: τοῦ λουτροῦ: baptistery; Featherstone, "All Saints and the Holy Apostles," *Nea Rhome*, 7 (2010), 242, n. 34.

τροπολῖται, καὶ περί τινων ἐκκλησιαστικῶν ὑποθέσεων συναίρει λόγον ὁ πατριάρχης μετ' αὐτῶν, οἷα καὶ ὅσα βούλονται, καὶ μετὰ μικρὸν κελεύσει τοῦ πατριάρχου ἀνίστανται καὶ ἐξέρχονται πάντες.

ΚΕΦ. ϛʹ.

B *Ὅσα δεῖ παραφυλάττειν, ὡς τανῦν ἐπιτελεῖται ἡ τοῦ ἁγίου καὶ μεγάλου Κωνσταντίνου ἐτήσιος μνήμη καὶ τὰ ἐγκαίνια τῶν ἱδρυθέντων τιμίων σταυρῶν ἐν τῷ νέῳ παλατίῳ τοῦ Βόνου.*

Πρὸ ἡμερῶν, ὅσων ἂν κελεύσωσιν οἱ δεσπόται, γίνεται πρόκενσον ἐν τῷ νέῳ παλατίῳ τῷ τοῦ Βόνου, καὶ τῇ παραμονῇ τελεῖται οἰκειακῶς ἡ παννυχὶς εἰς τοὺς τιμίους καὶ ἁγίους σταυρούς. καὶ αὐτῇ τῇ ἡμέρᾳ περὶ ὥραν βʹ περιβάλ-
Ms. 181.a *λονται οἱ δεσπόται τὰ ὀξέα τούτων σκαραμάγγια καὶ τὰ τού-*
C *των σπαθία, καὶ ἱππεύουσιν ἀπὸ τῶν ἐκεῖσε, καὶ ἀπέρχονται εἰς τοὺς ἁγίους ἀποστόλους διὰ τῆς ἀπαγούσης ὁδοῦ εἰς τὸν ἅγιον Ἰωάννην τὸ Ξηροκήπιον, κἀκεῖσε τῶν ἵππων ἀποβάντες εἰσέρχονται διὰ τῆς μεγάλης πύλης τοῦ λουτροῦ ἐν τῷ νάρθηκι, καὶ ἐκνεύουσιν ἀριστερὰ πρὸς ἀνατολὴν τοῦ αὐτοῦ νάρθηκος ἐν τῷ ἐκεῖσε κρεμαμένῳ βήλῳ. ἐκεῖσε γὰρ καὶ τὰ βασιλικὰ ἵστανται σελλία καὶ τὰ τούτων ηὐτρέπισται ἀλλάξιμα, καὶ ἀλλάσσουσιν τά τε διβητήσια αὐτῶν καὶ τὰς χλα-*

[R533] and go into the Church of the Holy Apostles and give thanks to God before the holy doors with triple obeisance with candles. Turning aside to the left of the said bema as one faces east, they go away to the tombs, that is, to the Mausoleum of St Constantine.

The patriarch receives them there, inside the door leading in, and again in the bema there they give thanks to God with triple obeisance with candles, and the patriarch hands a censer to the senior emperor, and he censes at the holy bema and at the tomb of Leo (VI) the orthodox ruler and that of the empress St Theophano[1] and that of Basil the orthodox and noble emperor and then at that of the great and esteemed emperor St Constantine the First.

After this the emperor turns back with the patriarch, and the patriarch goes into the bema[2] reciting the prayer, and the church-singers begin the *troparion*, "Having gazed at the form of your cross in the sky." Then the emperor, taking leave of the patriarch, kisses him and the rulers move off in a religious procession along with the *magistroi* and the patricians and the rest of the senate. He goes through the courtyard of the apse of the Church of All Saints[3] and along the road which leads away there, and he goes into the reception hall[4] of the palaces.

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1 Leo VI died in 912 and St Theophano, his first wife, died in 895 or 896.

2 More likely here the bema of the Church of the Holy Apostles than that of the Mausoleum of St Constantine.

3 Here Dagron favours emending All Saints of the ms. to Holy Apostles, believing the "apse" or "conch" (κόγχη) refers to the Mausoleum of Constantine: "Théophanô, les Saints-Apôtres et l'église de Tous-les-Saints," Σύμμεικτα, 9 (1994), 212. However, as the two churches and the Mausoleum were close to each other, the courtyard could well be associated with All Saints; also at R538.4.

4 This reception area (αὐλή) may have been a courtyard, atrium, or hall, and the church was entered from it; also at R377.4 & R560.21.

μένας, καὶ εἰσέρχονται ἐν τῷ ναῷ τῶν ἁγίων ἀποστόλων, καὶ πρὸ τῶν ἁγίων θυρῶν διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν D
προσκυνήσεως ἀπευχαριστοῦσιν τῷ Θεῷ, καὶ ἐκνεύουσιν ἀριστερᾷ πρὸς ἀνατολὴν τοῦ αὐτοῦ βήματος, καὶ ἀπέρχονται πρὸς τοὺς τάφους, ἤγουν εἰς τὸν ἅγιον Κωνσταντῖνον. κἀκεῖσε ἔνδον τῆς εἰσαγούσης πύλης δέχεται τούτους ὁ πατριάρχης, καὶ πάλιν ἐν τῷ ἐκεῖσε βήματι διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσιν τῷ Θεῷ, καὶ ἐπιδίδωσιν ὁ πατριάρχης θυμιατὸν τῷ πρώτῳ βασιλεῖ, καὶ θυμιᾷ [illegible] τε τὸ ἅγιον βῆμα καὶ τὸν τάφον Λέοντος τοῦ ὀρθοδόξου δεσπότου καὶ τῆς ἁγίας καὶ βασιλίδος Θεοφανοῦς καὶ Βα- Ed. L. 308
σιλείου τοῦ ὀρθοδόξου καὶ ἀγαθοῦ βασιλέως, καὶ εἶθ' οὕτως εἰς τοῦ πρώτου καὶ μεγάλου Κωνσταντίνου τοῦ ἁγίου καὶ ἐνδόξου βασιλέως. καὶ μετὰ ταῦτα ἐπιστρέφει ὁ βασιλεὺς μετὰ τοῦ πατριάρχου, καὶ ὁ μὲν πατριάρχης εἰσέρχεται ἐν τῷ βήματι ποιῶν τὴν εὐχήν, καὶ ἀπάρχονται οἱ ψάλται τὸ τροπάριον· „τοῦ σταυροῦ σου τὸν τύπον ἐν οὐρανῷ θεασάμενος." ὁ δὲ βασιλεὺς ἀποχαιρετίσας τὸν πατριάρχην, τοῦτον ἀσπάζεται, καὶ λιτανεύουσιν μετά τε τῶν μαγίστρων καὶ πατρικίων καὶ τῶν λοιπῶν τῆς συγκλήτου, διέρχεται διὰ τοῦ ἐξ- B
αέρου τῆς κόγχης τῶν ἁγίων πάντων καὶ τῆς ἐκεῖσε ἀπαγούσης ὁδοῦ, καὶ εἰσέρχεται εἰς τὴν αὐλὴν τῶν παλατίων, καὶ

[R534] When chairs are carried and put in position by the archons' sons, they sit until the patriarch arrives with the ecclesiastical procession.

Note that, until it goes in the door of the reception hall of the palaces, the religious procession sings the *troparion*, "Having gazed at the form of your cross in the sky." After going in the door, it begins to sing the *troparion* of the consecration, that is, the "Glory to you, Christ our God, pride of the apostles."

When the patriarch approaches the place where the rulers are sitting, the rulers stand up and receive him. Immediately the ritual of the consecration is performed as is usual in the church ceremony, and when the ritual of the opening [of the doors] has been performed, the rulers go in with the patriarch and go away to the bema of St Constantine[1] – there are two bemas there: one is of St Helena and the other, where there is also the silver ciborium, is of St Constantine. They give thanks to God with triple obeisance with candles and, turning back, from the left they go up the steps and stand in front of the great cross of St Constantine, waiting for the reading of the holy Gospel and the conclusion of the prayer of supplication. Then they go up into the palace there.

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1 The New Palace of Bonos was apparently an extension to, or renovated part of, an existing palace complex. The Church of St Constantine was part of this complex, as was the Hall of the Palaces, referred to at R769.4 & R773.4-5 (in the *Kletorologion*); see also Janin, *Églises* (1969), 255; Majeska, "The body of St. Theophano," *ByzSl*, 38 (1977) 14-21.

σελλίων τιθεμένων τῶν ὑπὸ τῶν ἀρχοντογεννημάτων βαστα-
ζομένων, καθέζονται, μέχρις ἂν ὁ πατριάρχης μετὰ τῆς
Ms. 181. b *ἐκκλησιαστικῆς λιτῆς καταλάβοι. ἰστέον, ὅτι ἡ λιτή, μέχρις*
ἂν εἰσέλθῃ τὴν πύλην τῆς αὐλῆς τῶν παλατίων, ψάλλει τὸ
τροπάριον· „τοῦ σταυροῦ σου τὸν τύπον ἐν οὐρανῷ θεασά-
μενος·" καὶ μετὰ τὸ εἰσελθεῖν τὴν πύλην ἄρχεται ψάλλειν
τῶν ἐγκαινίων, ἤγουν τὸ „δόξα σοί, Χριστὲ ὁ Θεός, ἀποστό-
C *λων καύχημα." καὶ δὴ τοῦ πατριάρχου πλησιάσαντος ἐν τῷ*
τόπῳ, ἐν ᾧ καθέζονται οἱ δεσπόται, ἀνιστάμενοι οἱ δεσπό-
ται δέχονται τοῦτον. καὶ εὐθέως τελεῖται ἡ ἀκολουθία τῶν
ἐγκαινίων, καθὼς εἴθισται τῇ ἐκκλησιαστικῇ καταστάσει, καὶ
τῶν ἀνοίξεων τελεσθέντων, εἰσέρχονται οἱ δεσπόται μετὰ τοῦ
πατριάρχου, καὶ ἀπέρχονται ἐν τῷ βήματι τοῦ ἁγίου Κων-
σταντίνου· (τὰ γὰρ ἐκεῖσε βήματα, τὸ μὲν ἓν τῆς ἁγίας
Ἑλένης ὑπάρχει, τὸ δὲ ἕτερον, ἐν ᾧ καὶ τὸ ἀργυροῦν κιβώ-
ριον, τοῦ ἁγίου Κωνσταντίνου τυγχάνει·) κἀκεῖσε διὰ τῆς
D *τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσιν τῷ*
Θεῷ, καὶ ὑποστρέφοντες ἐξ ἀριστερᾶς ἀνέρχονται τὰ βάθρα,
καὶ ἵστανται ἔμπροσθεν τοῦ μεγάλου σταυροῦ τοῦ ἁγίου Κων-
σταντίνου, ἐκδεχόμενοι τὴν τοῦ ἁγίου εὐαγγελίου ἀνάγνωσιν, καὶ
τὴν τῆς ἐκτενοῦς ἀπόλυσιν, ἀνέρχονται ἐν τῷ ἐκεῖσε παλατίῳ,

[R535] Following the conclusion of the liturgy, they dine together with the patriarch and the senate and the metropolitans, whomever they invite.

Book II, Chapter 7 [R535-38]

What it is necessary to observe on the feast and procession for All Saints[1]

Note that the procession for All Saints is conducted as prescribed for the middle week of Lent, and nowadays as both the Monday of Renewal Week and the Sunday following Easter are celebrated.[2]

The rulers dismount from their horses at the door of the Church of the Holy Apostles which leads in to the Horologion of the said church. From there, escorted by the *kouboukleion* and the usual archons, they turn aside to the right and go through the narthex of the Church of the the Holy Apostles,[3] and go up to the gallery of the said church and go inside the curtain hanging there, and what follows is conducted just as in the rest of the processions in which the rulers go away on horseback to the Church of the Holy Apostles.

The patriarch, having arrived with the religious procession, stands inside the Church of the Holy Apostles outside the chancel barrier of the sanctuary, and when the time comes the *praipositoi* go in

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1 According to the *Typicon*, ed. Mateos, II (1965), 144-47, the feast was celebrated on the first Sunday after Pentecost in the very holy Great Church (here meaning Hagia Sophia), after a vigil the previous evening, and in the Church of All Saints which is near the Great Holy Apostles, and where the procession goes from the Great Church.

2 The protocols for these other feast days contain no references to the Church of All Saints, but to processions to the Church of the Holy Apostles: R162.1 - R170.3; R49.6 - R 53.10; a scholion to R98.10; & the *Typicon*, ed. Mateos, II (1965), 96-99.

3 Emending "All Saints" of the ms. to "Holy Apostles" following Strube, *Die westliche Eingangseite der Kirchen* (1973), 143 & n. 612, and Dagron, "Théophanô, les Saints-Apôtres et l'église de Tous-les-Saints," Σύμμεικτα, 9 (1994), 213, n. 44; cf. Featherstone, "All Saints and the Holy Apostles," *Nea Rhome*, 7 (2010), 246, n. 51, who would retain th reading of the ms.

καὶ μετὰ τὴν τῆς λειτουργίας ἀπόλυσιν συνεστιῶνται τῷ πατριάρχῃ καὶ τῇ συγκλήτῳ καὶ μητροπολίταις, οἷς ἂν κελεύσωσιν.

ΚΕΦ. ζ'. Ed. L. 309

Ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ καὶ προελεύσει τῶν ἁγίων πάντων.

Ἰστέον, ὅτι ἡ προέλευσις τῶν ἁγίων πάντων ἐπιτελεῖται κατὰ τὸν τύπον τῆς μεσονηστίμου, καὶ ὡς τὰ νῦν ἐπιτελεῖται ἥ τε δευτέρα τῆς διακαινησίμου καὶ ἡ κυριακὴ τοῦ ἀντίπασχα. κατέρχονται δὲ οἱ δεσπόται ἀπὸ τῶν ἵππων ἐν τῇ πύλῃ τῶν ἁγίων ἀποστόλων τῇ εἰσαγούσῃ πρὸς τὸ ὡρολόγιον τῆς αὐτῆς ἐκκλησίας, κἀκεῖθεν δηριγευόμενος ὑπὸ τοῦ κουβουκλείου καὶ τῶν ἐξ ἔθους ἀρχόντων ἐκνεύουσι δεξιᾷ, καὶ διέρχονται διὰ τοῦ νάρθηκος τῶν ἁγίων πάντων, καὶ ἀνέρχονται ἐν τοῖς κατηχουμενίοις τῆς αὐτῆς ἐκκλησίας, καὶ εἰσέρχονται ἔνδον τοῦ ἐκεῖσε κρεμαμένου βήλου, καὶ τὰ ἑξῆς B *ἐπιτελεῖται καθὼς καὶ ἐν ταῖς λοιπαῖς προελεύσεσιν, ἐν αἷς ἀπέρχονται οἱ δεσπόται ἔφιπποι εἰς τοὺς ἁγίους ἀποστόλους.* Ms. 182a *ὁ δὲ πατριάρχης μετὰ τῆς λιτῆς καταλαβὼν ἵσταται ἔνδον τῶν ἁγίων ἀποστόλων ἔξω τῶν κιγκλίδων τοῦ θυσιαστηρίου, καὶ τοῦ καιροῦ καταλαβόντος, εἰσέρχονται οἱ πραιπό-*

[R536] and put the rulers' chlamyses on them. When the rulers go out from the curtain, the *magistroi* and patricians receive them and a reception takes place there, and at a sign from the *praipositos* the master of ceremonies says, "If you please." They go down via the spiral stairway and the narthex. As they leave the narthex of the Church of the Holy Apostles,[1] the Peratic deme of the Blues, along with the *domestikos* of the *scholai*, receives them, and the *domestikos* of the *scholai* hands the rulers the wreaths of sweet-smelling roses. After a little while, in front of the entry to the Horologion, the demarch of the Blues with the White deme receives them in the courtyard, and he likewise hands wreaths to the rulers. When the rulers are about to go in the door of the Church of the Holy Apostles which is towards the Horologion, the *exkoubitos*, with the Peratic deme of the Greens, receives them, and likewise he, too, hands them wreaths. Again, when the rulers go in the door of the women's section of the Church of the Holy Apostles, the demarch of the Greens along with the Red deme receives them and likewise he, too, hands them wreaths.

Then the rulers go on and the patriarch receives them outside the chancel barrier of the holy bema, and they kiss each other and go together into the sanctuary. The rulers kiss the altar-cloth and the holy Gospels, that is to say,

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[1] Retaining Holy Apostles of the ms. here. Featherstone, however, adopts Reiske's proposal and translation, in emending Holy Apostles to read All Saints: Reiske, *Comm.* p. 618; Featherstone, "All Saints and the Holy Apostles," *Nea Rhome*, 7 (2010), 247, n. 52. This creates further problems. Rather, once changed into ceremonial dress, the rulers are received first in the gallery of the Church of the Holy Apostles and then at four deme receptions outside the church and, finally, once back inside, in the women's section, before they join the patriarch outside the chancel barrier. Only then do the rulers and patriarch proceed to the Church of All Saints.

σιτοι καὶ περιβάλλουσι τοὺς δεσπότας τὰς ἑαυτῶν χλανίδας· ἐξερχομένων δὲ τῶν δεσποτῶν τοῦ βήλου, δέχονται τούτους οἵ τε μάγιστροι καὶ πατρίκιοι, καὶ γίνεται ἐκεῖσε δοχή, καὶ ἀπὸ νεύματος τοῦ πραιποσίτου λέγει ὁ τῆς καταστάσεως C *„κελεύσατε." καὶ κατέρχονται διά τε τοῦ κοχλιοῦ καὶ τοῦ νάρθηκος, καὶ ἐκβαινόντων τὸν νάρθηκα τῶν ἁγίων ἀποστόλων, δέχεται τούτους ὁ περατικὸς δῆμος τῶν Βενέτων μετὰ καὶ τοῦ δομεστίκου τῶν σχολῶν, καὶ ἐπιδίδωσιν ὁ δομέστικος τῶν σχολῶν τοῖς δεσπόταις τὰ ῥοδόπλακα ὀσφράδια. καὶ μετ' ὀλίγον πρὸ τοῦ εἰσελθεῖν εἰς τὸ ὡρολόγιον δέχεται εἰς τὸ ἐξάερον ὁ δήμαρχος τῶν Βενέτων μετὰ τοῦ δήμου τοῦ λευκοῦ, καὶ αὐτὸς ἐπιδιδοὺς ὁμοίως τοῖς δεσπόταις. καὶ εἰσιόντων τῶν δεσποτῶν εἰς τὴν θύραν ὡς πρὸς τὸ ὡρολόγιον τῶν ἁγίων ἀποστόλων, δέχεται ὁ ἐξκούβιτος μετὰ τοῦ περατικοῦ δήμου τῶν Πρασίνων, καὶ ἐπιδίδωσι καὶ αὐτὸς* D *ὁμοίως. καὶ πάλιν εἰσιόντων τῶν δεσποτῶν εἰς τὴν θύραν τοῦ γυναικίτου τῶν ἁγίων ἀποστόλων, δέχεται ὁ δήμαρχος τῶν Πρασίνων μετὰ καὶ τοῦ δήμου τοῦ ῥουσίου, καὶ ἐπιδίδωσι καὶ αὐτὸς ὁμοίως. καὶ εἶθ' οὕτως ἀπέρχονται οἱ δεσπόται, καὶ δέχεται τούτους ὁ πατριάρχης ἔξω τῶν κιγκλίδων τοῦ ἁγίου βήματος, καὶ ἀσπάζονται ἀλλήλους, καὶ* Ed. L. 310 *εἰσέρχονται ἅμα εἰς τὸ θυσιαστήριον, καὶ ἀσπάζονται οἱ δεσπόται τὴν ἐνδυτὴν καὶ τὸ ἅγιον εὐαγγέλιον, δηλονότι ὑπὸ*

[R537] when they are held out by the patriarch. From there they begin the religious procession, with the clergy singing the "Glory be to you, Christ our God." When the rulers go out from the bema, they take processional candles from the *praipositoi* and, together with the patriarch, they go in the religious procession as far as the Church of All Saints.

When the rites of the opening [of a church], that is, the consecration, have been performed, they proceed and go into the bema as custom requires, and from there by the right-hand side as one faces east they go into the said church's Chapel of St Leo the Martyr. There they give thanks to God with triple obeisance with candles and immediately take leave of the patriarch, kissing him.

The patriarch goes away into the Church of All Saints, while the rulers go away via the ambulatory within the bema to the Chapel of the Empress St Theophano. There they remove their chlamyses and sit and wait for the reading of the holy Gospel. When the holy Gospel is about to be read they go out, outside the said chapel, and stand inside the curtain hanging there, facing the bema, and listen to the holy Gospel. After the completion of the holy Gospel they go back into the said Chapel of St Theophano

τοῦ πατριάρχου προσφερόμενα, καὶ αἴρουσιν ἀπὸ τῶν ἐκεῖσε τὴν λιτήν, ψάλλοντος τοῦ κλήρου τὸ „δόξα σοί, Χριστὲ ὁ Θεός." τῶν δὲ δεσποτῶν ἐξερχομένων τὸ βῆμα, λαμβάνουσι παρὰ τῶν πραιποσίτων κηρία λιτανίκια, καὶ ἅμα τοῦ πατριάρχου λιτανεύουσι μέχρι τῶν ἁγίων πάντων, καὶ τῆς ἀκολουθίας τῶν ἀνοίξεων τελεσθείσης, ἤγουν τῶν ἐγκαινίων, Ms. 182.b *εἰσοδεύουσι καὶ εἰσέρχονται ἐν τῷ βήματι, καθὼς ἡ συνήθεια ἔχει, καὶ ἀπὸ τῶν ἐκεῖσε διὰ τοῦ πρὸς ἀνατολὴν δεξιοῦ μέρους εἰσέρχονται ἐν τῷ εὐκτηρίῳ τῆς αὐτῆς ἐκκλησίας τοῦ* B *ἁγίου μάρτυρος Λέοντος, κἀκεῖσε διὰ τῆς τρίσσης μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσιν τῷ Θεῷ, καὶ εὐθέως ἀποχαιρετίζουσι τὸν πατριάρχην, τοῦτον ἀσπαζόμενοι. καὶ ὁ μὲν πατριάρχης ἀπέρχεται εἰς τοὺς ἁγίους πάντας. οἱ δὲ δεσπόται διὰ τοῦ ἔνδον τοῦ βήματος κυκλίου ἀπέρχονται εἰς τὸ εὐκτήριον τῆς ἁγίας καὶ βασιλίδος Θεοφανοῦς. κἀκεῖσε ἀπαλλάσσουσι τὰ χλανίδια, καὶ καθέζονται ἐκδεχόμενοι τὴν* C *τοῦ ἁγίου εὐαγγελίου ἀνάγνωσιν. τοῦ δὲ ἁγίου εὐαγγελίου μέλλοντος ἀναγινώσκεσθαι, ἐξέρχονται ἔξω τοῦ αὐτοῦ εὐκτηρίου, καὶ ἵστανται ἔνδον τοῦ ἐκεῖσε ἀποκρεμμαμένου βήλου ὡς πρὸς τὸ βῆμα, καὶ ποιοῦνται τὴν τοῦ ἁγίου εὐαγγελίου ἀκρόασιν, καὶ μετὰ τὴν τελείωσιν τοῦ ἁγίου εὐαγγελίου εἰσέρχονται πάλιν ἐν τῷ αὐτῷ εὐκτηρίῳ τῆς ἁγίας Θεοφανοῦς,*

[R538] and sit down and determine the banquet list. Then they put on their gold-bordered *sagia* and go out through the narthex of the Chapel of St Hypatios and the courtyard leading out there, and from there they go up via the wooden staircase which leads out from the Mausoleum of St Constantine and leads up to the gallery of the Church of the Holy Apostles. From there they go through the gallery of the Church of the Holy Apostles and go to the palaces. There their precious table has been made ready. The arrangements for the table and those for the afternoon procession, as previously described, are conducted just as for the Monday of Renewal Week and New Sunday[1] nowadays.

Book II, Chapter 8 [R538-41]

What it is necessary to observe on the first of August when the precious and life-giving cross goes out[2]

Note that if the first of August falls on a Sunday the precious cross should go out from the sacristy of the Great Palace on the previous Sunday, that is, seven days before the first of August.

When the morning service is being sung, at the third or sixth ode, the cross goes out and is put in the sacristy[3] and treated with balsam by the protopapas,

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1 The Monday of Renewal Week is Easter Monday, and New or Renewal Sunday is the Sunday after Easter, also called Antipascha.

2 i.e. the cross goes out from the Church of St Stephen in the Palace; for the occasion see, too, R723.17 (*Kletorologion*). This ceremony is distinct from that of the Exaltation of the True Cross which takes place on September 14th; see note 2 at R124.23.

3 i.e. the sacristy (*skeuophylakion*) of the Palace; also at R540.16.

καὶ καθεζόμενοι στοιχοῦσι τὸ κλητώριον, καὶ εἶθ' οὕτως περιβάλλονται τὰ χρυσοπερίκλειστα σαγία, καὶ διέρχονται διὰ τοῦ νάρθηκος τοῦ εὐκτηρίου τοῦ ἁγίου Ὑπατίου καὶ τοῦ ἐκεῖσε ἐξάγοντος ἐξαέρου, καὶ ἀπὸ τῶν ἐκεῖσε ἀνέρχονται διὰ
D *τῆς ξυλίνης σκάλας τῆς ἐξαγούσης ἔξω τοῦ ἁγίου Κωνσταντίνου τῆς ἀναγούσης εἰς τὰ κατηχούμενα τῶν ἁγίων ἀποστόλων, καὶ ἀπὸ τῶν ἐκεῖσε διέρχονται διὰ τῶν κατηχουμενίων τῶν ἁγίων ἀποστόλων, καὶ εἰσέρχονται εἰς τὰ παλάτια. κἀκεῖσε εὐτρέπισται ἡ τιμία αὐτῶν τράπεζα. τὰ δὲ ἐπὶ τῆς τραπέζης τελούμενα καὶ τὰ τῆς δειλινῆς προελεύσεως, καθὼς προείρηται, ὁμοίως τῆς δευτέρας τῆς διακαινησίμου καὶ τῆς νέας κυριακῆς, καθὼς τὰ νῦν ἐπιτελοῦνται.*

Ed. L.311

ΚΕΦ. η'.

Ὅσα δεῖ παραφυλάττειν τῇ πρώτῃ τοῦ Αὐγούστου μηνός, τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ ἐξερχομένου.

Ἰστέον, ὅτι, εἰ μὲν λάχῃ ἡ πρώτη τοῦ Αὐγούστου ἐν κυριακῇ, ὀφείλει ἐξέρχεσθαι ἀπὸ τοῦ σκευοφυλακίου τοῦ μεγάλου παλατίου ὁ τίμιος σταυρὸς τῇ ὄπισθεν κυριακῇ, ἤγουν πρὸ ἑπτὰ ἡμερῶν τῆς πρώτης τοῦ Αὐγούστου. ἐξέρχεται δὲ
Ms.183.a *ψάλλοντος τοῦ ὄρθρου περὶ τρίτην ἢ καὶ ἕκτην ᾠδήν, καὶ ἀ-*
B *ποτίθεται ἐν τῷ σκευοφυλακίῳ, καὶ ὑπὸ τοῦ πρωτοπάπα βαλ-*

[R539] and set up in the church for everyone to make obeisance. After the conclusion of the morning service, all the imperial clergy stand in attendance singing the customary Crucifixion hymns, and when the rulers give the command they go in and kiss it, and go away and sit in the Chrysotriklinos for the usual daily procession. Then the *papias* raises the precious cross above his head, wearing, that is to say, a *skaramangion* and true-purple *sagion*. Escorted by the imperial clergy and the protopapas of the Church of St Stephen of the Palace of Daphne and stewards[1] of the Palace, all carrying candles, it goes through both the terrace and the Chrysotriklinos, and is led away and set up in the Lausiakos Hall on the left-hand side, in front of the door of the Chapel of St Basil, for the obeisance of all the senate. After the obeisance, it is again carried by the *papias*, that is to say, escorted by those previously mentioned, and is put away in the Palace of Daphne in the Church of St Stephen the Protomartyr.

The cross begins on July 28th to go around and to sanctify every place and every house of this God-guarded and imperial City, but especially the walls themselves, so that both

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1 Omitting the second occurrence of the phrase "of the Church of St Stephen and" at R539.10-11, which appears to be an accidental repetition of the same phrase just beforehand; it does not occur in the corresponding passage at R550.1.

σαμιζόμενος προτίθεται ἐν τῇ ἐκκλησίᾳ εἰς προσκύνησιν πάντων. καὶ μετὰ τὴν ἀπόλυσιν τοῦ ὄρθρου παρίσταται ἅπας ὁ βασίλειος κλῆρος ψάλλων τὰ συνήθη σταυρώσιμα, καὶ ὅτε κελεύσουσιν οἱ δεσπόται, εἰσέρχονται καὶ ἀσπάζονται αὐτὸν, καὶ ἀπερχόμενοι καθέζονται ἐπὶ τοῦ χρυσοτρικλίνου εἰς τὴν συνήθη καὶ καθημερινὴν προέλευσιν. καὶ εἶθ' οὕτως αἴρων ὁ παπίας τὸν τίμιον σταυρὸν ἐπὶ τῆς κεφαλῆς, δηλονότι φοροῦντος αὐτοῦ σκαραμάγγιον καὶ σαγίον ἀληθινὸν, ὀψικευό- C *μενος ὑπὸ τοῦ βασιλείου κλήρου καὶ τοῦ πρωτοπάπα τῆς Δάφνης τοῦ ἁγίου Στεφάνου καὶ διαιταρίων τοῦ ἁγίου Στεφάνου καὶ τοῦ παλατίου, πάντων κηροὺς βασταζόντων, διέρχεται διά τε τοῦ ἡλιακοῦ καὶ τοῦ χρυσοτρικλίνου, καὶ ἀπαγόμενος προτίθεται εἰς προσκύνησιν πάσης τῆς συγκλήτου ἐν τῷ λαυσιακῷ ἐν τῷ ἀριστερῷ μέρει πρὸ τῆς πύλης τοῦ εὐκτηρίου τοῦ ἁγίου Βασιλείου. καὶ μετὰ τὴν προσκύνησιν πάλιν βαστάζεται παρὰ τοῦ παπίου, δηλονότι ὀψικευόμενος ὑπὸ τῶν προειρημένων, καὶ ἀποτίθεται ἐν τῷ παλατίῳ τῆς Δάφνης ἐν τῷ ναῷ τοῦ ἁγίου πρωτομάρτυρος Στεφάνου. τῇ δὲ* D *κη' τοῦ Ἰουλίου μηνὸς ἄρχεται περιπολεύειν καὶ ἁγιάζειν πάντα τόπον καὶ πᾶσαν οἰκίαν ταύτης τῆς θεοφυλάκτου καὶ βασιλίδος πόλεως, ἀλλὰ μὴν καὶ αὐτὰ τὰ τείχη, ὡς ἂν καὶ*

[R540] this City and the whole area around it are filled with grace and holiness. This continues until August 13th. On the morning of the 13th of the said month, it goes into the Sacred Palace and is set up on the throne which is in the Chrysotriklinos. The palace-stewards sing the customary Crucifixion hymns and, when the prayer of supplication has been said by the protopapas of the Palace of Daphne, they give the response, "Making strong," as usual. Immediately the cross is raised again by the *papias* and, escorted by the protopapas of the Palace of Daphne and the palace-stewards, it goes around sanctifying the bedchambers and the whole Palace. Then it is put away in the Chapel of St Theodore, and in the evening the *papias* and the deputy carry it to the Church of the Theotokos of the Pharos, and hand it over to the sacristan. Early in the morning, when the morning service is singing the third or sixth ode, after it has been wiped by both the protopapas and the sacristan, it is put away in the sacred sacristy.[1]

If the 1st of August falls on a Monday, the cross should go out on the Sunday a week previously, that is, eight days before the 1st of August. If the 1st of August falls on a Tuesday, it should go out on the Sunday before the Tuesday, that is, two days before the 1st of August. If the 1st of August falls on a Wednesday,

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1 i.e. the sacristy of the Great Palace, as at R538.17.

αὐτὴ ἡ πόλις καὶ τὰ περὶ αὐτὴν πάντα τῆς χάριτος καὶ τοῦ ἁγιασμοῦ πληρωθῶσιν, μέχρι τῆς ιγ' τοῦ Αὐγούστου μηνός. ἐν αὐτῇ γὰρ τῇ ιγ' τοῦ αὐτοῦ μηνὸς πρωῒ εἰσέρχεται ἐν τῷ ἱερῷ παλατίῳ καὶ προτίθεται ἐπάνω τοῦ σένζου τοῦ ἱσταμένου ἐν τῷ χρυσοτρικλίνῳ. οἱ δὲ διαιτάριοι ψάλλουσι τὰ συνήθη σταυρωσίματι, καὶ ἐκτενοῦς γινομένης ὑπὸ τοῦ πρω- Ed. L.312 *τοπάπα τῆς Δάφνης, ἀποδίδουσιν τὴν εὐχὴν, στερεοῦντες κατὰ τὸ εἰωθός. καὶ εὐθέως αἰρόμενος ὁ σταυρὸς πάλιν ὑπὸ τοῦ παπίου καὶ δψικευόμενος ὑπὸ τοῦ πρωτοπάπα τῆς Δάφνης καὶ τῶν διαιταρίων περιέρχεται ἁγιάζων τούς τε κοιτῶνας καὶ ἅπαν τὸ παλάτιον. καὶ εἶθ' οὕτως ἀποτίθεται ἐν τῷ* Ms. 183.b *εὐκτηρίῳ τοῦ ἁγίου Θεοδώρου, καὶ τῇ ἑσπέρᾳ εἰσφέρει αὐτὸν ὁ παπίας καὶ ὁ δεύτερος εἰς τὸν Φάρον, παραδιδόντες αὐτὸν τῷ σκευοφύλακι, καὶ τῇ ἕωθεν, ψάλλοντος τοῦ ὄρθρου τρίτην ἢ καὶ ἕκτην ᾠδὴν, ἐκμασσομένου παρά τε τοῦ πρωτοπάπα καὶ τοῦ σκευοφύλακος, ἀποτίθεται ἐν τῷ ἱερῷ σκευοφυλακίῳ.*

B *εἰ δὲ ἐν δευτέρας λάχῃ ἡ πρώτη τοῦ Αὐγούστου, ὀφείλει ἐξέρχεσθαι τῇ ὄπισθεν κυριακῇ, ἤγουν πρὸ η' ἡμερῶν τῆς α' τοῦ Αὐγούστου. εἰ δὲ ἐν τρίτῃ λάχῃ ἡ πρώτη τοῦ Αὐγούστου, ὀφείλει ἐξέρχεσθαι αὐτῇ τῇ κυριακῇ τῆς τρίτης, ἤγουν πρὸ δύο ἡμερῶν τῆς α' τοῦ Αὐγούστου. εἰ δὲ ἐν δ' λάχῃ ἡ*

[R541] it should go out on the Sunday before the Wednesday, that is, three days before the 1st of August. If the 1st of August falls on a Thursday, it should go out on the Sunday before the Thursday, that is, four days before the 1st of August. If the 1st of August falls on a Friday, it should go out on the Sunday before the Friday, that is, five days before the 1st of August. If the 1st of August falls on a Saturday, it should go out on the Sunday before the Saturday, that is, six days before the 1st of August.

Book II, Chapter 9 [R541-44]

What it is necessary to observe on the feast of the Dormition of the most holy Theotokos [at Blachernai],[1] on August 15th

If the emperor wishes to go away and keep the vigil at Blachernai, he goes one day before and observes the vigil. On the following day, that is, the day of the feast, they all go along in ceremonial dress while it is still dark, the *magistroi* and *praipositoi*, patricians and holders of high office. The eunuch *protospatharioi* are in their ceremonial dress

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1 The specification "at Blachernai" is supplied from the Index to Book II at R510.4. The whole of this chapter, apart from the final note, closely parallels the text, sometimes verbatim, of the first part of the chapter concerning the feast of the Hypapante, Book I, Chapter 27 [V36], R147.23 - R150.18. The rest of this protocol for the feast of the Dormition was not included in the present text since, as indicated at R544.16-18, it was like that for the feast of the Hypapante.

πρώτη τοῦ Αὐγούστου, ὀφείλει ἐξέρχεσθαι αὐτῇ τῇ κυριακῇ τῆς τετράδος, ἤγουν πρὸ τριῶν ἡμερῶν τῆς πρώτης τοῦ Αὐγούστου. εἰ δὲ ἐν ε' λάχῃ ἡ πρώτη τοῦ Αὐγούστου, ὀφείλει ἐξέρχεσθαι αὐτῇ τῇ κυριακῇ τῆς ε', ἤγουν πρὸ δ' ἡμερῶν τῆς πρώτης τοῦ Αὐγούστου. εἰ δὲ ἐν παρασκευῇ λάχῃ ἡ πρώτη τοῦ Αὐγούστου, ὀφείλει ἐξέρχεσθαι αὐτῇ τῇ κυριακῇ τῆς πα- C ρασκευῆς, ἤγουν πρὸ ε' ἡμερῶν τῆς α' τοῦ Αὐγούστου. εἰ δὲ ἐν σαββάτῳ λάχῃ ἡ πρώτη τοῦ Αὐγούστου, ὀφείλει ἐξέρχεσθαι αὐτῇ τῇ κυριακῇ τοῦ σαββάτου, ἤγουν πρὸ ἓξ ἡμερῶν τῆς α' τοῦ Αὐγούστου.

ΚΕΦ. Θ'.

Ὅσα δεῖ παραφυλάττειν τῇ ἑορτῇ τῆς κοιμήσεως τῆς ὑπεραγίας Θεοτόκου μηνὶ Αὐγούστῳ ιε'.

Εἰ κελεύει ὁ βασιλεὺς ἀπελθεῖν καὶ παννυχεῦσαι ἐν Βλα- D χέρναις, ἀπέρχεται τῇ πρὸ μιᾶς ἡμερῶν, καὶ ἐκτελεῖ τὴν παννυχίδα. τῇ δὲ ἐπαύριον, ἤγουν τῇ ἡμέρᾳ τῆς ἑορτῆς, προέρχονται ἅπαντες ἐννύχιοι μετὰ ἀλλαξίμων, οἵ τε μάγιστροι καὶ πραιπόσιτοι, πατρίκιοι καὶ ὀφφικιάλιοι· οἱ δὲ εὐνοῦχοι πρωτοσπαθάριοι μετὰ τῶν ἀλλαξίμων αὐτῶν, βαστά-

[R542] and carry sword-tipped batons, and the household *protospatharioi* are in *spekia*, and all the rest, except for the officials of the bureaux, are in *skaramangia*. They all go along to the hall which is called the Hall of the Danube and sit there.

But if the emperor does not want to go away and keep the vigil, he changes into his *skaramangion* on the day of the feast. If it is not a fine day, he goes on horseback and goes in his *skaramangion*, but if it is a fine day he goes by boat. All the senate sit in *skaramangia* outside the Koiliomene Gate, waiting on the shore for the emperor. When the emperor disembarks from the dromon the *praipositoi* receive him. As he goes further down, *magistroi* and patricians and holders of high office receive him, making obeisance before him, and they bring him up to the spiral stairway which leads into the gallery of the Great Church.[1] He goes through the Hall of the Holy Casket and goes up through the brick-paved area and the spiral stairway, and crosses the hall which is called the Hall of the Danube. They go out[2] to the portico which is called the Portico of Joseph and the *praipositoi* bring him up as far as the bedchamber. The *magistroi* and patricians and all the senate sit in the Hall of the Danube, and they change into their ceremonial dress and sit there waiting for the time to come.

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1 Apparently he does not enter the great Church of the Theotokos itself at this point while en route to the Blachernai palace, but only at the very end of the chapter (R544.16).

2 The plural verb may be a scribal error.

*ζοντες καὶ τὰ σπαθοβάκλια· οἱ δὲ οἰκειακοὶ πρωτοσπαθάρι-
οι μετὰ σπεκίων· οἱ δὲ λοιποὶ ἅπαντες μετὰ σκαραμαγγίων
ἄνευ τῶν σεκρετικῶν. προέρχονται δὲ ἅπαντες ἐν τῷ τρικλίνῳ
Ed. L. 313 τῷ λεγομένῳ Δανουβίῳ, καὶ καθέζονται ἐκεῖσε. εἰ δὲ καὶ ὁ
βασιλεὺς οὐ θελήσει ἀπελθεῖν καὶ παννυχεῦσαι, τῇ ἡμέρᾳ τῆς
Ms. 184 a ἑορτῆς ἀλλάσσει τὸ σκαραμάγγιον αὐτοῦ, καὶ εἰ μὲν οὐκ ἔ-
στιν εὐδία, ἱππεύει, καὶ ἀπέρχεται ἀπὸ σκαραμαγγίου· εἰ
δὲ ἔστιν εὐδία, ἀπέρχεται διὰ τοῦ πλοός. καθέζεται δὲ ἡ
σύγκλητος ἅπασα ἀπὸ σκαραμαγγίου ἔξωθεν τῆς κοιλιωμένης
πόρτης, ἐν τῷ αἰγιαλῷ ἐκδεχόμενοι τὸν βασιλέα. τοῦ δὲ βα-
σιλέως ἐξιόντος ἀπὸ τοῦ δρόμωνος, δέχονται αὐτὸν οἱ πραι-
πόσιτοι· παρακατιὼν δὲ, δέχονται αὐτὸν μάγιστροι καὶ πα-
τρίκιοι καὶ ὀφφικιάλιοι προσκυνοῦντες αὐτὸν, καὶ ἀναφέρου-
B σιν αὐτὸν ἐν τῷ κοχλιῷ τῷ εἰσφέροντι εἰς τὰ κατηχουμενία
τοῦ μεγάλου ναοῦ. καὶ διέρχεται διὰ τοῦ τρικλίνου τῆς ἁ-
γίας σοροῦ, καὶ ἀνέρχεται διὰ τοῦ βισαλωτοῦ καὶ τοῦ κο-
χλιοῦ, διακόπτων τὸν τρίκλινον τὸν καλούμενον Δανούβιον.
καὶ ἐξέρχονται εἰς τὸν πόρτικα τὸν λεγόμενον Ἰωσηφιακὸν,
καὶ ἀναφέρουσιν αὐτὸν οἱ πραιπόσιτοι ἕως τοῦ κοιτῶνος. οἱ
δὲ μάγιστροι καὶ πατρίκιοι καὶ ἡ σύγκλητος ἅπασα καθέζον-
ται ἐν τῷ Δανουβίῳ, καὶ ἀλλάσσουσιν τὰ ἀλλάξιμα αὐτῶν,
καὶ καθέζονται ἐκεῖσε ἐκδεχόμενοι τὴν ἔλευσιν τοῦ καιροῦ.*

[R543] When the master of ceremonies has gone and advised the *praipositoi* that the time has come, the *praipositoi* go in and inform the emperor. The emperor goes out from his bedchamber and goes into the Hall of Anastasios wearing his *divetesion* and stands there, and the archons of the *kouboukleion* stand to either side. The *spatharokoubikoularioi* stand behind them. The eunuch *protospatharioi* stand behind the emperor. The *praipositos* summons the *vestetores*, and the emperor has his chlamys put on him by them and they go out. Then an *ostiarios* goes down and stands at the curtain and, together with the master of ceremonies, separates the *magistroi* and patricians and *strategoi* and holders of high office. The *ostiarios* goes in and stands below at the curtain, and when the emperor signals to the *praipositos* and the *praipositos* to the *ostiarios*, he leads in *magistroi* and patricians and *strategoi*, and when they have gone in, they fall down in obeisance. When they have stood up the *praipositos* receives a sign from the emperor and says there, "If you please."

The emperor, escorted by the archons of the *kouboukleion*, patricians and *strategoi*, goes out to the Hall of the Danube. The non-eunuch *protospatharioi* and the *droungarios* of the Watch stand to either side near the door. The

ἐλθόντος δὲ τοῦ τῆς καταστάσεως καὶ μηνύσαντος τοῖς πραιποσίτοις, C ὡς ὅτι ὁ καιρὸς ἔφθασεν, εἰσέρχονται οἱ πραιπόσιτοι δηλοποιοῦντες τὸν βασιλέα. ὁ δὲ βασιλεὺς ἐξελθὼν ἐκ τοῦ κοιτῶνος αὐτοῦ εἰσέρχεται ἐν τῷ Ἀναστασιακῷ τρικλίνῳ, φορῶν τὸ διβητήσιον αὐτοῦ καὶ στὰς ἐκεῖσε, ἵστανται οἱ ἄρχοντες τοῦ κουβουκλείου ἔνθεν κἀκεῖθεν. οἱ δὲ σπαθαροκουβικουλάριοι ἵστανται ὄπισθεν αὐτῶν. οἱ δὲ πρωτοσπαθάριοι εὐνοῦχοι ἵστανται ὄπισθεν τοῦ βασιλέως. προσκαλεῖται δὲ ὁ πραιπόσιτος τοὺς βεστήτορας, καὶ περιβαλλόμενος ὁ βασιλεὺς τὴν χλαμύδα αὐτοῦ δι' αὐτῶν, ἐξέρχονται. εἶτα D κατελθὼν ὀστιάριος ἵσταται ἐν τῷ βήλῳ, καὶ διΐστησι ἅμα τοῦ τῆς καταστάσεως μαγίστρους καὶ πατρικίους καὶ στρατηγοὺς καὶ ὀφφικιαλίους. καὶ εἰσερχόμενος ὁ ὀστιάριος ἵσταται κάτω ἐν τῷ βήλῳ, νεύσας δὲ ὁ βασιλεὺς τῷ πραιποσίτῳ, ὁ δὲ πραιπόσιτος τῷ ὀστιαρίῳ, εἰσάγει μαγίστρους καὶ πατρικίους καὶ στρατηγούς, καὶ εἰσελθόντες πίπτουσιν. ἀναστάντων δὲ αὐτῶν, λαμβάνει νεῦμα ὁ πραιπόσιτος παρὰ τοῦ βασιλέως, καὶ λέγει ἐκεῖσε „κελεύσατε." ὁ δὲ βασιλεὺς δηριγευόμενος ὑπό τε τῶν ἀρχόντων τοῦ κουβουκλείου, πατρικίων τε καὶ στρατηγῶν, ἐξέρχεται ἐν τῷ Δανουβίῳ τρικλίνῳ. ἵστανται Ed. L. 314 δὲ οἵ τε βαρβάτοι πρωτοσπαθάριοι καὶ ὁ δρουγγάριος τῆς βίγλης ἔνθεν καὶ ἔνθεν πλησίον τῆς θύρας. οἱ δὲ πα-

[R544] patricians and *strategoi*, together with the senate, fall down in obeisance. When they have stood up, the *praipositos* receives a sign from the emperor, and he gives one to the master of ceremonies, and he says, "If you please." The emperor, escorted by them, goes along to near the small column which lies crosswise at the end of the colonnade, and there he receives the patriarch along with the religious procession. After taking candles from the *praipositos* and praying, he hands them back to the *praipositos* and makes obeisance before the undefiled Gospel and the life-giving cross. The emperor and the patriarch both make obeisance before each other and kiss. The emperor takes a processional candle from the *praipositos* and, turning back, goes through the said colonnade. The master of ceremonies begins a *troparion*, "You have preserved your virginity in the birth." With everyone in the procession singing the said *troparion*, they go into the narthex of the Great Church. All the rest of the ceremonial on the said feast is observed just as for the Hypapante.[1]

Note that the logothete of the post, the rector, the chief imperial secretary and the *mystikos*,[2] with the *protospatharioi* of the Chrysotriklinos, stand in the Portico of Joseph.

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[1] The text of the present chapter to this point quite closely parallels, sometimes verbatim, that for the feast of the Hypapante, Book I, Chapter 27 [V36], R147.23 - R150.18.

[2] Lit.: secret, private; a high-ranking official close to the emperor who performed secretarial and judicial functions; also at R587.22; Oikonomidès, *Listes*, 324.

Ms. 184. b τρίκιοι καὶ στρατηγοὶ ἅμα τῇ συγκλήτῳ πίπτουσιν. ἀνα-
στάντων δὲ αὐτῶν, λαμβάνει νεῦμα ὁ πραιπόσιτος παρὰ τοῦ
βασιλέως, καὶ αὐτὸς δίδωσι τὸν τῆς καταστάσεως, καὶ λέγει
„κελεύσατε." δηριγευόμενος δὲ ὁ βασιλεὺς ὑπ' αὐτῶν διέρ-
χεται ἕως πλησίον τοῦ κιονίου τοῦ κειμένου ἐγκαρσίως ἐν τῷ
πληρώματι τοῦ ἐμβόλου, καὶ δέχεται ἐκεῖσε τὸν πατριάρχην
μετὰ καὶ τῆς λιτῆς. λαβὼν δὲ κηρία παρὰ τοῦ πραιποσίτου
καὶ εὐξάμενος, ἐπιδίδωσιν αὐτὰ πάλιν τῷ πραιποσίτῳ, προσ-
κυνήσας δὲ τὸ ἄχραντον εὐαγγέλιον καὶ τὸν ζωοποιὸν σταυ-
B ρὸν, προσκυνοῦσιν ἀμφότεροι ἀλλήλους, ὅ,τε βασιλεὺς καὶ ὁ
πατριάρχης, καὶ ἀσπασάμενοι, λαμβάνει ὁ βασιλεὺς παρὰ
τοῦ πραιποσίτου κηρίον λιτανίκιον, καὶ ὑποστρέψας διέρχε-
ται [διὰ τοῦ αὐτοῦ ἐμβόλου. ἄρχεται δὲ ὁ τῆς καταστάσεως
τροπάριον· „ἐν τῇ γεννήσει τὴν παρθενίαν ἐφύλαξας." ψάλ-
λοντες δὲ τὸ αὐτὸ τροπάριον οἱ τῆς προελεύσεως ἅπαντες,
εἰσέρχονται ἐν τῷ νάρθηκι τοῦ μεγάλου ναοῦ. τὰ δὲ λοιπὰ
πάντα τῆς τάξεως φυλάττονται ἐν τῇ αὐτῇ ἑορτῇ, καθὼς καὶ
τῇ ὑπαπαντῇ. ἰστέον, ὅτι ὁ λογοθέτης τοῦ δρόμου καὶ ὁ
C ῥαίκτωρ καὶ ὁ πρωτοασηκρῆτις καὶ ὁ μυστικὸς μετὰ τῶν
χρυσοτρικλινιτῶν πρωτοσπαθαρίων ἵστανται ἐν τῷ Ἰωσηφια-
κῷ πόρτηκι.

Book II, Chapter 10 [R545-48]

[R545] What it is necessary to observe on the Monday of the first week [of Lent][1] when the emperor delivers an address at an audience at the Magnaura

At about the third hour a move is ordered, and the whole senate goes and stands below the stairs of the Magnaura, as do the *magistroi* and patricians and all the emperor's men and the whole City throng and the *droungarios* of the Watch along with his regiment, and the imperial reserve, and the *droungarios* of the fleet, along with all those under him. The rulers go out in *skaramangia* and wearing their gold-bordered *sagia*, and they go through the passageways of the Holy Forty Martyrs and the Sigma and the Church of the Lord, and they light candles there. From there they go via the Sakelle and the Oval Hall and the narrow passage which leads up to the terrace of the Magnaura and go into the great hall, that is to say, escorted by the *kouboukleion* and the *manglabitai* and the *hetaireia*.

There in the great hall, beneath the right-hand vault as one faces east, are the gold chairs of the rulers. Sitting there for a little while <they wait>[2] until everything has been properly prepared by the *praipositos*. For when[3] <he has got ready> the seating of the rulers,

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1 Lent: the period of 40 days of penance and fasting in preparation for Easter, starting on this Monday.

2 A main verb is lacking in the Leipzig ms.

3 Emending ἤννικα of the ms. to ἡνίκα (when), and again supplying a verb. Reiske's emendation to ἐκνικᾷ meant that this had to be treated as an aside (for he accomplished the seating of the rulers).

ΚΕΦ. ι'.

Ὅσα δεῖ παραφυλάττειν τῇ β' τῆς πρώτης ἑβδομάδος, τοῦ βασιλέως δημηγοροῦντος ἐπὶ τοῦ σιλεντίου τῆς μαννᾶύρας.

Περὶ ὥραν τρίτην δίδοται μεταστάσιμον, καὶ ἀπέρχεται ἅπασα ἡ σύγκλητος, καὶ ἵστανται κάτω τῶν γραδηλίων τῆς μαναύρας οἵ τε μάγιστροι καὶ πατρίκιοι καὶ οἱ βασιλικοὶ πάντες ἄνθρωποι καὶ πᾶς ὁ πολιτικὸς ὄχλος, ὅ,τε δρουγγάριος D *τῆς βίγλης μετὰ καὶ τοῦ τάγματος αὐτοῦ καὶ τῆς βασιλικῆς* Ms. 185. *περιουσίας, καὶ ὁ δρουγγάριος τοῦ πλοΐμου μετὰ καὶ τῶν ὑπ' αὐτῷ πάντων. οἱ δὲ δεσπόται ἐξέρχονται ἀπὸ σκαραμαγγίων, φοροῦντες καὶ τὰ χρυσοπερίκλειστα αὐτῶν σαγία, καὶ διέρχονται διά τε τῶν διαβατικῶν τῶν ἁγίων μ' καὶ τοῦ σίγματος καὶ τῆς τοῦ Κυρίου ἐκκλησίας, καὶ ἅπτουσιν ἐκεῖσε κηρούς, καὶ ἀπὸ τῶν ἐκεῖσε διέρχονται διά τε τῆς σακέλλης καὶ τοῦ ὠάτου καὶ τοῦ ἀνάγοντος στενωποῦ εἰς τὸν τῆς μαναύρας ἡλιακὸν, καὶ εἰσέρχονται ἐν τῷ μεγάλῳ τρικλίνῳ,* Ed.L. 315 *δηλονότι δορυφορούμενοι ὑπό τε τοῦ κουβουκλείου καὶ τῶν μαγλαβιτῶν καὶ τῆς ἑταιρείας. ἐκεῖσε γὰρ ἐν τῷ μεγάλῳ τρικλίνῳ κάτωθεν τῆς πλαγίας καμάρας τῆς δεξιᾶς πρὸς ἀνατολὴν ἵστανται τῶν δεσποτῶν χρυσᾶ σελλία. κἀκεῖσε μικρόν τι καθεζόμενοι, ἕως ἂν ὑπὸ τοῦ πραιποσίτου πάντα καλῶς εὐτρεπισθῶσιν, (ἐκνικᾷ γὰρ τὸ καθῆσαι τοὺς δεσπό-*

[R546] the *praipositos* goes out along with the master of ceremonies to get ready the imperial secretaries and everything that custom requires. Up the stairs, right to the top, is placed a carpet on which the rulers stand. To either side, that is to right and left, that is, from the top step to the bottom, the imperial secretaries and notaries stand in a line, ready to write down the address given by the emperor. Up on the top step, to the right-hand side as one faces east, stand the logothete and the chief imperial secretary and the protonotary.

Note that while the rulers are seated, all the members of the *kouboukleion* and the members of the *manglabion* and the *hetaireia*, together with the members of the Chrysotriklinos, stand in attendance.

When everything has been fully prepared, the *praipositos* goes in and makes obeisance, inclining his head respectfully and raising his *sagion* slightly with his hands. Immediately the rulers stand up and go out and stand outside the barrier up on the top step where the carpet has been spread, and immediately, at a sign from the *praipositos*, all the people recite, "[May God make your holy reign] long-lasting." After everyone has fallen silent, the emperor begins his address.

Note that when the emperor is delivering his address, at the end, or at a pause during the said address, the emperor is silent and the people, at a sign from the *praipositos*,

τας,) ἐξέρχεται ὁ πραιπόσιτος μετὰ καὶ τοῦ τῆς καταστά-
σεως πρὸς τὸ εὐτρεπίσαι τούς τε ἀσηκρῆτας καὶ πάντα, ὅσα
ἡ συνήθεια ἔχει. ἄνω γὰρ τῶν γραδηλίων μέχρι τοῦ τελευ-
ταίου τίθεται ἐπεύχιον, ἐν ᾧ ἵστανται οἱ δεσπόται· ἔνθεν
B δὲ κἀκεῖσε, ἤγουν δεξιὰ καὶ ἀριστερά, ἤγουν ἀπὸ τοῦ πρώ-
του γραδηλίου μέχρι τοῦ τελευταίου, ἵστανται στιχηδὸν οἵ
τε ἀσηκρῆται καὶ νοτάριοι μέλλοντες ἐκλαβέσθαι τὰ ὑπὸ τοῦ
βασιλέως δημηγορούμενα· ἄνω δὲ εἰς τὸ πρῶτον γραδήλιον
ἐν τῷ πρὸς ἀνατολὰς δεξιῷ μέρει ἵστανται ὅ,τε λογοθέτης
καὶ πρῶτος ἀσηκρήτης καὶ ὁ πρωτονοτάριος. ἰστέον, ὅτι,
τῶν δεσποτῶν καθεζομένων, παρίστανται οἵ τε τοῦ κουβου-
κλείου πάντες καὶ οἱ τοῦ μαγλαβίου καὶ τῆς ἑταιρείας ἅμα
καὶ τῶν χρυσοτρικλινιτῶν. ὅτε δὲ πάντα καλῶς εὐτρεπισθῶ-
σιν, εἰσέρχεται ὁ πραιπόσιτος, καὶ προσκυνεῖ, σχηματοει-
δῶς πως τὴν κεφαλὴν ὑποκλίνων καὶ ταῖς χερσὶ μετρίως
C κουφίζων τὸ ἑαυτοῦ σαγίον, καὶ εὐθέως ἀνίστανται οἱ δε-
σπόται, καὶ ἐξερχόμενοι ἔξω τοῦ καγκέλλου ἵστανται ἄνω
εἰς τὸ πρῶτον γραδήλιον, ἐν ᾧ καὶ τὸ ἐπεύχιον ἥπλωται,
καὶ εὐθέως διὰ νεύματος τοῦ πραιποσίτου λέγει ἅπας ὁ λαὸς
πολυχρόνιον. καὶ μετὰ τὸ σιγῆσαι πάντας ἄρχεται δημη-
γορεῖν ὁ βασιλεύς. ἰστέον, ὅτι, τοῦ βασιλέως δημηγοροῦν-
Mr.185.b τος, κατὰ τελείαν, ἤτοι στάσιν, τῆς αὐτῆς δημηγορίας σιγᾷ
μὲν ὁ βασιλεύς, ὁ δὲ λαὸς διὰ νεύματος τοῦ πραιποσίτου

[R547] recite, "[May God make your holy reign][1] long-lasting."

At the conclusion the emperor makes the sign of the cross over the people three times, to the middle, right and left. Then the rulers go back and sit on their gold chairs where they were previously, and immediately the members of the *arithmos* begin the cheers as usual, and the *praipositos* goes out and prepares everything properly. The *magistroi* and patricians and senators stand along the flanking colonnade on the left-hand side as one faces west, waiting for the arrival of the rulers.

When everything has been properly prepared, the *praipositos* goes in and makes obeisance in the manner previously described, and immediately the rulers stand up and go via the stairs on the left-hand side and the colonnade where the *magistroi* and patricians and senators are standing. They go out through the door leading out to the Hall of the Kandidatoi, and from there they go via the Exkoubita and the Scholai and the Chytos of the Chalke, and go away as far as the Chapel of the Holy Well. There, after they have lit candles and kissed the Holy Well, the patriarch meets them at the great door which leads in [to Hagia Sophia] from the Chapel of the Holy Well, at the place where the precious cross is set up for obeisance. After the patriarch has censed the rulers as prescribed, they kiss him

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[1] The acclamation is indicated in the ms. by the one word, but has been filled out in the Bonn text, though omitting the standard inclusion of the word "holy".

λέγειν ,,πολυχρόνιον ποιήσει ὁ θεὸς τὴν βασιλείαν ὑμῶν." καὶ μετὰ τὸ πληρῶσαι τὸν λαὸν κατασφραγίζει τρίτον ὁ βασιλεύς, μέσον, δεξιὰ καὶ ἀριστερά. καὶ εἶθ' οὕτως ὑποστρέψαντες οἱ D *δεσπόται καθέζονται ἐν τοῖς χρυσοῖς τούτων σελλίοις, ὅπου καὶ πρότερον, καὶ εὐθέως ἄρχονται εὐφημεῖν οἱ τοῦ ἀριθμοῦ τὰ ἐξ ἔθους, καὶ ὁ πραιπόσιτος ἐξερχόμενος εὐτρεπίζει πάντα καλῶς· οἱ γὰρ μάγιστροι καὶ πατρίκιοι καὶ συγκλητικοὶ ἵστανται διὰ τοῦ πλαγίου ἐμβόλου τοῦ πρὸς δύσιν ἀριστεροῦ μέρους, ἐκδεχόμενοι τὴν τῶν δεσποτῶν ἄφιξιν. καὶ ὅτε πάντα καλῶς εὐ-* Ed. L. 316 *τρεπισθῶσιν, εἰσέρχεται ὁ πραιπόσιτος, καὶ προσκυνήσας τῷ προειρημένῳ σχήματι, εὐθέως ἀνίστανται οἱ δεσπόται, καὶ διέρχονται διὰ τοῦ ἀριστεροῦ μέρους τῶν γραδηλίων καὶ τοῦ ἐμβόλου, ἐν ᾧ ἵστανται οἵ τε μάγιστροι καὶ πατρίκιοι καὶ συγκλητικοί, καὶ ἐξέρχονται διὰ τῆς ἐξαγούσης πύλης εἰς τὸν τρίκλινον τῶν κανδιδάτων, καὶ ἀπὸ τῶν ἐκεῖσε διέρχονται διά τε τῶν ἐξσκουβίτων καὶ τῶν σχολῶν καὶ τοῦ χυτοῦ τῆς χαλκῆς, καὶ ἀπέρχονται μέχρι τοῦ ἁγίου φρέατος. κἀκεῖσε ἅπτοντες κηροὺς καὶ ἀσπαζόμενοι τὸ ἅγιον φρέαρ,* B *ὑπαντᾷ τούτους ὁ πατριάρχης εἰς τὴν πύλην τὴν μεγάλην τὴν εἰσάγουσαν ἀπὸ τοῦ ἁγίου φρέατος, ἐν ᾧ τόπῳ εἰς προσκύνησιν τίθεται ὁ τίμιος σταυρός. καὶ δὴ τοῦ πατριάρχου θυμιῶντος κατὰ τὸν τύπον τοὺς δεσπότας, ἀσπάζονται αὐ-*

[R548] and then go in through the door there which leads in to the right-hand side of the bema. All the senate stand there, along with the emperor's men and the *koubonkleion*, offering prayers for the rulers. From there they go in to the holy doors and light candles as usual, and perform what follows as prescribed. Then the patriarch takes the censer from the hand of the *kastresios* and hands it to the emperor, and the emperor censes all around the holy altar. Then the rulers, together with the patriarch, go out through the right-hand side of the bema and the small holy doors there, as far as the porphyry columns, and there they take leave of the patriarch, kissing him. The patriarch goes into the bema to conduct the office of terce-sext. The emperors go into the robing-room, and after the conclusion of the office of terce-sext, they go up privately through the spiral stairway there of the small robing-room to the gallery, and go privately through the passageways into the God-guarded Palace[1] escorted by the *manglabitai* and the *hetaireia*.

All the members of the senate and the members of the *koubonkleion* and the emperor's men, after the conclusion of the office of terce-sext, go away from there, that is, from Hagia Sophia, each to his own home, for, since this day is an ordinary day, they do not escort the rulers on their return.

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1 For the upper-level covered passageway to the Palace see Mango, *Brazen House* (1959), 87-92.

τόν, καὶ εἶθ' οὕτως εἰσέρχονται διὰ τῆς ἐκεῖσε εἰσφερούσης πύλης πρὸς τὸ δεξιὸν μέρος τοῦ βήματος. ἐκεῖσε γὰρ οἱ τῆς συγκλήτου πάντες ἵστανται μετὰ καὶ τῶν βασιλικῶν καὶ τοῦ κουβουκλείου, ἐπευχόμενοι τοὺς δεσπότας. καὶ ἀπὸ τῶν ἐκεῖσε εἰσέρχονται εἰς τὰ ἅγια θύρια, καὶ ἅπτουσιν κηροὺς C κατὰ τὸ εἰωθὸς, καὶ τὰ ἑξῆς κατὰ τὸν τύπον τελοῦσιν. καὶ Ms. 186.a εἶθ' οὕτως παραλαμβάνει ἀπὸ χειρὸς τοῦ καστρησίου ὁ πατριάρχης τὸν θυμιατὸν, καὶ ἐπιδίδωσι τῷ βασιλεῖ, καὶ θυμιᾷ ὁ βασιλεὺς πέριξ τῆς ἁγίας τραπέζης, καὶ εἶθ' οὕτως διὰ τοῦ δεξιοῦ μέρους τοῦ βήματος ἀπὸ τῶν ἐκεῖσε μικρῶν το ἁγίων θυρῶν ἐξέρχονται οἱ δεσπόται ἅμα τοῦ πατριάρχου ἕως τῶν πορφυρῶν κιόνων, καὶ ἐκεῖσε ἀποχαιρετίζουσι τὸν πατριάρχην, τοῦτον ἀσπαζόμενοι. καὶ ὁ μὲν πατριάρχης εἰσέρχεται εἰς τὸ βῆμα ἐκτελέσων τὴν τριτοέκτην· οἱ δὲ δεσπόται εἰσέρχονται ἐν τῷ μητατωρίῳ, καὶ μετὰ τὴν τῆς τριτοέκτης ἀπόλυσιν ἀνέρχονται μυστικῶς διὰ τοῦ ἐκεῖσε τοῦ D μητατωρικίου κοχλιοῦ εἰς τὰ κατηχούμενα, καὶ διὰ τῶν διαβατικῶν εἰσέρχονται μυστικῶς δηριγευόμενοι ὑπό τε τῶν μαγλαβιτῶν καὶ τῆς ἑταιρείας εἰς τὸ θεοφύλακτον παλάτιον· οἱ δὲ τῆς συγκλήτου πάντες καὶ οἱ τοῦ κουβουκλείου καὶ οἱ βασιλικοὶ ἄνθρωποι μετὰ τὴν τῆς τριτοέκτης ἀπόλυσιν ἀπὸ τῶν ἐκεῖσε, ἤγουν ἀπὸ τῆς ἁγίας Σοφίας, ἀπέρχεται ἕκαστος εἰς τὰ ἴδια. διὰ γὰρ τὸ εἶναι τὴν ἡμέραν ταύτην παγανὴν εἰς τὴν ὑποστροφὴν οὐ δηριγεύουσιν οὗτοι τοὺς δεσπότας.

Book II, Chapter 11 [R549-50]

[R549] What it is necessary to observe when the precious crosses are about to go out[1] in the middle week of Lent[2]

Note that on the third Sunday of Lent, that is, two weeks after the Sunday of Orthodoxy, after the third or sixth ode of the morning service, the three precious and life-giving crosses are brought out and put in the Sacristy and then, when they have been treated with balsam by the protopapas, they are set up in the church[3] for everyone to make obeisance. After the conclusion of the morning service the protopapas opens the route up to the New Church, and the clergy of the New Church, together with the imperial clergy of the Palace, go up and stand in attendance singing the customary Crucifixion hymns. When the rulers give the command, the rulers go in and kiss the precious and life-giving crosses. Then they go away and sit in the Chrysotriklinos for the customary daily procession. One of the crosses is lifted up by the deacon of the New Church and, escorted by the clergy of this church, it goes down and is set up in the said New Church. Another is lifted up and carried by the *papias* of the Great Palace, who wears a *skaramangion* and true-purple *sagion* and is escorted by the imperial clergy and the protopapas of

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1 For want of more specific information, it appears that the three crosses were taken from the Sacristy of Hagia Sophia and set up in Hagia Sophia prior to two of them being taken to the Palace.

2 i.e. the Sunday ending the third week of the 40 day period of Lent. Note that this ceremony during Lent is also the subject of Book I, Chapter 29 [V38], R161-R162). It is distinct from the feast of the Exaltation of the True Cross in Hagia Sophia on September 14th and the parading of the wood of the cross through the City and Palace in the first days of August, the subject of Book II, Chapter 8 (R538-R541; see note 2 at R124.23.

3 i.e. Hagia Sophia.

ΚΕΦ. ια'. Ed. L. 517

Ὅσα δεῖ παραφυλάττειν, τῶν τιμίων σταυρῶν μελλόντων ἐξιέναι τῇ μέσῃ ἑβδομάδι τῆς ἁγίας τεσσαρακοστῆς.

Ἰστέον, ὅτι τῇ τρίτῃ κυριακῇ τῆς ἁγίας μ', ἤγουν ἀπὸ τῆς ὀρθοδοξίας, μετὰ τρίτην ἢ καὶ ἕκτην ᾠδὴν τοῦ ὄρθρου, ἐξάγονται οἱ τίμιοι καὶ ζωοποιοὶ τρεῖς σταυροί, καὶ ἀποτίθενται ἐν τῷ σκευοφυλακίῳ, καὶ εἶθ' οὕτως ὑπὸ τοῦ πρωτοπάπα βαλσαμιζόμενοι προτίθενται ἐν τῇ ἐκκλησίᾳ εἰς προσκύνησιν πάντων, καὶ μετὰ τὴν ἀπόλυσιν τοῦ ὄρθρου ἀνοίγει τὸ τῆς νέας ἀναβάσιον, καὶ ἀνέρχεται ὁ τῆς νέας κλῆρος B καὶ ἅμα τοῦ βασιλείου κλήρου τοῦ παλατίου παρίστανται ψάλλοντες τὰ συνήθη σταυρώσιμα. καὶ ὅτε κελεύουσιν οἱ δεσπόται, εἰσέρχονται καὶ ἀσπάζονται τοὺς τιμίους καὶ ζωοποιοὺς σταυρούς. εἶθ' οὕτως ἀπερχόμενοι καθέζονται ἐπὶ τοῦ χρυσοτρικλίνου εἰς τὴν συνήθη καὶ καθημερινὴν προέλευσιν. καὶ ὁ μὲν εἷς αἰρόμενος ὑπὸ τοῦ διάκονος τῆς νέας καὶ ὀψικευόμενος ὑπὸ τοῦ ταύτης κλήρου, κατέρχεται καὶ Ms. 186. b προτίθεται ἐν τῇ αὐτῇ νέᾳ ἐκκλησίᾳ. ὁ δὲ ἕτερος αἰρόμενος καὶ βασταζόμενος ὑπὸ τοῦ παπίου τοῦ μεγάλου παλατίου, C φοροῦντος αὐτοῦ σκαραμάγγιον καὶ σαγίον ἀληθινόν, ὀψικευόμενος ὑπὸ τοῦ βασιλείου κλήρου καὶ τοῦ πρωτοπάπα τῆς

[R550] the Church of St Stephen of the Palace of Daphne and by palace-stewards, all carrying candles. It goes through the terrace and the Chrysotriklinos, and is led away and set up for the obeisance of the whole senate in the Lausiakos Hall, on the left-hand side in front of the door of the Chapel of St Basil. After the obeisance it is again carried by the *papias*, that is to say, escorted by those previously mentioned, and is put away in the Palace of Daphne in the Church of St Stephen the Protomartyr. On the Monday of the said week, after dismissals have taken place, the *papias* goes out and lifts up the cross from the Church of St Stephen and carries it away to the Great Church of Hagia Sophia. The other cross remains in the Sacred Palace.

Note that on the Friday of the said middle week of Lent, after the conclusion of the ninth ode, the *papias* escorts the precious cross into the Sacred Palace. Likewise the clergy of the New Church, they too, escort in the other cross on the said day, after the conclusion of the ninth ode. On the Sunday, after the third or sixth ode of the morning service, they are wiped by the protopapas and the sacristan and put back in the said Sacristy.

Δάφνης τοῦ ἁγίου Στεφάνου καὶ διαιταρίων τοῦ παλατίου, πάντων κηροὺς βασταζόντων, διέρχεται διά τε τοῦ ἡλιακοῦ καὶ τοῦ χρυσοτρικλίνου, καὶ ἀπαγόμενος προτίθεται εἰς προσκύνησιν πάσης τῆς συγκλήτου ἐν τῷ λαυσιακῷ ἐν τῷ ἀριστερῷ μέρει πρὸ τῆς πύλης τοῦ εὐκτηρίου τοῦ ἁγίου Βασιλείου, καὶ μετὰ τὴν προσκύνησιν πάλιν βαστάζεται παρὰ τοῦ παπίου, δηλονότι δορυφορούμενος ὑπὸ τῶν προειρημένων, καὶ ἀποτίθεται ἐν τῷ παλατίῳ τῆς Δάφνης ἐν τῷ ναῷ τοῦ ἁγίου πρωτομάρτυρος Στεφάνου. καὶ τῇ δευτέρᾳ τῆς αὐτῆς ἑβδομάδος μετὰ τὸ γενέσθαι μίνσας ἐξέρχεται ὁ παπίας, καὶ αἴρει τὸν σταυρὸν ἀπὸ τοῦ ἁγίου Στεφάνου, καὶ ἀποφέρει αὐτὸν ἐν τῇ μεγάλῃ ἐκκλησίᾳ τῆς ἁγίας Σοφίας. ὁ δὲ ἕτερος σταυρὸς ἐναπομένει ἐν τῷ ἱερῷ παλατίῳ. ἰστέον, ὅτι τῇ παρασκευῇ τῆς αὐτῆς μέσης ἑβδομάδος τῆς ἁγίας τεσσαρα-

Ed L 318 *κοστῆς μετὰ τὴν ἀπόλυσιν τῆς ἐνάτης εἰσάγει ὁ παπίας τὸν τίμιον σταυρὸν ἐν τῷ ἱερῷ παλατίῳ. ὁμοίως καὶ οἱ τῆς νέας κληρικοὶ εἰσάγουσιν καὶ αὐτοὶ τῇ αὐτῇ ἡμέρᾳ τὸν ἕτερον σταυρὸν μετὰ τὴν ἀπόλυσιν τῆς ἐνάτης. καὶ τῇ κυριακῇ μετὰ τρίτην εἴτε καὶ ἕκτην ᾠδὴν τοῦ ὄρθρου ὑπὸ τοῦ πρωτοπάπα καὶ τοῦ σκευοφύλακος ἐκμασσόμενοι κατατίθενται ἐν τῷ αὐτῷ σκευοφυλακίῳ.*

Book II, Chapter 12 [R551-56]

[R551] What it is necessary to observe when the rulers go away to bathe at Blachernai
Early on Friday morning the whole senate goes along in *skaramangia* to Blachernai, outside the gate, the place for which the rulers are setting out. The rulers, in their *skaramangia*, go onto the dromon with their personal staff and the logothete of the post and the chief imperial secretary and the officer in charge of petitions and the *hetaireiarches* and the *droungarios* of the Watch. They set out for the gate where the senate is waiting for them. The *magistroi*, patricians and holders of high office receive the rulers outside the gate on the right-hand side of the imperial route, while on the left stand the imperial horses, saddled. When they draw near them they fall down and make obeisance before the rulers. The rulers, escorted by both the *praipositoi* and[1] the *kouboukleion*, and the *manglabitai* and both the emperor's men and the members of the *hetaireia*, go away along the road which leads to the church.[2]

Note that when the rulers go in the gate the *magistroi*, patricians and holders of high office follow behind.

In the porch at the entrance to the said church the sacristan, with a censer, and the clergy of the church receive them and

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1 Ms.; "and" omitted in Bonn.

2 i.e. the Church of the Theotokos at Blachernai.

ΚΕΦ. ιβ'.

Ὅσα δεῖ παραφυλάττειν, τῶν δεσποτῶν ἀπιόντων λούσασθαι ἐν βλαχέρναις.

Τῇ παρασκευῇ ἕωθεν προέρχεται ἅπασα ἡ σύγκλητος B ἀπὸ σκαραμαγγίων ἐν βλαχέρναις ἔξω τῆς πόρτας, ἐν ᾧ τόπῳ ὁρμῶσιν οἱ δεσπόται. οἱ δὲ δεσπόται εἰσέρχονται ἀπὸ σκαραμαγγίων εἰς τὸν δρόμονα μετὰ τῆς οἰκείας αὐτῶν θεραπείας, τοῦ τε λογοθέτου τοῦ δρόμου καὶ τοῦ πρωτοασηκρήτου καὶ τοῦ ἐπὶ τῶν δεήσεων μετὰ τοῦ ἑταιρειάρχου Ms. 187. a καὶ τοῦ δρουγγαρίου τῆς βίγλας. ὁρμῶσιν δὲ εἰς τὴν πόρταν, ἔνθα ἡ σύγκλητος τούτους ἐκδέχεται. οἱ δὲ μάγιστροι καὶ πατρίκιοι καὶ ὀφφικιάλιοι ἔξω τῆς πόρτης τῷ δεξιῷ μέρει τῆς βασιλικῆς διόδου δέχονται τοὺς δεσπότας, ἐν δὲ τῷ C ἀριστερῷ ἵστανται τὰ βασιλικὰ σιλλάρια. καὶ ἐν τῷ πλησιάσαι πρὸς αὐτοὺς τοὺς δεσπότας πίπτουσι προσκυνοῦντες. οἱ δὲ δεσπόται δηριγευόμενοι ὑπό τε τῶν πραιποσίτων τοῦ κουβουκλείου καὶ τῶν μαγλαβιτῶν, βασιλικῶν τε καὶ τῶν τῆς ἑταιρείας, ἀπέρχονται διὰ τῆς ἀπαγούσης ὁδοῦ πρὸς τὴν ἐκκλησίαν. ἰστέον, ὅτι, τῶν δεσποτῶν εἰσιόντων τὴν πόρταν, κατακολουθοῦσιν ὄπισθεν οἵ τε μάγιστροι καὶ πατρίκιοι καὶ ὀφφικιάλιοι· ἐν δὲ τῷ προπυλαίῳ τῆς αὐτῆς ἐκκλησίας δέχεται αὐτοὺς ὁ σκευοφύλαξ μετὰ θυμιατοῦ καὶ ὁ τῆς ἐκ- D

[**R552**] escort them. When the rulers enter the narthex, they put on gold-bordered *sagia* and light candles and go through the middle of the church and the solea. They light candles again outside the holy doors, and go into the holy sanctuary and kiss the holy altar-cloth.

Note that while the rulers are praying at the holy bema, the senate and members of the *kouboukleion* and the emperor's men go through and stand in the narthex of the Chapel of the Holy Casket.

Then the rulers go through the right-hand side of the bema as one faces east, and through the sacristy, and go into the narthex of the Chapel of the Holy Casket. While the emperor's men stand on the left of the imperial route, the *magistroi* and patricians stand on the right in the direction of the doors. The rulers light candles as is customary at the imperial doors of the Chapel of the Holy Casket and go in, and immediately the *koubikoularioi* close their doors – non-eunuchs do not go in there but only the members of the *kouboukleion*. The rulers light candles again in front of the holy bema as usual, and go in and kiss the holy altar-cloth, and the senior emperor takes a censer from the *praipositos* and censes all around the holy altar. Then they take off their

κλησίας κλῆρος, ὑψικεύοντες αὐτούς. καὶ δὴ τῶν δεσποτῶν εἰσιόντων εἰς τὸν νάρθηκα, περιβάλλονται τὰ χρυσοπερίκλειστα σαγία, καὶ ἅπτουσιν κηρούς, καὶ διέρχονται διὰ μέσης τῆς ἐκκλησίας καὶ τῆς σωλαίας, καὶ πάλιν ἅπτουσιν κηροὺς ἔξω τῶν ἁγίων θυρῶν, καὶ εἰσέρχονται εἰς τὸ ἅγιον θυσιαστήριον, καὶ ἀσπάζονται τὴν ἁγίαν ἐνδυτήν. ἰστέον, ὅτι, τῶν δεσποτῶν εὐχομένων εἰς τὸ ἅγιον βῆμα, ἡ σύγκλητος καὶ οἱ τοῦ κουβουκλείου καὶ οἱ βασιλικοὶ διέρχονται καὶ ἵστανται εἰς τὸν νάρθηκα τῆς ἁγίας σοροῦ. εἶθ' οὕτως διέρ- Ed.L. 319 *χονται διὰ τοῦ πρὸς ἀνατολὴν δεξιοῦ μέρους τοῦ βήματος καὶ τοῦ σκευοφυλακίου, καὶ εἰσέρχονται εἰς τὸν νάρθηκα τῆς ἁγίας σοροῦ, καὶ οἱ μὲν βασιλικοὶ ἵστανται ἀριστερᾷ τῆς βασιλικῆς προόδου, οἱ δὲ μάγιστροι καὶ πατρίκιοι δεξιᾷ ὡς πρὸς τὰς πύλας. οἱ δὲ δεσπόται ἅπτουσιν κηροὺς κατὰ τὸ εἰωθὸς εἰς τὰς βασιλικὰς πύλας τῆς ἁγίας σοροῦ, καὶ εἰσέρχονται, καὶ εὐθέως κλείουσιν τὰς αὐτῶν πύλας κουβικουλάριοι· (βαρβάτοι γὰρ ἐκεῖσε οὐκ εἰσέρχονται, εἰ μὴ οἱ τοῦ* B *κουβουκλείου μόνοι·) οἱ δὲ δεσπόται πάλιν κατὰ τὸ εἰωθὸς ἅπτουσιν κηροὺς ἔμπροσθεν τοῦ ἁγίου βήματος, καὶ εἰσέρχονται καὶ ἀσπάζονται τὴν ἁγίαν ἐνδυτήν, καὶ λαμβάνει ὁ πρῶτος βασιλεὺς θυμιατὸν παρὰ τοῦ πραιποσίτου, καὶ θυμιᾷ πέριξ τῆς ἁγίας τραπέζης. εἶτα ἐκβάλλουσι τὰ τούτων*

[R553] *sagia*, and the senior emperor takes from the *praipositos* the peacock-feather flabellum and waves it all around the holy altar. And they go out from the bema and go away from the right-hand side to the Episkepsis[1] and light candles there also and make obeisance. From there they go away outside the small robing-room where the icon of the Theotokos and the silver cross are set up, and they light candles there and go into the robing-room and, if they wish, they are crowned.

Note that at the place where the emperor's men[2] stand and pray, the members of the middle *hetaireia* stand and also pray.

When the rulers leave they go through the narthex, and again the *magistroi*, patricians and holders of high office receive them, and the rulers go up via the spiral stairway and go away. The emperor's men go on ahead and stand to the right and left outside the *paraptera*[3] which lead in to the dressing-rooms, and they also pray when the rulers go through. The rulers, escorted by the *kouboukleion* and the *manglabitai* and the great *hetaireia*, go into the *paraptera* leading to the dressing-rooms. The members of the great *hetaireia*, with a few men, immediately stand praying,

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1 This image of the Theotokos is of the type with a bust of Christ Emmanuel in a medallion before her chest, whether or not with her hands raised in prayer: *ODB*, s.v. Virgin Blachernitissa.

2 Accepting Jeffrey Featherstone's advice that βασιλεῖς, "emperors", should be emended to βασιλικοί, "emperor's men". Moreover, this note belongs a few lines later, at R553.16, after the reference to the emperor's men praying outside the *paraptera* when the rulers go through..

3 παράπτερα: the adjacent rooms or corridors; *πτερά* would be the equivalent of the Latin *alae*; *LBG* παράπτερον: Seitenflügel, Anbau.

σαγία, καὶ λαμβάνει ὁ πρῶτος βασιλεὺς παρὰ τοῦ πραιποσίτου τὸ ἀπὸ ταωνοπτέρων ῥιπίδιον, καὶ φιλοκαλεῖ πέριξ τῆς ἁγίας τραπέζης, καὶ ἐξέρχονται τοῦ βήματος, καὶ ἀπέρχονται ἀπὸ δεξιᾶς εἰς τὴν ἐπίσκεψιν, καὶ ἅπτουσιν κἀκεῖσε κηρούς καὶ προσκυνοῦσιν. καὶ ἀπὸ τῶν ἐκεῖσε ἀπέρχονται ἔξω τοῦ μητατωρικίου, ἐν ᾧ ἡ εἰκὼν τῆς Θεοτόκου καὶ ὁ ἀρ- C γυροῦς ἵδρυται σταυρός, καὶ ἅπτουσιν κἀκεῖσε κηρούς, καὶ εἰσέρχονται εἰς τὸ μητατώριον, καὶ, εἰ κελεύουσι, σκεπάζονται. ἰστέον, ὅτι ἐν ᾧ τόπῳ ἵστανται οἱ βασιλεῖς ἐπευχόμενοι, ἵστανται οἱ τῆς μέσης ἑταιρείας, καὶ αὐτοὶ ἐπευχόμενοι. καὶ ἐξιόντες διέρχονται διὰ τοῦ νάρθηκος, καὶ πάλιν δέχονται τούτους οἵ τε μάγιστροι καὶ πατρίκιοι καὶ ὀφφικιάλιοι, καὶ ἀνίασιν οἱ δεσπόται διὰ τοῦ κοχλιοῦ καὶ ἀπέρχονται. οἱ δὲ βασιλικοὶ προαπερχόμενοι ἵστανται δεξιᾷ καὶ ἀριστερᾷ ἔξω τῶν εἰσαγόντων παραπτέρων εἰς τὰ ἀποδυτά. D καὶ τῶν δεσποτῶν διερχομένων, ἐπεύχονται καὶ αὐτοί. οἱ δὲ δεσπόται δορυφορούμενοι ὑπό τε τοῦ κουβουκλείου καὶ τῶν μαγλαβιτῶν καὶ τῆς μεγάλης ἑταιρείας, εἰσέρχονται εἰς τὰ ἀπάγοντα παράπτερα εἰς τὰ ἀποδυτά. καὶ οἱ μὲν τῆς μεγάλης ἑταιρείας ἵστανται εὐθὺς μετὰ ὀλίγων ἐπευχόμενοι,

[R554] and after them the *manglabitai* stand, they too praying, and after them the members of the *kouboukleion*, they too praying at the single-leaved door which leads further in, and outside the single-leaved door stand the *praipositoi*, they too praying. The rulers go away to the dressing-rooms and, after undressing, put on their gold linen garments and go in to the holy bath.

Note that the *praipositoi* go in ahead of the rulers along with some of the *kouboukleion* and especially *koubikoularioi* carrying torches which the rulers light, praying.

In front of the bath, near the door leading in on the right-hand side, stand the *praipositoi* and the members of the *kouboukleion* with the personal staff of the rulers, the superintendent of the bath and the *protembatarios*.[1] The rest of the bath attendants of Blachernai stand to the left of the rulers. When the rulers enter, they take candles from the *praipositoi* and light them and make obeisance before the holy silver icons which are in the bath, and they go through the bath on the right-hand side of the bath. On the said right-hand side of the bath stand two incense-burners, and the emperor goes through to them and takes unguents from the *praipositos* and with his own hands places them in the incense-burners. Then the rulers light candles in the conch towards the east where the silver icon of the Theotokos is, at the basin. From

[1] Lit.: the one who steps in first.

καὶ μετ' ἐκείνους οἱ μαγλαβῖται ἵστανται, καὶ αὐτοὶ ἐπευχόμενοι,
καὶ μετ' αὐτοὺς οἱ τοῦ κουβουκλείου, καὶ αὐτοὶ ἐπευχόμενοι
Ed.L. 320 εἰς τὸ εἰσάγον ἐνδότερον μονόθυρον, καὶ ἔξωθεν τοῦ μονο-
θύρου ἵστανται οἱ πραιπόσιτοι καὶ αὐτοὶ ἐπευχόμενοι. οἱ
δὲ δεσπόται ἀπέρχονται ἐν τοῖς ἀποδυτοῖς, καὶ ἀποδυόμενοι
περιβάλλονται τὰ χρυσᾶ τούτων λέντια, καὶ εἰσέρχονται εἰς
τὸ ἅγιον λοῦσμα. ἰστέον, ὅτι προεισέρχονται τῶν δεσποτῶν
οἱ πραιπόσιτοι μετὰ καί τινων τοῦ κουβουκλείου καὶ κουβι-
κουλαρίων βασταζόντων τὰ φατλία, ἅπερ ἅπτουσιν οἱ δε-
σπόται εὐχόμενοι. καὶ πρὸ τοῦ κολύμβου πλησίον τῆς εἰσ-
Ms. 188. a αγούσης θύρας τῷ δεξιῷ μέρει ἵστανται οἱ πραιπόσιτοι καὶ
οἱ τοῦ κουβουκλείου μετὰ τῆς μυστικῆς θεραπείας τῶν δε-
B σποτῶν, τοῦ τε βαλνιαρίτου καὶ τοῦ πρωτεμβαταρίου· οἱ
δὲ λοιποὶ λοῦσται τῶν βλαχερνῶν ἀριστερὰ τῶν δεσποτῶν
ἵστανται. καὶ τῶν δεσποτῶν εἰσιόντων, λαμβάνουσιν κηροὺς
παρὰ τῶν πραιποσίτων καὶ ἅπτουσιν, καὶ προσκυνοῦντες τὰς
ἀργυρᾶς ἁγίας εἰκόνας τὰς ἐν τῷ κολύμβῳ, διέρχονται τῷ
δεξιῷ μέρει τοῦ κολύμβου. ἐν δὲ τῷ αὐτῷ δεξιῷ μέρει τοῦ
κολύμβου ἵστανται δύο καπνιστήρια, ἐν οἷς διερχόμενος ὁ
βασιλεύς, παρὰ τοῦ πραιποσίτου λαμβάνων ἀλειπτὰ ἰδίαις
χερσὶ τοῖς καπνιστηρίοις ἐντίθησι. εἶτα ἅπτουσιν οἱ δεσπό-
ται κηροὺς εἰς τὴν πρὸς ἀνατολὴν κόγχην, ἐν ᾗ καὶ ἡ ἀρ-
C γυρᾶ εἰκὼν τῆς Θεοτόκου ἐπὶ τῆς φιάλης ἵσταται. καὶ ἀπὸ

[R555] there they go away to the left where the relief of the hand of the Theotokos is carved in marble and enclosed in a silver mount. They light candles there, too, and with his own hand the senior emperor places unguent in the incense-burner there, having received this from the *praipositos.* From there the rulers turn back and go into the Chapel of St Photeinos, to the inner tholos, and as they go away, they light candles in front of the marble icon of the Theotokos which pours out holy water from her holy hands. After the lighting of the candles, the *praipositos* takes the holy myrrh from the superintendent of the bath and hands it to the rulers. The rulers with their own hands make the sign of the cross over themselves and go out and bathe. After the bathing they go out into the small outer tholos and take off their linen garments and put on others woven with gold. The *protembatarios* stands in front of the bath and says the prayer.

Note that while the prayer is being said the bath attendants lead in the twelve water-bearers from the left-hand side of the bath, and they go through in front of the eastern conch down there and stand to the right-hand side of the bath. Entering, the rulers stand and the senior emperor hands each of the water-bearers one *nomisma* each. It is necessary that the *praipositos* prepare in advance the hand of the water-bearer

τῶν ἐκεῖσε ἀπέρχονται ἀριστερὰ, ἐν ᾧ ἡ τῆς χειρὸς τῆς Θεοτόκου ἐκτύπωσις ἐν τῷ μαρμάρῳ ἐκτετύπωται, καὶ διὰ ἀργυρᾶς περιφερείας περικέκλειστται, καὶ ἅπτουσιν κἀκεῖσε κηροὺς, καὶ οἰκείᾳ χειρὶ εἰς τὸ ἐκεῖσε καπνιστήριον ὁ πρῶτος βασιλεὺς ἐντίθησιν ἀλειπτὸν, ἐκ τοῦ πραιποσίτου τοῦτο δεχόμενος. ἀπὸ δὲ τῶν ἐκεῖσε ὑποστρέφοντες οἱ δεσπόται, εἰσέρχονται εἰς τὸν ἅγιον Φωτεινὸν εἰς τὸν ἐνδότερον θόλον, καὶ ἀπερχόμενοι ἅπτουσιν κηροὺς ἔμπροσθεν τῆς μαρμαρίνης εἰκόνος τῆς Θεοτόκου, ἥτις ἐκ τῶν τῆς αὐτῆς ἁγίων χειρῶν προχεῖ τὸ ἁγίασμα. καὶ μετὰ τὸ ἅψαι τοὺς κηροὺς λαμβά- D *νει τὴν ἁγίαν στακτὴν ὁ πραιπόσιτος παρὰ τοῦ βαλνιαρίτου, καὶ ἐπιδίδωσι τοῖς δεσπόταις. οἱ δὲ δεσπόται οἰκείαις χερσὶν ἑαυτοὺς ἐπισφραγίζουσιν, καὶ ἐξιόντες λούονται. καὶ μετὰ τὸ λούσασθαι ἐξέρχονται εἰς τὸν ἐξώτερον μικρὸν θόλον, καὶ ἀλλάσσοντες τὰ τούτων λέντια περιβάλλονται ἕτερα χρυσοϋφαντα. ὁ δὲ προτεμβατάριος ἱστάμενος πρὸ τοῦ κολύμβου, λέγει τὴν εὐχήν. ἰστέον, ὅτι, τῆς εὐχῆς λεγομένης,* Ed.L. 321 *οἱ λοῦσται εἰσάγουσιν τὰ ιβ΄ βαστακτὰ ἀπὸ τοῦ ἀριστεροῦ μέρους τοῦ κολύμβου, καὶ διέρχονται πρὸ τῆς κάτω ἀνατο-* Ms. 188.b *λικῆς κόγχης, καὶ ἵστανται εἰς τὸ δεξιὸν μέρος τοῦ κολύμβου. οἱ δὲ δεσπόται εἰσιόντες ἵστανται, καὶ ὁ πρῶτος βασιλεὺς ἐπιδίδωσιν ἑκάστῳ τῶν βαστακτῶν ἀνὰ νομίσματος ἑνός. χρὴ δὲ τὸν πραιπόσιτον τὴν χεῖρα τοῦ βαστακτοῦ προ-*

[R556] for the reception of the imperial gift. After the completion of the distribution, the *protembatarios* sanctifies the bath with the cross, handing the rulers holy water from the bath with the said cross. After receiving the holy water they go into the bath and, while the prayer of supplication is taking place, they immerse themselves three times. They go out and go up to the dressing-room and, having been dressed as is usual, they go out with their personal staff.

Note that outside the single-leaved door where the *praipositoi* stand offering prayers for the rulers, the head of the home for the aged in the district of Eugenios stands, and he hands oblations to the rulers as they go through. When the rulers go through, the members of the *koubouklelon* and the *manglabitai* and the members of the *hetaireia* move together from the places where they are standing and go ahead of the rulers. If the rulers wish to go on horseback and go away either to the spring[1] or elsewhere, they do so; but if not, they go onto the dromon and go to the Palace, or indeed they go away wherever else they wish.

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[1] Perhaps a reference to the spring at Blachernai, but otherwise to Pege, also outside the Theodosian walls, with its spring, monastery and Church of the Theotokos of the Spring.

εὐτρεπίζειν πρὸς τὴν τῆς βασιλικῆς δωρεᾶς ὑποδοχήν. καὶ
μετὰ τὴν συμπλήρωσιν τῆς διανομῆς ἁγιάζει μετὰ τοῦ σταυ-
ροῦ ὁ πρωτεμβατάριος τὸν κόλυμβον, ἐπιδιδοὺς τοῖς δεσπό-
ταις ἀπὸ τοῦ κολύμβου ἁγίασμα μετὰ τοῦ αὐτοῦ σταυροῦ.
οἱ δὲ λαμβάνοντες τὸ ἁγίασμα εἰσέρχονται εἰς τὸν κόλυμβον,
B καὶ τῆς ἐκτενοῦς γινομένης, καταδύουσι τρίτον, καὶ ἐξερχό-
μενοι ἀνέρχονται ἐν τῷ ἀποδυτῷ, καὶ ἀμφιασθέντες κατὰ
τὸ εἰωθὸς ἐξέρχονται μετὰ τῆς μυστικῆς αὐτῶν τάξεως. ἰστέον,
ὅτι ἔξω τοῦ μονοθύρου, ἐν ᾧ ἵστανται οἱ πραιπόσιτοι ἐπευ-
χόμενοι τοὺς δεσπότας, ἵσταται ὁ τῶν Εὐγενίου γηροκόμος,
ἐπιδιδοὺς τοῖς δεσπόταις διερχομένοις τὰς εὐλογίας. τῶν δὲ
δεσποτῶν διερχομένων, συγκινοῦσι προπορευόμενοι τῶν δε-
σποτῶν, ἀφ᾿ ὧν τόπων ἵστανται, οἱ τοῦ κουβουκλείου καὶ οἱ
μαγλαβῖται καὶ τῆς ἑταιρείας. οἱ δὲ δεσπόται εἰ μὲν κελεύ-
C ουσιν ἱππεῦσαι καὶ ἀπελθεῖν εἴτε ἐν τῇ πηγῇ, εἴτε ἀλλαχοῦ,
τοῦτο ποιοῦσιν· εἰ δὲ μήγε, εἰσερχόμενοι εἰς τὸν δρόμονα
εἰσέρχονται εἰς τὸ παλάτιον, ἢ καὶ ἀλλαχοῦ, ὅπου βούλον-
ται, ἀπέρχονται.

Book II, Chapter 13 [R557-63]

[R557] What it is necessary to observe on an ordinary Sunday, or on a weekday, when the rulers are going to go away either to the Church of the Holy Apostles or to another church to pray

One day before, instructions are given to the *praipositos* and the *katepano* of the emperor's men for everyone to go early in the morning in *skaramangia* from wherever the rulers wish to set out on horseback.

Early in the morning they all go along in *skaramangia*, and the *praipositoi* go in with the *kouboukleion* either from the Kavallarios,[1] or from the Church of the Lord, or from the Hippodrome, or from the polo-ground, or from the Palace of Daphne, for the rulers are accustomed to go on horseback always from these entrances. The rulers go out in *skaramangia*,[2] also wearing their swords, and go on horseback escorted by the *praipositoi* and the *kouboukleion*. The *praipositoi* and the members of the *kouboukleion*, also on horseback, go ahead of the rulers. The *manglabitai* and all the emperor's men, in *skaramangia* and with swords, go ahead each in his order. The *magistroi*

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1 i.e. the Covered Hippodrome of the Palace, as is evident from R275.15.

2 SCHOLION: Note that the emperor does not go on horseback to the Church of the Holy Apostles in the morning without a *skaramangion* and caparisoned horse.

ΚΕΦ. ιγ΄.

Ὅσα δεῖ παραφυλάττειν ἐν παγανῇ κυριακῇ, ἢ ἐν ἄλλῃ κοινῇ ἡμέρᾳ, μελλόντων τῶν δεσποτῶν ἀπιέναι εἴτε εἰς τοὺς ἁγίους ἀπο- D στόλους, εἴτε εἰς ἕτερον ναὸν εὔξασθαι.

Πρὸ μιᾶς ἡμέρας δίδοται μανδάτα τῷ πραιποσίτῳ καὶ τῷ κατεπάνω τῶν βασιλικῶν, τῇ ἕωθεν ἐλθεῖν ἅπαντας ἀπὸ σκαραμαγγίων, ὁπόθεν ἂν κελεύσωσιν οἱ δεσπόται ἱππεῦσαι. καὶ τῇ ἕωθεν προέρχονται ἅπαντες ἀπὸ σκαραμαγγίων, καὶ εἰσέρχονται οἱ πραιπόσιτοι μετὰ τοῦ κουβουκλείου, εἴτε ἀπὸ Ed.L. 322 *τὸν καβαλλάριον, εἴτε ἀπὸ τὴν τοῦ Κυρίου ἐκκλησίαν, εἴτε ἀπὸ τὸν ἱππόδρομον, εἴτε ἀπὸ τὸ τζουκανιστήριον, εἴτε ἀπὸ* Mr. 189 a *τῆς Δάφνης. ἀπὸ τούτων γὰρ τῶν εἰσόδων εἰώθασιν ἀεὶ ἱππεύειν οἱ δεσπόται. οἱ δὲ δεσπόται ἐξέρχονται ἀπὸ σκαραμαγγίων φοροῦντες καὶ τὰ τούτων σπαθία, καὶ δηριγευόμενοι ὑπό τε τῶν πραιποσίτων καὶ τοῦ κουβουκλείου ἱππεύουσιν. οἱ δὲ πραιπόσιτοι καὶ οἱ τοῦ κουβουκλείου καὶ αὐτοὶ ἱππεύοντες προπορεύονται τῶν δεσποτῶν. οἱ δὲ μαγλαβῖται καὶ οἱ βασιλικοὶ πάντες ἄνθρωποι μετὰ σκαραμαγγίων καὶ σπαθίων εἰς τὴν ἑαυτοῦ ἕκαστος προπορεύεται τάξιν. οἱ δὲ μάγιστρο·*

[R558] and proconsuls and patricians and holders of high office follow the rulers closely behind the [imperial] arms, with the *droungarios* of the Watch and the *droungarios* of the fleets. When the rulers go to the church and dismount from their horses, seats are put in place, that is to say, those carried by the archons' sons, either in the porch at the entrance to the said church or in the narthex, and the rulers sit on these. Surrounded by the more intimate retinue of the staff of the bedchamber so that they should not easily be seen by the multitude, they change the shoes they are wearing and put on *strikta*.[1]

Note that the *praipositoi* also put on their *sagia* in the narthex of the church.

Then the rulers stand up and put on their gold-bordered *sagia*, and go towards the imperial doors and take candles from the *praipositoi*, and give thanks to God with triple obeisance with the candles. Then they go in and go through the middle of the church and the solea, and standing outside the holy doors of the bema, they again take other candles from the *praipositoi* and do the same again. Then they go into the holy sanctuary and kiss the holy altar-cloth. Then the senior emperor takes the censer and unguents from the hand of the *praipositos* and, adding the unguents with his own hand to the hot embers, he censes all around the

[1] στρίκτα: some form of close-fitting footwear (*LBG*).

B καὶ ἀνθύπατοι καὶ πατρίκιοι καὶ ὀφφικιάλιοι ὄπισθεν τοῦ
ἅρματος μετὰ τοῦ δρουγγαρίου τῆς βίγλης καὶ τοῦ δρουγγα-
ρίου τῶν πλοΐμων, ἐπακολουθοῦσι τοῖς δεσπόταις. καὶ δὴ
τῶν δεσποτῶν ἀπιόντων εἰς τὸν ναὸν καὶ τῶν ἵππων ἀποβαι-
νόντων, τίθενται σελλία, δηλονότι τὰ ὑπὸ τῶν ἀρχοντογεννη-
μάτων βασταζόμενα, εἴτε ἐν τῷ προπυλαίῳ τῆς αὐτῆς ἐκκλη-
σίας, εἴτε ἐν τῷ νάρθηκι, καὶ ἐν τούτοις καθέζονται οἱ δεσπό-
ται, καὶ ὑπὸ τῆς μυστικωτέρας τῶν κοιτωνιτῶν τάξεως κυ-
κλευόμενοι πρὸς τὸ μὴ ῥᾳδίως τῶν πολλῶν ὁρᾶσθαι, ἀλλάσ-
C σουσιν ἅπερ φοροῦσιν ὑποδήματα, περιβαλλόμενοι στρίκτα.
ἰστέον, ὅτι ἐν τῷ νάρθηκι τῆς ἐκκλησίας καὶ οἱ πραιπόσιτοι
περιβάλλονται τὰ αὐτῶν σαγία. καὶ εἶθ' οὕτως ἀνιστάμενοι
καὶ τὰ ἑαυτῶν χρυσοπερίκλειστα περιβαλλόμενοι σαγία, ἔρ-
χονται πρὸς τὰς βασιλικὰς πύλας, καὶ ὑπὸ τῶν πραιποσίτων
λαμβάνουσι κηρούς, καὶ ἀπευχαριστοῦσιν τῷ Θεῷ διὰ τῆς
τρισσῆς μετ' αὐτῶν προσκυνήσεως. καὶ εἶθ' οὕτως εἰσέρχον-
ται, καὶ διέρχονται διὰ μέσου τοῦ ναοῦ καὶ τῆς σωλαίας, καὶ
ἱστάμενοι ἔξω τῶν ἁγίων τοῦ βήματος θυρῶν πάλιν λαμβά-
νουσιν ἑτέρους κηροὺς παρὰ τῶν πραιποσίτων, καὶ ὁμοίως
D ποιοῦσιν. εἶτα εἰσερχόμενοι εἰς τὸ ἅγιον θυσιαστήριον ἀ-
σπάζονται τὴν ἁγίαν ἐνδυτήν. εἶθ' οὕτως λαμβάνει ὁ πρῶτος
βασιλεὺς ἐκ χειρὸς τοῦ πραιποσίτου τὸν θυμιατὸν καὶ ἀλει-
πτά, καὶ οἰκείᾳ χειρὶ ἐπιτιθεὶς τῇ ἀνθρακιᾷ θυμιᾷ πέριξ τῆς

[R559] altar and then hands the censer to the *praipositos*. He goes through whatever part [of the church] by which it is appropriate for him to leave.

If the rulers want to eat there, this takes place according to their wishes, but if not, they return from there to the Palace on horseback following, as we have said, the order of procession previously described.

Note that, if the rulers want to go away to the church during Lent, after the singing of the office of terce-sext in the Lausiakos Hall, in the Chapel of St Basil, a move takes place and everyone goes to the place where it is necessary for the rulers to mount. Then the rulers mount their horses and go away.

March 9th. Note that the commemoration of the Holy Forty Martyrs, when the rulers go away to their holy church, is also conducted following the format previously described for the rulers' visit to the holy churches in the City.[1]

July 1st. Note that the commemoration of the Holy Anargyroi[2] is also conducted likewise when the rulers go away to their venerable church in the district of Paulinos. The rulers go on horseback if they wish, or, if they wish, by boat. The procession which follows is conducted as previously described.

Note that the rulers, when they go to the district of Paulinos, go in *skaramangia*, whether going by boat or on horseback.

Note that, after the rulers have prayed with candles in front of the holy doors, they then

1 Emending the plural "in the cities" to the singular, as in the Bonn translation.

2 i.e. the medical saints Kosmas and Damian who did not accept payment (*anargyroi*).

ἁγίας τραπέζης, εἶτα ἐπιδίδωσι τῷ πραιποσίτῳ τὸν θυμια-
τόν. διέρχεται δι' οἵου μέρους ἁρμόζει τοῦτον ἐξιέναι. καὶ
εἰ μὲν κελεύσωσιν οἱ δεσπόται ἐκεῖσε γεύσασθαι, γίνεται τοῦ- Ed.L.343
το καθὼς βούλονται. εἰ δὲ μήγε, ἀπὸ τῶν ἐκεῖσε ἱππεύοντες Ms.189.b
ὑποστρέφουσιν κατὰ τὴν προειρημένην, ὡς ἔφαμεν, τῆς προ-
όδου τάξιν εἰς τὸ παλάτιον. ἰστέον, ὅτι, εἰ ἐν τεσσαρακο-
στῇ κελεύσωσιν ἀπιέναι οἱ δεσπόται ἐν ἐκκλησίᾳ, ἀπὸ τῆς
ψαλλομένης τριτοέκτης ἐν τῷ λαυσιακῷ ἐν τῷ εὐκτηρίῳ τοῦ
ἁγίου Βασιλείου, γίνεται μεταστάσιμον, καὶ ἀπέρχονται πάν-
τες, ὅπου δεῖ τοὺς δεσπότας ἱππεῦσαι. καὶ εἶθ' οὕτως ἱπ-
πεύουσιν οἱ δεσπόται καὶ ἀπέρχονται. μηνὶ Μαρτίῳ θ'.
ἰστέον, ὅτι κατὰ τὸν προῤῥηθέντα τύπον τῆς ἀφίξεως τῶν δε-
σποτῶν ἐν ταῖς ἁγίαις ἐκκλησίαις ταῖς ἐν ταῖς πόλεσι ἐπιτε- B
λεῖται καὶ ἡ μνήμη τῶν ἁγίων μ' μαρτύρων, τῶν δεσποτῶν
ἀπιόντων ἐν τῷ ἁγίῳ αὐτῶν ναῷ. μηνὶ Ἰουλίῳ α'. ἰστέον,
ὅτι ὁμοίως ἐπιτελεῖται καὶ ἡ μνήμη τῶν ἁγίων Ἀναργύρων.
τῶν δεσποτῶν ἀπιόντων εἰς τὸν σεβάσμιον αὐτῶν ναὸν εἰς τὰ
Παυλίνου, ἀπέρχονται οἱ δεσπόται, κελεύουσιν ἔφιπποι, κε-
λεύουσιν πλοΐ. τὰ δὲ ἑξῆς τῆς προελεύσεως ἐπιτελεῖται κα-
θὼς προείρηται. ἰστέον, ὅτι οἱ δεσπόται ἀπιόντες εἰς τὰ
Παυλίνου καὶ πλοΐ καὶ ἔφιπποι μετὰ σκαραμαγγίων ἀπέρ-
χονται. ἰστέον, ὅτι μετὰ τὸ εὔξασθαι μετὰ τῶν κηρῶν τοὺς C
δεσπότας ἔμπροσθεν τῶν ἁγίων θυρῶν, εἶθ' οὕτως προσκυ-

[R560] make obeisance before the holy relics, lighting candles. They go outside into the courtyard and from there they mount and return to the Palace on horseback if they wish, or, if they wish, by boat. Often they dine together with the archons in the Palace of Blachernai and go to the [Great] Palace in the afternoon.

Note that on this day the rulers do not go into the holy sanctuary.

July 27th. Note that the commemoration of St Panteleimon is also conducted likewise, when the rulers go away to his venerable church in the district of Narses. If the emperor wishes to go by boat, the ritual and ceremonial takes place as follows. In the morning all the senate and the *kouboukleion* go along in *skaramangia* to the district of Kanikleios, and the emperor goes out of the Palace and goes onto the imperial dromon with his personal staff and the logothete and the chief imperial secretary and the officer in charge of petitions and the *hetaireiarches* and the *droungarios* of the Watch, and the rulers disembark at the district of Kanikleios. When the rulers put in to shore, both the *manglabitai* and the members of the *hetaireia*, together with the *praipositoi* and the *koubokleion* and the archons' sons, receive them.[1] Disembarking from the dromon, they go along and go to the reception area,[2] and there the emperor's men receive

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[1] SCHOLION: Note that the *manglabitai* also have their own *chelandion*, and they go ahead of the emperor when he goes on the dromon.

[2] This reception area (αὐλή) may have been a courtyard, atrium, or hall; also at R377.4 & R533.22.

νοῦσιν τὰ ἅγια λείψανα, ἅπτοντες κηρούς, καὶ ἐξερχόμενοι
ἔξω εἰς τὸ ἐξάερον, ἐκεῖθεν ἱππεύουσιν, καὶ ὑποστρέφουσιν
ἐν τῷ παλατίῳ, κελεύουσιν ἔφιπποι, κελεύουσιν πλοΐ. πολ-
λάκις δὲ συνεστιῶνται τοῖς ἄρχουσιν ἐν τῷ παλατίῳ τῶν
βλαχερνῶν, καὶ δείλης εἰσέρχονται εἰς τὸ παλάτιον. ἰστέον,
ὅτι ταύτῃ τῇ ἡμέρᾳ οὐκ εἰσέρχονται οἱ δεσπόται εἰς τὸ ἅγι-
ον θυσιαστήριον. μηνὶ Ἰουλίῳ κζ΄. ἰστέον, ὅτι ὁμοίως ἐπι-
τελεῖται καὶ ἡ μνήμη τοῦ ἁγίου Παντελεήμονος, τῶν δεσπο-
D τῶν ἀπιόντων εἰς τὸν σεβάσμιον τούτου ναὸν εἰς τὰ Ναρ-
σοῦ. εἰ δὲ βουληθῇ ὁ βασιλεὺς ἀπελθεῖν πλοΐ, γίνεται ἡ ἀ-
κολουθία καὶ ἡ τάξις οὕτως. πρωῒ προέρχεται πᾶσα ἡ σύγ-
κλητος καὶ τὸ κουβούκλειον ἀπὸ σκαραμαγγίων εἰς τὰ Κανι-
κλείου, καὶ ὁ βασιλεὺς εἰσέρχεται ἀπὸ τὸ παλάτιον εἰς τὸν
Ms. 190. a βασίλειον δρόμονα μετὰ τῆς οἰκείας αὐτοῦ θεραπείας καὶ τοῦ
λογοθέτου καὶ τοῦ πρωτοασηκρήτου καὶ τοῦ ἐπὶ τῶν δεήσεων
καὶ τοῦ ἑταιρειάρχου καὶ τοῦ δρουγγαρίου τῆς βίγλας, καὶ
Ed.L. 324 ἐξέρχονται οἱ δεσπόται εἰς τὰ Κανικλείου. ὁρμώντων δὲ τῶν
δεσποτῶν, δέχονται τούτους οἵ τε μαγλαβῖται καὶ οἱ τῆς ἑ-
ταιρείας ἅμα τῶν πραιποσίτων καὶ τοῦ κουβουκλείου καὶ τῶν
ἀρχοντογεννημάτων. καὶ ἐξερχόμενοι ἀπὸ τοῦ δρόμονος, δι-
έρχονται καὶ ἀπίασιν εἰς τὴν αὐλήν, καὶ ἐκεῖσε δέχονται τού-

[R561] them. From there the rulers mount and go as far as the porch outside at the entrance to the colonnade, and having dismounted from their horses there, they go up the stairs and go along the right-hand side of the atrium as one faces east. There the *magistroi* and patricians and the rest of the senators and emperor's men stand and receive the rulers. From there the rulers go into the narthex and, putting on their gold-bordered *sagia*, they light candles at the imperial doors. Immediately they go in and go through the middle of the church and the solea, and they light candles again outside the holy doors, and go into the holy sanctuary and kiss the altar-cloth and the holy head of the martyr. They go through the left-hand side of the bema, as one faces east, and go into the *tetraseron*[1] there, and again the holy head is brought forward by the priests, and again obeisance with candles is offered it by the rulers, and from it they receive fragrant holy water. They go out into the courtyard to the pergola there, and putting on a head-dress there, they take off their *skaramangia* and put on *kolobia*. They return if they wish on horseback, as far as the Palace, or, if they wish, by boat, in the manner we have described for their visit.

Note that when the rulers return by boat, however many archons they wish to dine with them,

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[1] A room consisting of a triconch plus its central bay; Mango, *Art of the Byzantine Empire* (1972), 161, n. 5.

τους οἱ βασιλικοί, καὶ ἀπὸ τῶν ἐκεῖσε ἱππεύουσιν οἱ δεσπόται καὶ ἀπέρχονται μέχρι τοῦ ἔξω προπυλαίου τοῦ εἰς τὸν ἔμβολον, καὶ τῶν ἵππων ἐκεῖσε ἀποβάντες, ἀνέρχονται τὰ σκαλία, καὶ διέρχονται διὰ τοῦ πρὸς ἀνατολὴν δεξιοῦ μέρους τοῦ λουτῆρος. ἐκεῖσε γὰρ ἵστανται καὶ δέχονται τοὺς δεσπότας οἵ τε μάγιστροι καὶ πατρίκιοι καὶ οἱ λοιποὶ συγκλητικοὶ καὶ βασιλικοὶ ἄνθρωποι, καὶ ἀπὸ τῶν ἐκεῖσε εἰσέρχονται B *οἱ δεσπόται εἰς τὸν νάρθηκα, καὶ περιβαλλόμενοι τὰ χρυσοπερίκλειστα σαγία, ἅπτουσιν κηροὺς εἰς τὰς βασιλικὰς πύλας. καὶ εὐθέως εἰσέρχονται καὶ διέρχονται διὰ μέσου τοῦ ναοῦ καὶ τῆς σωλαίας, καὶ πάλιν ἅπτουσιν κηροὺς ἔξω τῶν ἁγίων θυρῶν, καὶ εἰσέρχονται εἰς τὸ ἅγιον θυσιαστήριον, καὶ ἀσπάζονται τὴν ἐνδυτὴν καὶ τὴν τοῦ μάρτυρος ἁγίαν κάραν, καὶ διέρχονται διὰ τοῦ πρὸς ἀνατολὰς τοῦ βήματος ἀριστεροῦ μέρους, καὶ ἐν τῷ ἐκεῖσε τετρασέρῳ εἰσέρχονται, καὶ πάλιν ὑπὸ τῶν ἱερέων προσφέρεται ἡ ἁγία κάρα, καὶ πάλιν μετὰ κηρῶν ὑπὸ τῶν δεσποτῶν προσκυνεῖται, καὶ ἀπ' αὐτῆς λαμ-* C *βάνουσιν ἅγιον ἀπομύρισμα, καὶ ἐξέρχονται εἰς τὸ ἐξάερον εἰς τὸ ἐκεῖσε ἀναδενδράδιον, κἀκεῖσε σκεπαζόμενοι ἐκβάλλουσι τὰ σκαραμάγγια, καὶ κολόβια περιβαλλόμενοι ὑποστρέφουσιν, κελεύουσιν ἔφιπποι, μέχρι τοῦ παλατίου, κελεύουσι πλοΐ, ὃν τρόπον εἰρήκαμεν τὴν τούτων ἄφιξιν. ἰστέον, ὅτι, πλοΐ ὑποστρεφόντων τῶν δεσποτῶν, ὅσους ἂν κελεύσωσιν συνεστιαθῆναι τῶν*

[R562] at their command these go onto the dromon with them.

September 26th. Note that the commemoration of St John the Theologian is also conducted likewise, when the rulers go away to his venerable church at the Diippion.

November 1st. Note that the commemoration of the Holy Anargyroi[1] is also conducted likewise when the rulers go away to their holy church in the district of Basiliskos.

August 29th. Note that the feast of the beheading of St John the Forerunner is also conducted likewise, when the rulers go away to his holy church in the district of Stoudios, following the format previously described for the commemoration of St Panteleimon. Early in the morning the whole senate goes along in *skaramangia* to the district of Stoudios. The *magistroi* and patricians and holders of high office stand outside the marine gate, while the members of the *kouboukleion* and the emperor's men and the members of the *manglabion* and of the *hetaireia* and the archons' sons stand at the mooring-point where the dromon is moored.

Note that the monks of the monastery stand from the gate as far as the mooring-point, in lines, to right and left. When the rulers go by boat, following the format previously described for St Panteleimon, and disembark from the ship, they are escorted by the *kouboukleion* and the *manglabitai* and the members of the *hetaireia*, that is to say, with the hegumen going ahead with a censer and the monks with candles. When the rulers have drawn near

1 The medical saints Kosmas and Damian.

ἀρχόντων, τῇ τούτων κελεύσει συνεισέρχονται αὐτοῖς εἰς τὸν
Ms. 190.b *δρόμονα. μηνὶ Σεπτεμβρίῳ κϛ'. ἰστέον, ὅτι ὁμοίως ἐπιτε-*
λεῖται καὶ ἡ μνήμη τοῦ ἁγίου Ἰωάννου τοῦ Θεολόγου, τῶν
D *δεσποτῶν ἀπιόντων ἐν τῷ σεβασμίῳ αὐτοῦ ναῷ τῷ ἐν τῷ*
Διïππίῳ. μηνὶ Νοεμβρίῳ α'. ἰστέον, ὅτι ὁμοίως ἐπιτελεῖται
καὶ ἡ μνήμη τῶν ἁγίων Ἀναργύρων, τῶν δεσποτῶν ἀπιόντων
εἰς τὸν ἅγιον αὐτῶν ναὸν εἰς τὰ Βασιλίσκου. μηνὶ Αὐγού-
στῳ κθ'. ἰστέον, ὅτι ὁμοίως ἐπιτελεῖται καὶ ἡ ἀποτομὴ τοῦ
Ed.L. 325 *ἁγίου Ἰωάννου τοῦ Προδρόμου, τῶν δεσποτῶν ἀπιόντων ἐν*
τῷ ἁγίῳ αὐτοῦ ναῷ εἰς τὰ Στουδίου κατὰ τὸν προῤῥηθέντα
τύπον ἐν τῇ μνήμῃ τοῦ ἁγίου Παντελεήμονος. τῇ ἕωθεν
γὰρ προέρχεται πᾶσα ἡ σύγκλητος ἀπὸ σκαραμαγγίων εἰς τὰ
Στουδίου. καὶ οἱ μὲν μάγιστροι καὶ πατρίκιοι καὶ ὀφφικιά-
λιοι ἵστανται ἔξω τῆς πρὸς θάλασσαν πόρτης· οἱ δὲ τοῦ
κουβουκλείου καὶ οἱ βασιλικοὶ καὶ οἱ τοῦ μαγλαβίου καὶ τῆς
ἑταιρείας καὶ τὰ ἀρχοντογεννήματα εἰς τὸν ὅρμον, ἔνθα ὁ
δρόμων ὁρμᾷ. ἰστέον, ὅτι οἱ τῆς μονῆς ἀββάδες ἀπὸ τῆς
πόρτης ἕως τοῦ ὅρμου ἵστανται στιχηδὸν δεξιᾷ καὶ ἀριστε-
ρᾷ. τῶν δὲ δεσποτῶν πλοΐ ἐρχομένων κατὰ τὸν προῤῥηθέντα
B *τύπον τοῦ ἁγίου Παντελεήμονος καὶ τῆς νηὸς ἐκβάντων, δηρι-*
γεύονται ὑπό τε τοῦ κουβουκλείου καὶ τῶν μαγλαβιτῶν καὶ τῶν
τῆς ἑταιρείας, δηλονότι τοῦ ἡγουμένου προπορευομένου μετὰ
θυμιατοῦ καὶ ἀββάδων μετὰ κηρῶν. τῶν δὲ δεσποτῶν πλησι-

[R563] the gate where the *magistroi* and patricians and holders of high office stand, these fall down and make obeisance before the rulers. and stand up and follow along behind them. The rulers go ahead and go up through the courtyard, and go in along the passageways there, through the right-hand side of the narthex as one faces east. Putting on their gold-bordered *sagia* there, they light candles and pass in with the priests and light candles again.

Note that the Entrance of the liturgy takes place immediately, and the senior emperor takes a censer from the *praipositos* and censes, and they go to the right-hand side of the bema, for there the holy head of the Forerunner lies displayed. They light candles there and kiss it, and going out they go into the robing-room there and take off their *skaramangia* and put on *kolobia*. They go in and stand in the women's section, to the right-hand side of the bema as one faces east, and for the listening to the Gospel they light candles. Then they go out to the pergola there and breakfast with whichever archons they wish, while the monks serve at the breakfast. Getting up from the breakfast, they go away to the dromon by the way they came, escorted as we have described.

ασάντων τῇ πόρτῃ, ἔνθα ἵστανται οἵ τε μάγιστροι καὶ πατρίκιοι καὶ ὀφφικιάλιοι, πίπτουσιν οἱ αὐτοὶ προσκυνοῦντες τοὺς δεσπότας, καὶ ἀνιστάμενοι συνακολουθοῦσιν ὄπισθεν αὐτῶν. οἱ δὲ δεσπόται προπορευόμενοι διὰ τοῦ ἐξαέρου ἀνέρχονται, καὶ διὰ τῶν ἐκεῖσε διαβατικῶν εἰσέρχονται διὰ τοῦ πρὸς ἀνατολὴν δεξιοῦ μέρους τοῦ νάρθηκος, κἀκεῖσε περιβαλλόμενοι τὰ ἑαυτῶν χρυσοπεριόκλειστα σαγία, ἅπτουσιν κηρούς, καὶ εἰσοδεύουσιν μετὰ τῶν ἱερέων, καὶ πάλιν ἅπτουσιν κηρούς. ἰστέον, C *ὅτι εὐθέως γίνεται ἡ εἴσοδος τῆς λειτουργίας, καὶ ὑπὸ τοῦ πραιποσίτου λαβὼν ὁ πρῶτος βασιλεὺς θυμιατὸν, θυμιᾷ, καὶ δεξιᾷ τοῦ βήματος ἐρχόμενοι, (κἀκεῖσε γὰρ πρόκειται ἡ τοῦ Προδρόμου ἁγία κάρα,) ἅπτουσιν ἐκεῖσε κηρούς, καὶ ταύτην ἀσπάζονται, καὶ ἐξερχόμενοι εἰσέρχονται εἰς τὸ* Ms. 191 a *ἐκεῖσε μητατώριον, καὶ ἐκβάλλουσιν τὰ σκαραμάγγια, καὶ περιβαλλόμενοι κολόβια εἰσερχόμενοι ἵστανται εἰς τὸν γυναικίτην εἰς τὸ δεξιὸν πρὸς ἀνατολὰς μέρος τοῦ βήματος, καὶ ἅπτουσιν κηροὺς εἰς τὴν τοῦ εὐαγγελίου ἀκρόασιν. εἶθ' οὕτως ἐξερχόμενοι εἰς τὸ ἐκεῖσε ἀναδενδράδιον κραματίζουσι μεθ' ὧν ἂν κελεύσωσιν ἀρχόντων, διακονούντων ἐπὶ τοῦ* D *κράματος τῶν ἀββάδων. ἀπὸ δὲ τοῦ κράματος ἀνιστάμενοι ἀπέρχονται δι' ἧς διῆλθον ὁδοῦ εἰς τὸν δρόμωνα, δηριγευόμενοι καθὼς εἰρήκαμεν.*

[R564] Book II, Chapter 14 [R564-66][1]

What is necessary to observe at the ordination of a patriarch of Constantinople

When the patriarch dies, the emperor informs the metropolitans, most beloved of God, that they should elect three candidates who seem to them worthy to be patriarch. When the metropolitans have gathered in the gallery of the most holy Great Church and voted for whomever they want, they in turn inform the emperor of these and the emperor orders the metropolitans to go into the Palace. When they have gone in and stand facing the emperor, they present in writing the names of those whom they have elected. The emperor, if he agrees and is satisfied with one of them, will consent, but if not, he says, "I want so-and-so to become patriarch." When the metropolitans have agreed to this and yield to the imperial judgment and decision, as is right, if indeed he is worthy, a move takes place and the entire senate and all the metropolitans and all the archons of the Church and the priests and the rest of the clergy go away to the Magnaura. The emperor goes out in a *skaramangion*, wearing also his gold-bordered *sagion*, and stands and says

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[1] This protocol probably had its origins in that used for the ordination of Theophylaktos Lekapenos during the reign of his father Romanos I. Book II, Chapter 38 (R635) provides a specific but more narrowly focused account of his ordination. It bears close similarities to some of the wording here, but contains no reference to his election. A protocol would have been needed again for the ordination of his successor, Polyeuktos, in the later years of Constantine's reign.

ΚΕΦ. ιδ'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ χειροτονίᾳ πατριάρχου Κωνσταντινουπόλεως.

Τελευτῶντος τοῦ πατριάρχου, δηλοῖ ὁ βασιλεὺς τοῖς θε- Ed.L. 326 *οφιλεστάτοις μητροπολίταις ψηφίσασθαι τρεῖς, οἳ καὶ αὐτοῖς δόξουσιν εἶναι ἄξιοι εἰς πατριάρχην. καὶ δὴ τούτων συναθροισθέντων ἐν τοῖς κατηχουμενείοις τῆς ἁγιωτάτης μεγάλης ἐκκλησίας, καὶ ψηφισάμενοι οὓς ἂν βουληθῶσι, ἀντιδηλοῦσι τῷ βασιλεῖ τούτους, καὶ κελεύει ὁ βασιλεὺς εἰσελθεῖν τούτους εἰς τὸ παλάτιον. καὶ δὴ τούτων εἰσελθόντων καὶ στάντων ἐνώπιον τοῦ βασιλέως, διδοῦσιν ἐγγράφους οὕστινας ἐψηφίσαντο. ὁ δὲ βασιλεὺς εἰ μὲν συγκατατίθεται καὶ ἀρεσθῇ εἰς ὃν ἂν εὐδοκήσῃ· εἰ δὲ καὶ μήγε, λέγει „ἐγὼ τὸν ὁ δεῖνα θέλω γενέσθαι." καὶ τῶν μητροπολιτῶν ἐπὶ τούτῳ συγκατατιθεμένων καὶ τῇ βα-* B *σιλικῇ προστάξει καὶ κρίσει κατὰ τὸ δίκαιον ὑπεικόντων, εἰ ἄρα ἄξιος εἴη, γίνεται μεταστάσιμον, καὶ ἀπέρχεται ἐν τῇ μαναύρᾳ πᾶσα ἡ σύγκλητος καὶ οἱ μητροπολῖται πάντες καὶ πάντες οἱ τῆς ἐκκλησίας ἄρχοντες καὶ πρεσβύτεροι καὶ λοιποὶ ἱερεῖς. καὶ ἐξέρχεται ὁ βασιλεὺς ἀπὸ σκαραμαγγίου, φορῶν καὶ τὸ χρυσοπερίκλειστον σαγίον, καὶ ἵσταται, καὶ λέγει*

[R565] to the senate and the metropolitans, "The grace of God and our imperial power derived from it appoint this most pious man patriarch of Constantinople." The one about to be ordained is present there. When everyone has accepted the choice, they pray for the emperor and say to him whatever else they wish. Then the emperor hands him over to the *praipositos* and the archons of the *kouboukleion* and the silentiaries and, conducted by the *praipositos* and a silentiary and escorted by the ecclesiastical officials, he goes away to the patriarchate. The emperor turns back and goes into the Palace.

When a feast day comes around or a Sunday, a procession takes place to the Great Church, as custom requires, and the one elected, with the entire ecclesiastical retinue, receives the emperors.[1] When they have entered in accordance with the usual format and what follows has been conducted as for other processions, the metropolitans, beloved of God, begin the honourable ordination. The Christ-loving emperors step back a little until the rituals of the ordination have been completed by the metropolitans. Then they go through the right-hand side of the bema and the ambulatory, into the chapel where the silver crucifixion[2] is set up. They give thanks to God with triple obeisance with candles

1 From here for the rest of this chapter the presence of more than one emperor is envisaged.

2 Normally in Byzantium the Crucifixion is represented with attendant figures, not as a crucifix.

πρός τε τὴν σύγκλητον καὶ τοὺς μητροπολίτας· „ἡ θεία χάρις καὶ ἡ ἐξ αὐτῆς βασιλεία ἡμῶν προβάλλεται τὸν εὐλαβέστατον τοῦτον πατριάρχην Κωνσταντινουπόλεως." καὶ αὐτὸς γὰρ ἐκεῖσε πάρεστιν ὁ μέλλων χειροτονηθῆναι. καὶ πάντων ἀποδεξαμένων, ἐπεύχονται τὸν βασιλέα, καὶ ἄλλα, ὅσα βούλονται, C λέγουσι πρὸς αὐτόν. εἶθ' οὕτως ὁ βασιλεὺς παραδίδωσιν Ms. 191. b αὐτὸν τῷ πραιποσίτῳ καὶ ἄρχουσι τοῖς τοῦ κουβουκλείου καὶ σιλεντιαρίοις, καὶ ὑπὸ τοῦ πραιποσίτου καὶ σιλεντιαρίου παρακρατούμενος καὶ ὑπὸ τῶν ἐκκλησιαστικῶν ὁδηγετευόμενος, ἀπέρχεται ἐν τῷ πατριαρχείῳ. ὁ δὲ βασιλεὺς ὑποστρέφει καὶ εἰσέρχεται ἐν τῷ παλατίῳ. καὶ ἑορτῆς ἐνισταμένης ἢ κυριακῆς, γίνεται πρόκενσον ἐν τῇ μεγάλῃ ἐκκλησίᾳ, καθὼς ἡ συνήθεια ἔχει, καὶ δέχεται τούτους ὁ ὑποψήφιος μετὰ τῆς ἐκκλησιαστικῆς πάσης τάξεως. καὶ δὴ κατὰ τὸν εἰωθότα τύπον εἰσοδεύσαντες, καὶ τῶν ἑξῆς ἐπιτελεσθέντων κατὰ τὰς λοιπὰς προελεύσεις, ἀπάρχονται οἱ θεοφιλεῖς μητροπολῖται τῆς τιμίας χειροτονίας. οἱ δὲ φιλόχριστοι βασιλεῖς D μικρόν τι ὀπισθοποδοῦσιν, ἕως ἂν τελεσθῇ παρὰ τῶν μητροπολιτῶν τὰ τῆς χειροτονίας, καὶ εἶθ' οὕτως διὰ τοῦ δεξιοῦ μέρους τοῦ βήματος καὶ τοῦ κυκλίου εἰσέρχονται ἐν τῷ εὐκτηρίῳ, ἐν ᾧ καὶ ἡ ἀργυρᾶ ἵδρυται σταύρωσις, καὶ διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστοῦσιν

[R566] and, taking leave of the patriarch, they go out. If it is Easter Sunday or Pentecost, or another feast day when the rulers go away to the Great Church, they go into the robing-room, and what follows is conducted as for the other processions. But if it is another feast day, on which the emperor does not go to the Great Church, or an ordinary Sunday, they go up via the spiral stairway, which is towards the side of the Chapel of the Holy Well, to the right-hand side of the gallery as one faces east, and wait for the reading of the holy Gospel.

Book II, Chapter 15 [R566-98]

What it is necessary to observe when a reception is held in the great Hall of the Magnaura, when the rulers sit on the throne of Solomon

Note that when a reception is going to be held in the Hall of the Magnaura, the Palace does not open for the daily procession to assemble in the morning, but the entire senate goes along to the Hall of the Magnaura in the morning and changes there into ceremonial dress.

At about the end of the second hour, when everything has been got ready, the *praipositoi* and all the members of the *koubokleion* go in

τῷ θεῷ, καὶ τὸν πατριάρχην ἀποχαιρετίσαντες, ἐξελθόντες, εἰ μὲν ἔστιν μεγάλη κυριακὴ ἢ πεντηκοστή, εἴτε ἄλλη ἑορτή, Ed. L. 327 *ἐν αἷς ἀπέρχονται οἱ δεσπόται ἐν τῇ μεγάλῃ ἐκκλησίᾳ, εἰσέρχονται ἐν τῷ μητατωρίῳ, καὶ τὰ ἑξῆς ἀποτελεῖται, καθὼς καὶ ἐν ταῖς λοιπαῖς προελεύσεσιν. εἰ δὲ ἄλλη ἑορτή, ἐν ᾗ οὐκ ἀπέρχεται ὁ βασιλεὺς ἐν τῇ μεγάλῃ ἐκκλησίᾳ, ἢ παγανὴ κυριακή, ἀνέρχονται διὰ τοῦ κοχλιοῦ τοῦ πρὸς τὸ μέρος τοῦ ἁγίου φρέατος ἐν τοῖς πρὸς ἀνατολὴν δεξιοῖς μέρεσιν τῶν κατηχουμενίων, ἐκδεχόμενοι τὴν τοῦ ἁγίου εὐαγγελίου ἀνάγνωσιν.*

ΚΕΦ. ιε΄.

Ὅσα δεῖ παραφυλάττειν, δοχῆς γενομένης ἐν τῷ μεγάλῳ τρικλίνῳ B *τῆς μαγναύρας, τῶν δεσποτῶν καθεζομένων ἐπὶ τοῦ Σολομωντείου θρόνου.*

Ἰστέον, ὅτι, δοχῆς μελλούσης γίνεσθαι ἐν τῇ μαγναύρᾳ, Ms. 192 a *οὐκ ἀνοίγει τὸ παλάτιον πρὸς τὸ πρωῒ στῆναι τὴν καθημερινὴν προέλευσιν, ἀλλὰ προέρχεται πᾶσα ἡ σύγκλητος πρωῒ ἐν τῇ μαγναύρᾳ, καὶ ἀλλάσσει ἐκεῖσε τὰ ἀλλάξιμα. καὶ περὶ πλήρωμα τῆς δευτέρας ὥρας, ὅτε πάντα ἑτοιμασθῶσιν, εἰσέρχονται οἱ πραιπόσιτοι καὶ οἱ τοῦ κουβουκλείου πάντες*

[R567] through the Church of the Lord,[1] and the rulers put on their *divetesia* and gold-bordered *sagia* and go out through the passageways of the Holy Forty Martyrs and the Sigma, escorted by the *kouboukleion* and the *manglabitai* and the *hetaireia*, and go out into the Church of the Lord and light candles. From there they go[2] through the Sakelle and the Oval Hall and the narrow passage which leads up to the terrace of the Magnaura, and go into the great hall where the throne of Solomon is set up. There, on the right-hand side as one faces east, beneath the conch, are the gold chairs, and both the chlamyses and the imperial crowns are laid out, and the rulers go into the bedchamber there on the left. When everything has been properly prepared by the master of ceremonies and the *praipositoi* and the logothete of the post, the *praipositoi* go in and advise the rulers. Immediately the rulers go out and go to where the chlamyses and imperial crowns are laid out, and when these are put on them by the *praipositoi*, they go up and sit on the thrones, and the people, standing outside the two loose-hanging curtains to the west, recite loudly the "[May God make your holy reign] long-lasting."

Then the *praipositoi* go out and lead in the[3] members of the *kouboukleion* through the two sides, to right and left, as custom requires. When they are standing there

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[1] They enter the Palace of Daphne at the Church of the Lord, while the rulers proceed with an escort from the Sacred Palace to the Church of the Lord.

[2] Emending the singular verb of the ms. and Bonn (R567.6) to the plural, since two or more rulers are envisaged in the rest of this passage.

[3] R567.22: emending τοῖς τοῦ κουβουκλείου, a scribal error in the ms., to τοὺς τοῦ κουβουκλείου.

διὰ τῆς τοῦ Κυρίου ἐκκλησίας, καὶ περιβαλλόμενοι οἱ δεσπόται τὰ διβητήσια καὶ τὰ χρυσοπερίκλειστα σαγία, ἐξέρχονται διὰ τῶν διαβατικῶν τῶν ἁγίων μ΄ καὶ τοῦ σίγματος, δηρι- C γευόμενοι ὑπό τε τοῦ κουβουκλείου καὶ τῶν μαγλαβιτῶν καὶ τῆς ἑταιρείας, καὶ ἐξέρχονται εἰς τοῦ Κυρίου, καὶ ἅπτουσιν κηροὺς, καὶ ἀπὸ τῶν ἐκεῖσε διέρχεται διὰ τῆς σακέλλης καὶ τοῦ ὠάτου καὶ διὰ τοῦ ἀνιόντος στενωποῦ πρὸς τὸ τῆς μαγναύρας ἡλιακόν. καὶ εἰσέρχονται εἰς τὸν μέγαν τρίκλινον, ἐν ᾧ καὶ ὁ Σολομώντειος ἵδρυται θρόνος. κἀκεῖσε γὰρ εἰς τὸ πρὸς ἀνατολὴν δεξιὸν μέρος κάτωθεν τῆς κόγχης ἵστανται τὰ χρυσᾶ σελλία, καὶ ἀπόκεινται αἵ τε χλαμύδες καὶ τὰ στέμματα, καὶ οἱ μὲν δεσπόται εἰσέρχονται ἐν τῷ ἐκεῖσε ἐξ ἀριστερᾶς κοιτῶνι. καὶ ὅτε πάντα καλῶς εὐτρεπισθῶσιν ὑπό D τε τοῦ τῆς καταστάσεως καὶ τῶν πραιποσίτων καὶ τοῦ λογοθέτου τοῦ δρόμου, εἰσέρχονται οἱ πραιπόσιτοι καὶ ὑπομιμνήσκουσι τοὺς δεσπότας. καὶ εὐθέως ἐξέρχονται οἱ δεσπόται καὶ ἀπέρχονται ἔνθα αἱ χλαμύδες καὶ τὰ στέμματα ἀπόκεινται, καὶ περιβαλλόμενοι τὰ αὐτὰ ὑπὸ τῶν πραιποσίτων, ἀνέρχονται καὶ καθέζονται ἐπὶ τῶν θρόνων, καὶ ὁ λαὸς, ἔξω Ed. L. 328 ἑστὼς τῶν δύο πρὸς δύσιν συρτῶν βήλων, λέγει μεγάλως τὸ πολυχρόνιον. καὶ εἶθ' οὕτως ἐξερχόμενοι οἱ πραιπόσιτοι εἰσάγουσι τοῖς τοῦ κουβουκλείου διὰ τῶν δύο μερῶν δεξιᾷ καὶ ἀριστερᾷ, καθὼς ἡ συνήθεια ἔχει. καὶ ἐν τῷ τούτους στῆ-

[R568] the *praipositos* signals to the *ostiarios* who holds the gold staff, and he goes out and leads in group 1, the *magistroi*. Again at a sign from the *praipositos*, the other *ostiarios* goes out and leads in group 2, the patricians, in the same manner. Again at a sign from the *praipositos*, the other *ostiarios* goes out and leads in group 3, the senators, in the same manner, and, to put it simply, the customary order for the receptions prevails for however many groups there are. Then the *katepano* goes in along with the *domestikos* and the members of the Chrysotriklinos, and they stand to right and left, in front of the two loose-hanging curtains to the west. When they are in position, the *praipositos* signals to the *ostiarios* who holds the gold staff, and he leads in the foreigner, that is to say, conducted by the *katepano* of the emperor's men or else by the *komes* of the stable or else by the head groom, and with the interpreter present with them, that is to say, with the logothete of the post going ahead of them. When he has gone in, the foreigner falls down on the ground making obeisance before the rulers, and immediately the organs sound. Then he goes in and stands at a distance from the imperial throne, and immediately the organs stop.[1]

Note that when an ambassador moves away towards the emperor, his more select companions go in and, making obeisance, stand inside the two loose-hanging curtains. When the logothete puts

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[1] παίω is used in the sense of "to stop". It is used metaphorically of quenching one's thirst: LSJ, I.6; of giving way for another to speak: Theodore the Studite, *Epp.*, ed. Fatouros (1992), *Ep.* 236.16; *LBG*. Here, and at R569.6 & 14, it is used of the organs ceasing to sound. The alternative, to emend the verb to παύω, is grammatically unsatisfactory; Kresten, *"Staatsempfänge" im Kaiserpalast*, Vienna, 2000, 51-52.

ναι νεύει ὁ πραιπόσιτος τῷ ὀστιαρίῳ τῷ τὴν χρυσῆν βέργαν
κατέχοντι, καὶ ἐξέρχεται καὶ εἰσάγει βῆλον α', τοὺς μαγί-
στρους. καὶ πάλιν διὰ νεύματος τοῦ πραιποσίτου ἐξέρχεται
ἕτερος ὀστιάριος, καὶ εἰσάγει τῷ αὐτῷ σχήματι βῆλον β',
Me. 193 b τοὺς πατρικίους. καὶ πάλιν διὰ νεύματος τοῦ πραιποσίτου
ἐξέρχεται ὁ ἕτερος ὀστιάριος, καὶ εἰσάγει τῷ αὐτῷ σχήματι
B βῆλον γ', τοὺς συγκλητικούς, καὶ ἁπλῶς ὅσα ἂν βῆλα ἔχει
ἡ συνήθεια καὶ ἡ τάξις τῶν δοχῶν. καὶ εἶθ' οὕτως εἰσέρχε-
ται ὁ κατεπάνω μετὰ καὶ τοῦ δομεστίκου καὶ τῶν χρυσοτρι-
κλινιτῶν, καὶ ἵστανται δεξιᾷ καὶ ἀριστερᾷ πρὸ τῶν δύο πρὸς
δύσιν συρτῶν βήλων, καὶ μετὰ τὸ στῆναι αὐτοὺς νεύει ὁ
πραιπόσιτος τῷ ὀστιαρίῳ τῷ τὴν χρυσῆν βέργαν κατέχοντι,
καὶ εἰσάγει τὸν ἐθνικὸν, δηλονότι κρατούμενον ὑπὸ τοῦ κα-
τεπάνω τῶν βασιλικῶν ἢ καὶ ὑπὸ τοῦ κόμητος τοῦ σταύλου
ἢ καὶ ὑπὸ τοῦ πρωτοστράτωρος, συνόντος αὐτοῖς καὶ τοῦ ἑρ-
μηνευτοῦ, προπορευομένου δηλονότι καὶ τοῦ λογοθέτου τοῦ
C δρόμου. καὶ δὴ τούτου εἰσελθόντος, πίπτει ἐπ' ἐδάφους
προσκυνῶν τοὺς δεσπότας, καὶ εὐθέως αὐλοῦσι τὰ ὄργανα·
εἶτα εἰσέρχεται καὶ ἵσταται ἀπὸ διαστήματος τοῦ βασιλικοῦ
θρόνου, καὶ εὐθέως παίουσι τὰ ὄργανα. ἰστέον, ὅτι, τοῦ
φίλου ἀποκινοῦντος πρὸς τὸν βασιλέα, εἰσέρχονται οἱ προ-
κριτώτεροι τούτου ἄνθρωποι, καὶ προσκυνοῦντες ἵστανται ἔν-
δον τῶν δύο συρτῶν βήλων. καὶ ποιοῦντος τοῦ λογοθέτου

[R569] the customary questions to him, the lions begin to roar, and the birds on the throne and likewise those in the trees begin to sing harmoniously, and the animals on the throne stand upright on their bases. While this is taking place in this way, the foreigner's gift is brought in by the protonotary of the post and again, after a little while, the organs stop[1] and the lions subside and the birds stop singing and the beasts sit down in their places. After the presentation of the gift the foreigner, directed by the logothete, makes obeisance and goes out, and while he is moving away to go out, the organs sound and the lions and the birds each make their own sound and all the beasts stand upright on their bases. When the foreigner goes out through the curtain, the organs stop and the birds and the beasts sit down in their places. If there is another ambassador and the rulers order him to go in, again on his entry and departure the same order and ritual is observed, of the kind we have described, and, to put it simply, however many ambassadors they may wish [to receive], for each one it is conducted as previously described.

Note that when the ambassadors have gone out, the *praipositos* says loudly, "If you please," and the *magistroi* and patricians and senators go out praying the "For many years." After their departure

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[1] For the verb here and at R569.14 see note 1 at R568.20.

τὰς συνήθεις ἐρωτήσεις εἰς αὐτὸν, ἄρχονται βρυχᾶσθαι οἱ
λέοντες καὶ τὰ ὄρνεα τὰ ἐν τῷ σέντζῳ, ὁμοίως καὶ τὰ ἐν τοῖς
δένδρεσι, ᾄδειν ἐναρμονίως· τὰ δὲ ζῶα τὰ ἐν τῷ θρόνῳ ἀ-
πὸ τῶν ἰδίων βαθμιῶν ἀνορθοῦνται. καὶ ἐν τῷ ταῦτα οὕτως
τελεῖσθαι εἰσάγεται τὸ τοῦ ἐθνικοῦ κανίσκιον ὑπὸ τοῦ πρω- D
τονοταρίου τοῦ δρόμου, καὶ πάλιν μετ' ὀλίγον παίουσι τὰ
ὄργανα, καὶ οἱ λέοντες ἠρεμοῦσι, καὶ τὰ ὄρνεα τοῦ ᾄδειν
παύονται, τά τε θηρία τοῖς ἰδίοις τόποις ἐγκαθέζονται. καὶ
δὴ μετὰ τὴν συμπλήρωσιν τοῦ κανισκίου ὑπὸ τοῦ λογοθέτου
προτραπεὶς ὁ ἐθνικὸς προσκυνήσας ἐξέρχεται, καὶ ἐν τῷ Ed. L.329
τοῦτον ἀποκινῆσαι ἐξελθεῖν τά τε ὄργανα αὐλοῦσιν καὶ οἱ
λέοντες καὶ τὰ ὄρνεα τὴν ἰδίαν ἕκαστον ἀποπληροῦσι φω-
νὴν, καὶ τὰ θηρία πάντα τῶν ἰδίων βαθμίδων διανίστανται.
καὶ ἐν τῷ ἐξιέναι τὸν ἐθνικὸν τοῦ βήλου παίουσι τά τε ὄρ-
γανα, καὶ τὰ ὄρνεα καὶ τὰ θηρία τοῖς ἰδίοις τόποις ἐγκαθέ-
ζονται. εἰ δὲ καὶ ἔστιν ἕτερος φίλος καὶ κελεύουσιν οἱ δε- Ms. 193. a
σπόται τοῦτον εἰσελθεῖν, πάλιν ἐν τῷ εἰσέρχεσθαι αὐτὸν καὶ
ἐξέρχεσθαι ἡ αὐτὴ τάξις καὶ ἀκολουθία φυλάττεται, ὃν τρό-
πον εἰρήκαμεν, καὶ ἁπλῶς ὅσοι ἂν θέλωσιν φίλοι, ἐφ' ἑνὶ
ἑκάστῳ τελεῖται, ὡς προείρηται. ἰστέον, ὅτι, τῶν φίλων ἐξ-
ελθόντων, λέγει ὁ πραιπόσιτος μεγάλως „κελεύσατε," καὶ ἐξ-
έρχονται οἵ τε μάγιστροι καὶ πατρίκιοι καὶ συγκλητικοὶ ἐ- B
πευχόμενοι τὸ „εἰς πολλοὺς χρόνους." καὶ μετὰ τὸ τούτους

[R570] the *praipositos* again says, "If you please," and the members of the Chrysotriklinos and of the *kouboukleion* go out praying, "For many years." When they have all gone out, the rulers descend from their thrones and, taking off their imperial crowns and chlamyses, put on their gold-bordered *sagia*. They go privately into the divinely-guarded Palace by the same way that they came up, escorted by the *kouboukleion*. Then while the *kouboukleion* stands in the Chrysotriklinos, as the emperor goes through they pray, "For many years," and what follows.

Concerning the reception held in the admirable great Hall of the Magnaura under Constantine (VII) and Romanos (II), the purple-born Roman emperors in Christ, in the presence of the ambassadors who came from Tarsos, from the *amerimne*,[1] concerning the exchange of prisoners and the peace treaty, on May 31st, a Sunday, in the fourth indiction[2]

Note that polished bronze chains from the Monastery of Sts Sergios and Bakchos in the district of Hormisdas were hung in the great Hall of the Magnaura, where the throne of Solomon is, seven on the right-hand side and seven on the left, and four from the said monastery at the four great columns, and outside the hall, one from the said monastery in the great arcade.

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1 *Amerimne* is an Arabic honorific equivalent to "commander of the faithful", i.e. the caliph; Kresten, *"Staatsempfänge" im Kaiserpalast* (2000), 15 & n. 43; 22 & n. 73). Soon after taking control of Baghdad early in 946, the Buyids (also known as the Buwayhids) replaced the caliph al-Mustakfi (944-946) with al-Muti (946-974), by which time these Abbasid caliphs were largely ineffectual; Kennedy, *The Prophet and the Age of the Caliphates* (1986), 218 & 241.

2 i.e. AD 946.

ἐξελθεῖν πάλιν λέγει ὁ πραιπόσιτος „κελεύσατε." καὶ ἐξέρχονται οἵ τε χρυσοτρικλινῖται καὶ οἱ τοῦ κουβουκλείου, ἐπευχόμενοι „εἰς πολλοὺς χρόνους." καὶ πάντων ἐξελθόντων, κατίασιν οἱ δεσπόται ἀπὸ τῶν θρόνων, καὶ τὰ τούτων ἐκβάλλοντες στέμματά τε καὶ χλανίδια, περιβάλλονται τὰ χρυσοπερίκλειστα αὐτῶν σαγία. καὶ εἰσέρχονται μυστικῶς ἐν τῷ θεοφυλάκτῳ παλατίῳ δι' ἧς καὶ ἀνῆλθον ὁδοῦ, δορυφορούμενοι ὑπὸ τοῦ κουβουκλείου· τοῦ δὲ κουβουκλείου στάντος ἐν τῷ C χρυσοτρικλίνῳ, ἐν τῷ διέρχεσθαι τὸν βασιλέα ἐπεύχονται „εἰς πολλοὺς χρόνους" καὶ τὰ ἑξῆς.

Περὶ τῆς γενομένης δοχῆς ἐν τῷ περιβλέπτῳ καὶ μεγάλῳ τρικλίνῳ τῆς μαγναύρας ἐπὶ Κωνσταντίνου καὶ Ῥωμανοῦ τῶν Πορφυρογεννήτων ἐν Χριστῷ βασιλέων Ῥωμαίων, ἐπὶ τῇ παρουσίᾳ τῶν παρὰ τοῦ Ἀμεριμνῆ ἀπὸ τῆς Ταρσοῦ ἐλθόντων πρέσβεων περὶ τοῦ ἀλλα-
D *γίου καὶ τῆς εἰρήνης, μηνὶ Μαΐῳ λα', ἡμέρᾳ α', ἰνδικτ. δ'.*

Ἰστέον, ὅτι ἐκρεμάσθη ἐν τῷ μεγάλῳ τρικλίνῳ τῆς μαγναύρας, ἐν ᾧ ὁ Σολομώντειος ἵσταται θρόνος, ἁλυσίδια ἀσπρόχαλκα τῆς μονῆς τῶν ἁγίων Σεργίου καὶ Βάκχου τῶν Ὁρμίσδου, ζ' εἰς τὸ δεξιὸν μέρος καὶ ἑπτὰ εἰς τὸ εὐώνυμον, καὶ εἰς τὰ δ' μεγάλα κιόνια ἀπὸ τῆς αὐτῆς μονῆς δ', καὶ ἔξω τοῦ τρικλίνου εἰς τὴν μεγάλην τροπικὴν ἀπὸ τῆς αὐτῆς

[R571] On these chains were hung the great silver *polykandela* from the New Church. In the said Hall of the Magnaura, on the right-hand side between the great columns, stood the gold organ, outside the curtains hanging there, and beyond it as one faces east the silver organ of the Blue faction and likewise on the left-hand side the silver organ of the Green.

Note that the decorators made the whole pergola like an arcade with sendals, and to either side of the columns, from the sendals down to the floor, were hung great *skaramangia* which had been issued by the palace.

Note that when the Spaniards came a reception was held in all respects like this one, except that the pergola of the Magnaura was not decorated with sendals but entirely with great *skaramangia*, and the Phylax's enamelled objects were also hung in it. The reception for the Spaniards was held on October 24th.[1]

Note that in this arcade which had been made with sendals there were hung 13 polished bronze chains from the district of Hormisdas[2] and the silver *polykandela* from the New Church, and in the vault leading out to the Hall of the Kandidatoi one other chain

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1 The embassy from the Umayyad caliph Abd al-Rahman III of Cordova has been reasonably dated to 946; by Kresten to 946 or possibly 947: "*Staatsempfänge*"*im Kaiserpalast* (2000), 31-34, and by Zuckerman to 946-947: "Le voyage d'Olga et la première ambassade espagnole à Constantinople en 946," *TM*, 13 (2000), 653-660; see, too, R580.9-15. Both references in *Cer.* occur in the form of a note.

2 Probably from the Church or Monastery of Sts Sergios and Bachkos in the district of Hormisdas; see above R570.18-19.

μονῆς ἕν· καὶ ἐν τούτοις τοῖς ἀλυσιδίοις ἐκρεμάσθησαν τὰ τῆς νέας μεγάλα ἀργυρᾶ πολυκάνδηλα. ἔστησαν δὲ ἐν τῷ Ed. L. 330 *αὐτῷ τρικλίνῳ τῆς μανναύρας ἐν μὲν τῷ δεξιῷ μέρει μέσον τῶν μεγάλων κιόνων τὸ χρυσοῦν ὄργανον ἔξω τῶν ἐκεῖσε κρεμαμένων βήλων, καὶ ἄνωθεν αὐτοῦ ὡς πρὸς ἀνατολὴν τὸ τοῦ Βενέτου ἀργυροῦν ὄργανον, ὁμοίως καὶ ἐν τῷ εὐωνύμῳ μέρει* Ms. 193.b *τὸ τοῦ Πρασίνου ἀργυροῦν ὄργανον. ἰστέον, ὅτι τὸ ἀναδενδράδιον ὅλον ἐποίησαν οἱ παστοποιοὶ δίκην τροπικῆς ἀπὸ σενδές· ἔνθεν δὲ κἀκεῖσε τῶν κιονίων ἀπὸ τῶν σενδὲς μέχρι τοῦ ἐδάφους ἐκρεμάσθησαν σκαραμάγγια μεγάλα τὰ καὶ δοθέντα ἀπὸ τοῦ παλατίου. ἰστέον, ὅτι, τῶν Ἱσπανῶν* B *ἐλθόντων, γέγονεν δοχὴ κατὰ πάντα ὁμοία ταύτης, πλὴν τὸ ἀναδενδράδιον τῆς μανναύρας οὐ κατεκοσμήθη ἀπὸ σενδές, ἀλλ' ὅλον διὰ σκαραμαγγίων μεγάλων, καὶ ἐκρεμάσθησαν ἐν αὐτῷ καὶ τὰ χειμευτὰ ἔργα τοῦ φύλακος. γέγονε δὲ ἡ τῶν Ἱσπανῶν δοχὴ μηνὶ Ὀκτωβρίῳ κδ'. ἰστέον, ὅτι ἐν ταύτῃ τῇ τροπικῇ τῇ ἀπὸ τῶν σενδὲς κατασκευασθείσῃ ἐκρεμάσθησαν ἀλυσίδια ἀσπρόχαλκα ιγ' ἀπὸ τῶν Ὁρμίσδου καὶ πολυκάνδηλα* C *ἀργυρᾶ ἀπὸ τῆς νέας ἐκκλησίας. καὶ εἰς τὸ φουρνικὸν τὸ ἐξάγον εἰς τὸν τρίκλινον τῶν κανδιδάτων ἕτερον ἀλυσίδιον*

[R572] and one *polykandelon*.

Note that the Hall of the Kandidatoi was fitted out by the *sakellarios* with silks <and>[1] great *skaramangia* and with various imperial objects of silver, and five chains and five silver *polykandela* from the New Church were hung in it.

Note that the eparch fitted out the area outside the Stable of the Mules, and the First Schole, on either side, with silks and cloths and sendals and with the chased silver objects stored in the hospices and old-people's homes and the churches. Five chains were hung outside the Stable of the Mules and one in the First Schole in the middle of the dome. In the Hall of the Exkoubitoi six chains were hung, and on these were hung silver *polykandela* from the New Church.

Note that, as customary for a procession, the eparch fitted out the Tribunal with silks <and> cloths and sendals and with objects of gold and enamel and chased silver - that is to say, the silver-dealers supplied these. Twelve chains and twelve silver *polykandela* from the New Church were hung there.

Note that the eparch fitted out the Hall of the Scholai on either side with silks and cloths and sendals and with the silver objects stored in the hospices and old-people's homes and the churches. Ten chains and ten silver *polykandela*

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[1] Here and similarly in line 15 "and" has been omitted; cf. the comparable phrase in lines 7& 20-21.

α΄ καὶ πολυκάνδηλον α΄. ἰστέον, ὅτι ὁ τρίκλινος τῶν κανδιδάτων ἐξωπλίσθη παρὰ τοῦ σακελλαρίου ἀπὸ βλαττίων σκαραμαγγίων μεγάλων καὶ ἀπὸ βασιλικῶν διαφόρων ἀργυρῶν ἔργων, καὶ ἐκρεμάσθησαν ἐν αὐτῷ ἁλυσίδια ε΄ καὶ πολυκάνδη- D λα ἀργυρᾶ ἀπὸ τῆς νέας ἐκκλησίας ε΄. ἰστέον, ὅτι τὸ ἔξω τοῦ σταύλου τῶν ἡμιόνων καὶ τὴν πρώτην σχολὴν ἐξώπλισεν ὁ ὕπαρχος ἔνθεν κἀκεῖθεν ἀπὸ βλαττίων καὶ ἁπλωμάτων καὶ σενδὲς, καὶ ἀπὸ τῶν ἐναποκειμένων ἀναγλύφων ἀσημίων ἐν τοῖς ξενῶσι καὶ γηροκωμείοις καὶ ταῖς ἐκκλησίαις. ἐκρεμάσθησαν δὲ ἁλυσίδια ἔξωθε μὲν τοῦ σταύλου τῶν ἡμιόνων ε΄, ἐν δὲ τῇ πρώτῃ σχολῇ μέσον τοῦ τρούλλου α΄· ἐν δὲ τῷ τρικλίνῳ τῶν ἐξκουβίτων ἐκρεμάσθησαν ἁλυσίδια ϛ΄, καὶ ἐν τούτοις ἐκρεμάσθησαν πολυκάνδηλα ἀργυρᾶ ἀπὸ τῆς νέας ἐκ- Ed.L. 331 κλησίας. ἰστέον, ὅτι τὸ τριβουνάλιον ἐξώπλισεν ὁ ὕπαρχος κατὰ τὸ εἰωθὸς τῆς προελεύσεως ἀπό τε βλαττίων ἁπλωμάτων καὶ σενδὲς καὶ ἀπὸ ἔργων χρυσῶν καὶ χειμευτῶν καὶ ἀναγλύφων ἀργυρῶν, δηλονότι τῶν ἀργυροπρατῶν ταῦτα παρεχόντων. ἐκρεμάσθησαν δὲ ἁλυσίδια ιβ΄ καὶ πολυκάνδηλα Ms. 194. a ἀργυρᾶ ἀπὸ τῆς νέας ἐκκλησίας δώδεκα. ἰστέον, ὅτι τὸν τρίκλινον τῶν σχολῶν ἐξώπλισεν ὁ ὕπαρχος ἔνθεν κἀκεῖθεν ἀπὸ βλαττίων καὶ ἁπλωμάτων καὶ σενδὲς καὶ ἀπὸ τῶν ἐναποκειμένων ἀσημίων ἔν τε τοῖς ξενῶσι καὶ γηροκωμείοις καὶ ταῖς ἐκκλησίαις· ἐκρεμάσθησαν δὲ ἁλυσίδια ι΄ καὶ πολυκάνδηλα

[R573] from the New Church were also hung there.

Note that within the Chalke Gate there was no fitting out with silk or cloth or sendal, but in fact only two chains and two silver *polykandela* from the New Church were hung there.

Note that outside the Chalke Gate to either side, up to the railing which extends out there, the eparch fitted out with silks and cloths and sendals, and one chain with the great silver *polykandelon* from the Church of the Theotokos at Blachernai was hung there.

Note that the hall where the baldachin stands and where the *magistroi* are appointed[1] and what is called the Onopodion were fitted out by the *sakellarios* with silks and curtains from the Chrysotriklinos.

Note that the portico of the Hall of the Augousteus, that is, the Gold Hand, was fitted out with the reddish-purple curtains from the Chrysotriklinos.

Note that the passageways from the Hall of the Augousteus in the direction of the Apse were fitted out with various embroidered curtains.

Note that the [Covered] Hippodrome was fitted out by the eparch with silks and various imperial curtains.

Note that, as usual for processions, [the passageways][2] were trimmed with laurel in the form of little crosses and wreaths[3] which are called "parasols", to the right and left on the walls beneath railings which are called "little rivers" and those standing vertically which are called "trees". They were also trimmed with the rest of the flowers which the season provided then. Their pavements were liberally strewn with ivy and laurel, and the more special ones

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1 Elsewhere specified as the Consistory, e.g. at R232.14-15 in a chapter about the appointment of a *magistros*.

2 The subject, not specified, may have been τὰ διαβατικά (passageways or walkways) as at R573.14; see also R6.11-18 for the preparation of the imperial route for processions.

3 *stephania*: wreaths or crowns, and so a possible allusion to imperial insignia.

ἀργυρᾶ ἀπὸ τῆς νέας ἐκκλησίας ι. ἰστέον, ὅτι ἔσωθεν τῆς B
χαλκῆς πύλης οὐδὲν ἀπὸ βλαττίου ἢ ἀπλώματος ἢ σενδὲς γέ-
γονεν ἐξόπλισις, ἀλλ' ἢ μόνον ἐκρεμάσθησαν ἁλυσίδια β' καὶ
πολυκάνδηλα ἀργυρᾶ ἀπὸ τῆς νέας ἐκκλησίας δύο. ἰστέον,
ὅτι ἔξω τῆς χαλκῆς πύλης ἐξώπλισεν ὁ ὕπαρχος ἔνθεν κἀκεῖ-
θεν ἕως τοῦ ἐξάγοντος ἐκεῖσε καγκέλλου ἀπὸ βλαττίων καὶ ἀ-
πλωμάτων καὶ σενδὲς, ἐκρεμάσθη δὲ ἁλυσίδιον ἓν καὶ τὸ μέγα
πολυκάνδηλον τὸ ἀργυροῦν τῶν βλαχερνῶν. ἰστέον, ὅτι ὁ τρίκλι-
νος, ἐν ᾧ καὶ τὸ καμελαύκιον ἵσταται καὶ οἱ μάγιστροι γίνονται,
καὶ τὸ λεγόμενον ὀνοπόδιον ἐξωπλίσθη παρὰ τοῦ σακελλαρίου
ἀπὸ βλαττίων καὶ ἀπὸ βήλων τοῦ χρυσοτρικλίνου. ἰστέον, ὅτι C
ὁ πόρτηξ τοῦ αὐγουστέως, ἤγουν ἡ χρυσῆ χείρ, ἐξωπλίσθη
παρὰ τῶν ὀξέων βήλων τοῦ χρυσοτρικλίνου. ἰστέον, ὅτι τὰ
ἀπὸ τοῦ αὐγουστέως διαβατικὰ ὡς πρὸς τὴν ἀψίδα ἐξωπλί-
σθησαν ἀπὸ διαφόρων βήλων κεντητῶν. ἰστέον, ὅτι ὁ ἱππό-
δρομος ἐξωπλίσθη παρὰ τοῦ ὑπάρχου ἀπὸ βλαττίων καὶ ἀπὸ
βασιλικῶν διαφόρων βήλων. ἰστέον, ὅτι ἐγραμίσθησαν ἀπὸ
δαφνιῶν κατὰ τὸ εἰωθὸς τῶν προελεύσεων, οἷον σταυρία καὶ
στεφάνια τὰ λεγόμενα σκιαστά, δεξιὰ καὶ ἀριστερὰ ἐν τοῖς
τοίχοις ὑπὸ καγκέλλων τῶν λεγομένων ποταμίων, καὶ τῶν ὀρ- D
θίως ἱσταμένων τῶν λεγομένων δένδρων, ἀλλὰ καὶ λοιπῶν
ἀνθῶν, ὧν ὁ τότε καιρὸς παρεῖχεν· ἀλλὰ καὶ τὰ τούτων ἐ-
δάφη κατεράνθησαν κισσοῦ τε καὶ δάφνης, τὰ δὲ οἰκειότε-

[R574] with myrtle and rosemary.

Note that after the entry of the groups into the great Hall of the Magnaura, the entire hall was liberally sprinkled with rose-water.

Note that very precious Persian cloths were spread over the entire floor of the pergola and the platform leading up to the great hall.

Note that the *magistroi* and the more splendid-looking of the proconsuls wore the *loroi*, but they carried neither sceptres nor *anexikakiai*.[1] The rest of the proconsuls and patricians wore their *kamisia* and chlamyses with gold *tablia*. The four eunuch *protospatharioi*, with their *sticharia* and linen mantles and gold torques, carried gold sword-tipped batons decorated with precious stones. The rest of the eunuch *protospatharioi* wore their *sticharia* and torques. The *primikerioi* wore their *sticharia* without chlamyses. The *magistroi*, since they were wearing the *loroi*, gave their *sticharia* to the *primikerioi* who did not have their own *sticharia*. The *ostiarioi* wore gold *paragaudia* over their *kamisia* and carried their gold staffs decorated with precious stones. The rest of the *ostiarioi* who did not have gold *paragaudia* wore their chlamyses over *kamisia*. The *spatharokoubikoularioi* wore gold *paragaudia* over their *kamisia* and carried the gold and white-metal[2] swords of their ranks. The rest of the *spatharokoubikoularioi* who did not have gold *paragaudia* wore their *kamisia*

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1 15 *loroi* woven with gold were kept in the Church of the Lord (R641.8-9).

2 Gold and white-metal: χρυσόκανος Latin *canus*: white or grey; perhaps electrum, or what is known as white metal, which is a pale-grey alloy; cf. Haldon: grey / base metal; *Three Treatises* (1990), note to C 214-216 (R468.9). For the phrase ὁλόκανα διάχρυσα used of undoubtedly precious swords: R640.11-12.

ρα ἀπὸ μυρσίνης καὶ δενδρολιβάνου. ἰστέον, ὅτι μετὰ τὸ
εἰσελθεῖν τὰ βῆλα ἐν τῷ μεγάλῳ τρικλίνῳ τῆς μαγναύρας
κατερράνθη ὅλος ὁ τρίκλινος ἀπὸ ῥόδου. ἰστέον, ὅτι ἐν τῷ
E f. L.332 *ὅλῳ ἐδάφει τοῦ ἀναδενδραδίου καὶ τοῦ ἀνάγοντος πουλπίτου*
εἰς τὸν μεγατρίκλινον ἡπλώθησαν ἁπλώματα πέρσικα πολύ-
τιμα. ἰστέον, ὅτι οἱ μάγιστροι καὶ οἱ εὐειδέστεροι τῶν ἀν-
Ms. 194.b *θυπάτων ἐφόρεσαν τοὺς λώρους· σκηπτῶνας δὲ ἢ ἀνεξικα-*
κίας οὐκ ἐβάσταξαν. οἱ λοιποὶ ἀνθύπατοι καὶ πατρίκιοι ἐ-
φόρεσαν τὰ ἑαυτῶν καμίσια καὶ τὰ χρυσόταβλα χλανίδια.
οἱ δ' εὐνοῦχοι πρωτοσπαθάριοι μετὰ τὰ ἑαυτῶν στιχάρια καὶ
σαβάνια καὶ χρυσᾶ μανιάκια ἐβάστασαν τὰ χρυσᾶ διάλιθα
σπαθοβάκλια. οἱ λοιποὶ εὐνοῦχοι πρωτοσπαθάριοι ἐφόρεσαν
B *τὰ ἑαυτῶν στιχάρια καὶ μανιάκια. οἱ πριμικήριοι ἐφόρεσαν*
τὰ ἑαυτῶν στιχάρια ἄνευ χλανιδίων. οἱ μάγιστροι, ὡς φο-
ρέσαντες τοὺς λώρους, δεδώκασιν τὰ ἑαυτῶν στιχάρια τοῖς
μὴ ἔχουσι πριμικηρίοις ἴδια στιχάρια. οἱ ὀστιάριοι ἐπάνω
τῶν καμισίων ἐφόρεσαν τὰ χρυσᾶ παραγαύδια καὶ ἐβάστα-
σαν τὰ χρυσᾶ διάλιθα βεργία. οἱ λοιποὶ ὀστιάριοι οἱ μὴ
ἔχοντες χρυσᾶ παραγαύδια ἐφόρεσαν ἐπάνω τῶν καμισίων τὰ
ἑαυτῶν χλανίδια. οἱ σπαθαροκουβικουλάριοι ἐφόρεσαν ἐπάνω
τῶν καμισίων αὐτῶν χρυσᾶ παραγαύδια καὶ τὰ χρυσόκανα
σπαθία τῶν ἀξιωμάτων. οἱ λοιποὶ σπαθαροκουβικουλάριοι οἱ
μὴ ἔχοντες χρυσᾶ παραγαύδια ἐφόρεσαν τὰ ἑαυτῶν καμίσια

[R575] and swords. The *koubikoularioi* all wore their *kamisia*. Some of them wore the chlamyses for feast days with gold *tablia* and tassels, that is, the chlamyses of patricians, while others wore the silver-embroidered chlamyses, and others the silver-embroidered short-sleeved tunics, and others the reddish-purple short-sleeved tunics. The *protospatharioi* who were holders of high office wore their *kamisia* and tasselled chlamyses for feast days, that is, the chlamyses of *magistroi*. The *protospatharioi* of the Chrysotriklinos wore gold *spekia* and gold torques, and such as did not have *spekia* wore *skaramangia* and deep-red *sagia*. The chartularies of the bureaux and notaries wore their *kamisia* and true-purple *sagia*. The imperial secretaries and notaries of the imperial secretariats and the rest of the officials of the bureaux wore their *kamisia* and tasselled chlamyses for feast days, that is, the ones with reddish-purple *tablia*.

Near the imperial throne,[1] to either side, that is to right and left, stood the Roman sceptres and tablets[2] and the rest of the gold sceptres, held by the *kandidatoi* - that is to say, wearing *skaramangia* and the insignia of *kandidatoi*. The rest of the insignia, the insignia of the *kampidouktores* and labara and standards, stood below the insignia mentioned previously - that is to say, they were held by the oarsmen of the first dromon. The said oarsmen wore the tasselled ceremonial dress of the archons of the regiments.

Outside the curtains, at the top of the flight of stairs stood

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1 First the ceremonial dress of some of the participants is described. The actual positions occupied at the Magnaura are next specified, again with some reference to dress.

2 In the context of other sceptres, here and at R585.2, R593.12 & R640.18, πτύχια were probably inscribed tablets borne on sceptres (staffs); see note 1 at R15.4; alternatively "books" or "book-covers", presumably bejewelled, for which see note 1 at R592.1.

καὶ σπαθία. οἱ κουβικουλάριοι πάντες ἐφόρεσαν τὰ ἑαυτῶν C
καμίσια. καὶ οἱ μὲν ἐξ αὐτῶν ἐφόρεσαν τῶν ἑορτῶν τὰ
χρυσόταβλα χλανίδια τὰ φουνδάτα, ἤγουν τῶν πατρικίων·
οἱ δὲ τὰ ἐξαργυροκέντητα χλανίδια καὶ τὰ ἀργυροκέντητα
κοντομάνικα καὶ τὰ ὀξέα κοντομάνικα. οἱ πρωτοσπαθάριοι
οἱ ὀφφικιάλιοι ἐφόρεσαν τὰ ἑαυτῶν καμίσια καὶ τὰ φουνδά-
τα τῶν ἑορτῶν χλανίδια, ἤγουν τῶν μαγίστρων. οἱ τοῦ χρυ-
σοτρικλίνου πρωτοσπαθάριοι ἐφόρεσαν τὰ χρυσᾶ σπέκια καὶ
χρυσᾶ μανιάκια· ὅσοι δὲ σπέκια οὐκ εἶχον, ἐφόρεσαν σκα-
ραμάγγια καὶ σαγία ῥοῆς. οἱ τῶν σεκρέτων χαρτουλάριοι
καὶ νοτάριοι ἐφόρεσαν τὰ ἑαυτῶν καμίσια καὶ σαγία ἀληθι-
νά. οἱ ἀσηκρῆται καὶ οἱ νοτάριοι τῶν ἀσηκρητειῶν καὶ λοι- D
ποὶ σεκρετικοὶ ἐφόρεσαν τὰ ἑαυτῶν καμίσια καὶ τὰ φουνδά-
τα χλανίδια τῶν ἑορτῶν, ἤγουν τὰ ἔχοντα ὀξέα ταβλία.
πλησίον τοῦ βασιλικοῦ θρόνου ἔνθεν κἀκεῖθεν, ἤτοι δεξιὰ καὶ
ἀριστερά, ἔστησαν τὰ Ῥωμαϊκὰ σκῆπτρα καὶ πτυχία καὶ
λοιπὰ χρυσᾶ σκῆπτρα, κρατούμενα ὑπὸ τῶν κανδιδάτων, δη- Ms. 195. a
λονότι φορούντων σκαραμάγγια καὶ τὰ κανδιδατίκια. τὰ λοι-
πὰ σκεύη, τά τε καμπιδικτόρια καὶ λάβουρα καὶ σίγνα ἔστη-
σαν ὑποκατιῶν τῶν προῤῥηθέντων σκευῶν, δηλονότι καὶ αὐ-
τὰ κρατούμενα ὑπὸ τῶν ἐλατῶν τοῦ πρώτου δρομονίου. οἱ Ed. L. 333
δὲ αὐτοὶ ἐλάται ἐφόρεσαν τῶν ταγματικῶν τὰ φουνδάτα ἀλ-
λάξιμα. ἔξωθεν τῶν βήλων ἄνωθεν τῶν ἀναβάθρων ἔστησαν

[R576] the *manglabitai* wearing *skaramangia* and their swords. Immediately after the *manglabitai* stood the Macedonians of the great *hetaireia* in inner garments, wearing silver swords at their waist, and with gilded and silver belts, and carrying shields of gold and gilded bronze and iron, and single- and double-headed axes. At the bottom of the said flight of stairs stood the great *hetaireia*, and likewise the middle *hetaireia* along with the Pharganoi and Khazars, all wearing swords and carrying shields.

The household *protospatharioi* stood to either side at the solea[1] wearing green and pink *skaramangia* and swords. Beyond them stood the *spatharokandidatoi* wearing multi-coloured *skaramangia* and swords and the insignia of the *spatharokandidatoi*. Beyond them stood the *spatharioi* also wearing multi-coloured *skaramangia* and their swords and carrying battle-axes. Beyond them stood the grooms wearing white-lion *skaramangia*[2] and [others] of different colours and patterns, and carrying the insignia of grooms.

To the right, as one faced west, where the two curtains were drawn together, outside at the top of the flight of stairs of the great Hall of the Magnaura, stood [the *hetaireiarches*] of the great *hetaireia* carrying the imperial pennon of sendal woven with gold. To either side of the said flight of stairs of the said great Hall of the Magnaura, outside the

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[1] It seems that in a non-ecclesiastical context this solea was the walkway within the hall leading to the throne (R575.15).

[2] i.e. *skaramangia* of a textile with a pattern of white-lions.

οἱ μαγλαβῖται φοροῦντες σκαραμάγγια καὶ τὰ ἑαυτῶν σπαθία. καὶ μετὰ τοὺς μαγλαβίτας εὐθὺς ἔστησαν οἱ τῆς μεγάλης ἑταιρείας Μακεδόνες ἀπὸ ἐσωφορίων, φοροῦντες σπαθία ζωστίκια καὶ ἀργυρᾶ μετὰ καὶ λωρίων διαχρύσων καὶ ἀργυρῶν, βαστάζοντες καὶ σκουτάρια χρυσᾶ καὶ χαλκόχρυσα καὶ σιδηρᾶ καὶ μονοπέλυκα καὶ τζικούρια. κάτωθεν δὲ τῶν αὐτῶν ἀναβάθρων ἔστη ἡ μεγάλη ἑταιρεία, ὁμοίως καὶ B ἡ μεσαία, μετὰ καὶ τῶν Φαργάνων καὶ Χαζάρων, πάντων φορούντων σπαθία καὶ βασταζόντων σκουτάρια. οἱ οἰκειακοὶ πρωτοσπαθάριοι ἔστησαν εἰς τὴν σωλαίαν ἔνθεν κἀκεῖθεν φοροῦντες σκαραμάγγια πρασινορόδινα καὶ σπαθία. καὶ μετ' αὐτοὺς ἔστησαν οἱ σπαθαροκανδιδάτοι φοροῦντες σκαραμάγγια πολύχροα καὶ σπαθία καὶ τὰ σπαθαροκανδιδατίκια. καὶ μετ' αὐτοὺς ἔστησαν οἱ σπαθάριοι φοροῦντες καὶ αὐτοὶ πολύχροα σκαραμάγγια καὶ τὰ ἑαυτῶν σπαθία, βαστάζοντες καὶ διστράλια. καὶ μετ' αὐτοὺς ἔστησαν οἱ στράτωρες φοροῦντες σκαραμάγγια λευκολέοντας, καὶ ἑτέρων χροιῶν καὶ C ἐξεμπλίων, βαστάζοντες καὶ τὰ στρατωρίκια. δεξιὰ δὲ πρὸς δύσιν εἰς τὴν σύμπηξιν τῶν δύο βήλων ἔξωθεν ἄνωθεν τῶν ἀναβάθρων τοῦ μεγάλου τρικλίνου τῆς μαναύρας ἔστη τῆς μεγάλης ἑταιρείας βαστάζων τὸ χρυσοῦφαντον σενδὲς βασιλικὸν φλάμουλον. ἔνθεν δὲ κἀκεῖθεν τῶν αὐτῶν ἀναβάθρων τοῦ αὐτοῦ μεγάλου τρικλίνου τῆς μαναύρας ἔξωθεν τῶν αὐ-

[R577] said curtains, stood the two chief oarsmen carrying the imperial gold pennons. Then, in turn, to the right and left of the two chief oarsmen, stood all the gold [pennons] with gold stripes[1] and the sendals and the rest of the imperial pennons, carried by the oarsmen of the imperial dromon, that is to say, with the oarsmen themselves wearing the ceremonial dress in the four colours of the associations.[2] The demesmen of the two factions and the church-singers from the Church of the Holy Apostles and likewise those from Hagia Sophia stood on high benches to either side of the said flight of stairs, cheering and chanting imperial eulogies. The demesmen wore their ceremonial dress and gold crowns and carried their handkerchiefs, while the church-singers from the Church of the Holy Apostles and Hagia Sophia wore the tasselled ceremonial dress of the archons of the regiments and the *kamisia* of the bodyguard,[3] entirely of silk and under a *phialion*,[4] and [the other][5] *kamisia* of those serving in the vaults of the Hall of the Nineteen Couches.

Note that on the day of the reception the logothete, too, wore a *loros*.

Note that the archons of the *arithmos* stood inside and outside at the door leading out to the Hall of the Kandidatoi, they, too, in *skaramangia* and wearing their swords and carrying shields.

Note that on the actual day of the reception, all those mentioned previously, from the *protospatharioi* down to the lowest-ranking person wearing

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1 Providing "pennons" following the explanation in Bonn's translation: "vexilli species ex aureo panno cum aureis clavis". For *clavi* as "stripes" see, too, R162.13.

2 i.e. the four colours of the demes, rather than the four colours (unattested) of the regiments; Reiske, *Comm.*, p. 677.

3 σκέπτον: a word attested otherwise only at R589.14 & R698.3 (of the *augousta*): *LBG*.

4 An abbreviated cape-like garment: see note 2 at R528.16-17.

5 τὰ ἕτερα supplied from the parallel passage at R589.15.

τῶν βήλων ἔστησαν οἱ δύο πρωτοελάται βαστάζοντες τὰ χρυσᾶ βασιλικὰ φλάμουλλα. καὶ εἶθ' οὕτως καθεξῆς τῶν δύο πρωτοελατῶν δεξιὰ καὶ ἀριστερὰ ἔστησαν πάντα τὰ χρυσᾶ αὐρόκλαβα καὶ σενδὲς καὶ λοιπὰ βασιλικὰ φλάμουλλα, ὑπὸ τῶν ἐλατῶν τοῦ βασιλικοῦ δρομωνίου βασταζόμενα, δηλονότι Ms. 195.b φορούντων αὐτῶν τῶν ἐλατῶν τῶν ταγματικῶν τῶν δ' χροι- D ῶν τὰ ἀλλάξιμα. οἱ δὲ δημῶται τῶν δύο μερῶν καὶ οἱ ἀποστολῖται ψάλται, ὁμοίως καὶ οἱ ἁγιοσοφῖται, ἔστησαν ἐπὶ σκάμνων ὑψηλῶν ἔνθεν κἀκεῖθεν τῶν αὐτῶν ἀναβάθρων εὐφημοῦντες καὶ ᾄδοντες βασιλίκια. καὶ οἱ μὲν δημῶται ἐφόρεσαν τὰ ἑαυτῶν ἀλλάξιμα καὶ χρυσᾶ στεφάνια, βαστάζοντες καὶ τὰ ἑαυτῶν ἐγχείρια. οἱ δὲ ἀποστολῖται καὶ ἁγιοσο- Ed.L. 334 φῖται ἐφόρεσαν τῶν ταγματικῶν τὰ φουνδάτα ἀλλάξιμα καὶ τοῦ σκέπτου τὰ ὁλόβλαττα καὶ ὑπὸ φιαλίον καμίσια, καὶ τῶν ὑπουργούντων εἰς τὰς καμάρας τῶν ιθ' ἀκουβίτων. ἰστέον, ὅτι ὁ λογοθέτης τῇ ἡμέρᾳ τῆς δοχῆς καὶ αὐτὸς ἐφόρεσεν λῶρον. ἰστέον, ὅτι εἰς τὴν ἐξάγουσαν πύλην ἐν τῷ τρικλίνῳ τῶν κανδιδάτων ἔστησαν ἔσωθεν καὶ ἔξωθεν οἱ τοῦ ἀριθμοῦ ἄρχοντες, καὶ αὐτοὶ μετὰ σκαραμαγγίων, φοροῦντες καὶ τὰ ἑαυτῶν σπαθία, βαστάζοντες καὶ σκουτάρια. ἰστέον, ὅτι αὐτῇ τῇ ἡμέρᾳ τῆς δοχῆς πάντες οἱ προῤῥηθέντες ἀπό τε πρωτοσπαθαρίων καὶ ἕως ἐσχάτου ἀνθρώπου τοῦ φοροῦντος σκα-

[R578] a *skaramangion*, stood each according to the colour and pattern of his *skaramangion*, that is, those wearing the pink and green eagles to either side, those wearing the owls and the many-circled eagles, likewise those wearing the wave pattern,[1] and likewise those wearing the white-lions. And to put it simply, as has been said, each stood according to his *skaramangion*.

The *kandidatoi* stood to either side in their hall in their *skaramangia*, wearing the insignia of *kandidatoi*, and behind the said *kandidatoi*, to either side, stood the *mandatores* of the *arithmos* with swords and shields. The oarsmen of the imperial dromons stood to either side in the said Hall of the Kandidatoi in the direction of the Church of the Lord, and at the hall where the baldachin is and where the *magistroi* are appointed,[2] and at the Onopodion. Beyond them, at the portico of the Hall of the Augousteus, that is, at the Gold Hand, to either side stood the archons' sons and the valets of the [emperor's] *vestiarion* and the stewards of the table, the archons' sons wearing their *skaramangia* and swords, the valets dark-coloured chlamyses, and the stewards of the table short-sleeved tunics of sham reddish-purple. Outside the bronze door of the Hall of the Kandidatoi

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[1] Literally, "the seas".

[2] The Consistory; see note 1 at R573.8.

B ραμάγγιον ἔστησαν ἕκαστος πρὸς τὸ ἴδιον τῆς χροιᾶς καὶ τοῦ ἐξεμπλίου σκαραμάγγιον, ἤγουν οἱ τοὺς πρασινοροδίτους ἀετοὺς φοροῦντες ἔνθεν κἀκεῖθεν, οἱ τοὺς βόφους καὶ τοὺς πολυγύρους ἀετούς, ὁμοίως οἱ τὰς θαλάσσας, καὶ τοὺς λευκολέοντας ὁμοίως. καὶ ἁπλῶς εἰπεῖν, καθὼς εἴρηται, ἕκαστος πρὸς τὸ ἴδιον σκαραμάγγιον ἔστη. οἱ δὲ κανδιδάτοι ἔστησαν ἐν τῷ ἰδίῳ τρικλίνῳ ἔνθεν κἀκεῖθεν μετὰ τῶν ἰδίων σκαραμαγγίων, φοροῦντες τὰ κανδιδατίκια, καὶ ὄπισθεν τῶν αὐτῶν κανδιδάτων ἔστησαν ἔνθεν κἀκεῖθεν οἱ τοῦ ἀριθμοῦ μανδάτωρες μετὰ σπαθίων καὶ σκουταρίων. οἱ δὲ ἐλάται τῶν βασιλικῶν δρομονίων ἔστησαν ἔνθεν κἀκεῖθεν ἐν τῷ αὐ-
C τῷ τρικλίνῳ τῶν κανδιδάτων ὡς πρὸς τὸ μέρος τῆς ἐκκλησίας τοῦ Κυρίου καὶ εἰς τὸν τρίκλινον, ἐν ᾧ τὸ καμελαύκιον
Ms. 196.a ἵσταται καὶ οἱ μάγιστροι γίνονται, καὶ εἰς τὸν ὀνόποδα. καὶ μετὰ τούτους εἰς τὸν πόρτηκα τοῦ αὐγουστέως, ἤγουν εἰς τὴν χρυσῆν χεῖρα, ἔστησαν ἔνθεν κἀκεῖθεν τὰ ἀρχοντογεννήματα καὶ οἱ σαπωνισταὶ τοῦ βεστιαρίου καὶ οἱ τοῦ τραπεζίου, φοροῦντες τὰ μὲν ἀρχοντογεννήματα τὰ ἑαυτῶν σκαραμάγγια καὶ σπαθία, οἱ δὲ σαπωνισταὶ βεστιαρίται τὰ ἀγραβατικὰ χλανίδια, οἱ δὲ τοῦ τραπεζίου τὰ ψευδοξέα κοντομάνικα. ἔξωθεν δὲ τῆς χαλκῆς πύλης τοῦ τρικλίνου τῶν κανδιδάτων

[R579] to either side stood the crew of the *droungarios* of the fleets[1] and the great *pamphylos*, carrying leather shields and wearing their swords.

In the First Schole and the Hall of the Exkoubitoi up to the said Tribunal to either side stood the crews of the *pamphyloi*, carrying leather shields and wearing their swords. The archons of the fleets also stood to either side, each by his crew. In the Tribunal, to either side, stood the City body (of the factions)[2] with the guilds and their own archons, the archons wearing the six chlamyses of the bureaux, the deer[3] chlamyses, while all the rest wore the white chlamyses of the archons of the regiments. Behind them stood sailors carrying leather shields and wearing their swords. Sailors stood to either side at the Hall of the Scholai, carrying leather shields and wearing their swords.

Inside the Chalke Gate, to either side, stood the Toulmatzoi[4] with pennons, carrying leather shields and wearing their swords and bows and quivers. Outside the barrier of the Chalke stood massed troops, some towards the side of the Noumera and others towards the arch of the Milion. The rest of the sailors and the remainder of the Toulmatzoi, and the baptized Rus' with pennons, [.....][5] carrying shields and wearing their swords.

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1 Constantine Gongyles (or Gongylios) was appointed by Constantine VII in ca 944/945 and commanded the unsuccessful expedition against Crete in 949; Theophanes cont., VI, §1 (Bonn ed., 436); John Skylitzes, ed. Thurn (1973), XI, §15, p. 245; Guilland, "Les patrices sous le règne de Constantin VII Porphyrogénnète (913-959)," *SBN*, 9 (1957), 200-201, rp. in *Institutions*, II (1965), 185-86.

2 ἡ πολιτικὴ here and probably at R590.2 refers, as often, to the City body of the two factions, but usually where that context is clearer, e.g. at R83.7-8 & 11. Cf. τὸ πολιτικὸν (R619.12) and frequently τὸ πολίτευμα (e.g. R263-R264): the City administration.

3 πλατώνιος, a word otherwise unknown; *LBG*: deer-hide (?) cf. πλάτων: fallow deer; but here with reference to the pattern in the textile; also at R641.15. See, too, πλατάνιον at R580.21 & R581.2: plane-tree (?).

4 i.e. Dalmatians; Haldon, "Theory and practice," *TM*, 13 (2000), 259, n. 71.

5 A verb, at least, is missing, perhaps "stood".

ἔστη ἔνθεν κἀκεῖθεν ἡ τοῦ δρουγγαρίου τῶν πλοΐμων οὐσία D καὶ ὁ μέγας πάμφυλος, βαστάζοντες δόρκας καὶ τὰ ἑαυτῶν φοροῦντες σπαθία. ἐν δὲ τῇ πρώτῃ σχολῇ καὶ τῷ τρικλίνῳ τῶν ἐξκουβίτων ἕως τοῦ αὐτοῦ τριβουναλίου ἔστησαν ἔνθεν κἀκεῖθεν αἱ οὐσίαι τῶν παμφύλων, βαστάζοντες δόρκας καὶ τὰ ἑαυτῶν φοροῦντες σπαθία. οἱ δὲ ἄρχοντες τῶν πλοΐμων ἔστησαν καὶ αὐτοὶ ἔνθεν κἀκεῖθεν, ἕκαστος εἰς τὴν ἰδίαν οὐσίαν. ἐν δὲ τῷ τριβουναλίῳ ἔστη ἔνθεν κἀκεῖθεν ἡ πολιτι- Ed.L. 335 κὴ μετὰ τῶν συστημάτων καὶ τῶν ἰδίων ἀρχόντων, φορούντων τῶν μὲν ἀρχόντων τὰ ἓξ χλανίδια τῶν σεκρετικῶν τὰ πλατώνια, οἱ δὲ λοιποὶ πάντες τὰ λευκὰ χλανίδια τῶν ταγματικῶν. καὶ ὄπισθεν αὐτῶν πλόϊμοι βαστάζοντες δόρκας, φοροῦντες καὶ τὰ ἑαυτῶν σπαθία. εἰς δὲ τὸν τρίκλινον τῶν σχολῶν ἔνθεν κἀκεῖθεν ἔστησαν πλόϊμοι βαστάζοντες δόρκας, φοροῦντες καὶ τὰ ἑαυτῶν σπαθία. ἔσωθεν δὲ τῆς χαλκῆς πύλης ἔστησαν ἔνθεν κἀκεῖθεν οἱ Τουλμάτζοι μετὰ φλαμούλων, βαστάζοντες δόρκας, φοροῦντες τὰ ἑαυτῶν σπαθία καὶ τοξοφάρετρα. ἔξωθεν δὲ τοῦ καγκέλλου τῆς χαλκῆς ἔστησαν B πάχωμα, οἱ μὲν πρὸς τὸ μέρος τῶν νουμέρων, οἱ δὲ πρὸς τὴν καμάραν τοῦ μιλίου. οἱ λοιποὶ πλόϊμοι καὶ οἱ περισσοὶ τῶν Τυλματζίων καὶ οἱ βαπτισμένοι Ῥῶς μετὰ φλαμούλων, βαστάζοντες σκουτάρια, φοροῦντες καὶ τὰ ἑαυτῶν σπαθία.

[R580] Note that the Hall of Justinian and the Lausiakos Hall were not otherwise fitted out except as usual bright lamps were hung and their *polykandela* were unfailing. In the portico of the Chrysotriklinos, that is, at the Horologion, stood the two imperial gold organs and the two silver organs of the factions. The Chrysotriklinos was fitted out as it is customary for it to be fitted out at Easter, that is, with the *pentapyrgion* and the imperial thrones, the couches and the gold table, and the other items with which it is decorated at Easter.

Note that the Chrysotriklinos was not decorated for the visit of the Spaniards, since the ambassadors who came from Spain did not dine with the emperors on the day of the reception.[1] In this instance, the enamelled objects from the Phylax were hung in the pergola of the Magnaura, in the arcade created by the decorators with great *skaramangia*.

In the eight vaults of the Chrysotriklinos were hung the imperial crowns from the Church of the Most Holy Theotokos of the Pharos and the other churches of the Palace, and various enamelled objects from the Phylax, and the chlamyses of the emperor and the *augousta*, as follows:[2] from the Chapel of St Peter, that which is entirely of gold with a plane-tree[3] in pearls; from the Chapel of St Theodore, the *chorosanchorion*[4]

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1 It is noted at R571.11-16 that the reception for the Spanish ambassadors was held in the Magnaura on October 24th; see the note to R571.16. The Bonn text, but not the ms., has this note bracketed.

2 The text of the following list has been repunctuated, in each case giving first the source of the garments.

3 πλατάνιον probably like πλάτανος: plane-tree; here and immediately below at R581.2 with reference to the pattern on a textile. Cf. *LBG*: of plane-tree wood. However, cf. πλατώνια: "deer"(?) at R579.11 & note 3, and R641.15, also with reference to chlamyses. An emendation may be required for one or the other term.

4 χοροσαγχόριον: perhaps a choir-robe; the word is unknown and may be the result of dittography. Perhaps read χοροῦ σαγίον: church-singer's cloak.

ἰστέον, ὅτι ὁ τρίκλινος Ἰουστινιανὸς καὶ ὁ λαυσιακὸς οὐδὲν Ms. 196 b *ἕτερον ἐξωπλίσθησαν, εἰ μὴ κατὰ τὸ εἰωθὸς ἐκρεμάσθησαν ὁλόφωτα, καὶ ἀνελλιπῆ τὰ τούτων πολυκάνδηλα. ἐν δὲ τῷ πόρτηκι τοῦ χρυσοτρικλίνου, ἤτοι ἐν τῷ ὡρολογίῳ, ἔστησαν τὰ δύο χρυσᾶ ὄργανα τὰ βασιλικὰ καὶ τὰ δύο ἀργυρᾶ ὄργα-* C *να τῶν μερῶν. ὁ δὲ χρυσοτρίκλινος ἐξωπλίσθη, καθὼς εἴωθεν τὸ πάσχα ἐξοπλίζεσθαι, ἤγουν διὰ τοῦ πενταπυργίου καὶ τῶν βασιλείων θρόνων, τῶν κραβάττων τε καὶ τῆς χρυσῆς τραπέζης καὶ τῶν λοιπῶν, μεθ' ὧν τὸ πάσχα κοσμεῖται. (ἰστέον, ὅτι ὁ χρυσοτρίκλινος ἐν τῇ ἐλεύσει τῶν Ἰσπανῶν οὐ κατεκοσμήθη, ἐπειδὴ οὐ συνεστιάθησαν τοῖς βασιλεῦσι τῇ ἡμέρᾳ τῆς δοχῆς οἱ ἀπὸ Ἱσπανίας ἐλθόντες πρέσβεις, καὶ τῷ τρόπῳ τούτῳ τὰ τοῦ φύλακος χειμευτὰ ἔργα ἐκρεμάσθησαν ἐν τῷ ἀναδενδραδίῳ τῆς μαγναύρας ἐν τῇ τροπικῇ τῇ παρὰ τῶν παστοποιῶν διὰ μεγάλων σκαραμαγγίων γεγονυίᾳ.) εἰς δὲ τὰς ὀκτὼ καμάρας τοῦ χρυσοτρικλίνου ἐκρεμάσθησαν τὰ* D *τοῦ ναοῦ τῆς ὑπεραγίας Θεοτόκου τοῦ Φάρου στέμματα καὶ τῶν ἑτέρων ἐκκλησιῶν τοῦ παλατίου, καὶ ἔργα διάφορα χειμευτὰ ἀπὸ τοῦ φύλακος, καὶ τὰ βασιλικὰ καὶ αὐγουστιακὰ χλανίδια οὕτω· τοῦ ἁγίου Πέτρου τὸ ὁλόχρυσον καὶ διὰ μαργαριτῶν πλατάνιον· τοῦ ἁγίου Θεοδώρου τὸ χοροσαγχό-*

[R581] with the griffin and lion and the griffin;[1] from the dining-room, the plane-tree chlamys of silk of three hues;[2] from the Pantheon, the horseman chlamys, the *heplesion*[3] of the *augousta*; from the vault of the dining-room, the peacock chlamys, the mantle of the *augousta*; from the Diaitarikion, the horseman chlamys, the caesar's; from the silver doors to the west, the little peacock chlamys, and the eagle chlamys beyond it. Above the silver doors of the said Chrysotriklinos was hung the gold *sagion*, called the caesar's.

Note that the imperial crowns and enamelled objects were hung alternately, that is, in the middle an imperial crown and to either side enamelled objects. Enamelled objects were not hung in the eastern vault, but the whole vault was embellished with imperial crowns.

Note that silver *polykandela* with silver chains from the Church of the Most Holy Theotokos of the Pharos were hung in the seven vaults of the Chrysotriklinos. In the eastern conch, instead of the three lights, three imperial crowns were hung: in front was the green crown from the Church of the glorious Holy Apostles along with its cross and dove, while on the right was the blue crown from the Church of the Most Holy Theotokos of the Pharos along with its cross and dove, and on the left the blue crown from the Church of St Demetrios the Great Martyr along with its cross and dove.

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1 The second reference to a griffin may be a scribal error.

2 See the Introduction, s.v. Terms for silks.

3 ἡπλησίον: word unknown; perhaps read τὸ αὐγουστιακὸν ἱππηλάσιον [μανδίον]: the riding-cloak of the *augousta*; Kresten only partially solves the problem by positing a lacuna: τὸ αὐγουστιακὸν ἡ <...> πλησίον τῆς καμάρας τοῦ Ἀριστηρίου: "*Staatsempfänge" im Kaiserpalast* (2000), 54-55.

ριον μετὰ τοῦ γρυπολέοντος καὶ τοῦ γρυπαρίου τοῦ ἀριστη-
τηρίου· τὸ πλατάνιον τὸ τριβλάττιον τοῦ πανθέου, ὁ καβαλ-
λάριος, τὸ αὐγουστιακὸν ἡπλησίον τῆς καμάρας τοῦ ἀριστη-
τηρίου· ὁ ταών, τὸ αὐγουστιακὸν μανδίον τοῦ διαιταρικίου·
ὁ καβαλλάριος, τὸ καισαρίκιον τῶν πρὸς δύσιν ἀργυρῶν πυ- Ed.L. 336
λῶν· τὸ ταώνιον καὶ ὄπισθεν αὐτοῦ τὸ ἀετάριον. ἄνω δὲ
τῶν ἀργυρῶν πυλῶν τοῦ αὐτοῦ χρυσοτρικλίνου ἐκρεμάσθη
τὸ χρυσοῦν σαγίον τὸ λεγόμενον καισαρίκιον. ἰστέον, ὅτι τὰ
στέμματα καὶ τὰ χειμευτὰ ἔργα ἓν παρ' ἓν ἐκρέμαντο, ἤγουν
μέσον στέμμα καὶ ἔνθεν κἀκεῖθεν ἔργα χειμευτά· ἐν δὲ τῇ
ἀνατολικῇ καμάρᾳ οὐκ ἐκρεμάσθη ἔργα χειμευτά, ἀλλ' ὅλη
ἀπὸ στεμμάτων ἦν κεκαλλωπισμένη. ἰστέον, ὅτι εἰς τὰς ζ
καμάρας τοῦ χρυσοτρικλίνου πολυκάνδηλα ἀργυρᾶ μετὰ ἀλυ- Ms. 197.a
σιδίων ἀργυρῶν ἀπὸ τοῦ ναοῦ τῆς ὑπεραγίας Θεοτόκου τοῦ
Φάρου ἐκρεμάσθησαν. εἰς δὲ τὴν ἀνατολικὴν κόγχην ἀντὶ
τῶν τριῶν κανδήλων ἐκρεμάσθησαν τρία στέμματα· ἔμπρο- B
σθεν μὲν τὸ πράσινον στέμμα τῶν ἁγίων καὶ ἐνδόξων ἀπο-
στόλων μετὰ καὶ τοῦ σταυροῦ καὶ τῆς περιστερᾶς αὐτοῦ·
δεξιᾷ δὲ τὸ βένετον στέμμα τῆς ὑπεραγίας Θεοτόκου τοῦ
Φάρου μετὰ καὶ τοῦ σταυροῦ καὶ τῆς περιστερᾶς αὐτοῦ· ἀ-
ριστερᾷ δὲ τὸ βένετον στέμμα τοῦ ἁγίου μεγαλομάρτυρος
Δημητρίου μετὰ καὶ τοῦ σταυροῦ καὶ τῆς περιστερᾶς αὐτοῦ.

[R582] Note that these three crowns were made by the Christ-loving ruler Constantine.

Note that in the four compartments of the middle tower of the *pentapyrgion*, and in the front compartment of the front tower, and in the front compartments of the right and left towers were hung various *ergomoukia*[1] from the Church of St Demetrios the Great Martyr and from the stores in the Phylax. On the wooden struts fastened from the *pentapyrgion* to the walls were tied together the bridal belts decorated with precious stones and pearls, also stored in the Phylax.

Note that on the central *polykandelon* of the Chrysotriklinos were hung the two *stethokarakala*[2] of the *augousta* and the two *diakoptai*,[3] the bridal one and the other one which was kept in the Phylax, and the two pendants[4] of the *augousta*, and the two *pniktaria*[5] of the *augousta*. On the great cornice of the said Chrysotriklinos, at the glazed windows there,[6] were hung platters and large chased silver plates for the table from the stores in the Vestiarion of the Karianos. Above, at the sixteen window vaults of the dome of the said Chrysotriklinos, were hung the small plates matching the platters and plates for the table[7] mentioned previously, seven for each vault, these too of chased silver.

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1 ἐργομούκια: "objects made with bellows" i.e. of metal, glass or enamel; also at R591.23. *LBG*: the work of goldsmiths?

2 στηθοκαράκαλα: lit.: breast-hoods; perhaps the wide, bejewelled cape-like collar worn by an empress; a gorget; cf. *LBG*: capes with hood. Cf. the *phialion*: note 2 at R528.16-17.

3 διακοπταί: lit.: items (not specified here) cut through; *LBG*: slit garments. For tunics with gold appliqué see note 2 at R294.14-15, and at R589.6 the adjective describes segments decorating curtains (cf. spangles on curtains at R128.12-13). Here garments with gold appliqué or else items of gold, e.g. crowns (στέφανοι), are most likely in the present context.

4 κατασειστά: pendant earrings (*LBG*); possibly referring to the *prependoulia* suspended from a crown.

5 πνικτάρια: word unknown; neck rings or "chokers"(?); cf. πνικτός: choked; *LBG*.

6 Emending δαυγίτας to διαυγίτας, following the advice of Jeffrey Featherstone.

7 Correcting μεσοκετέλλων to μεσοσκουτέλλων as in the ms.

ἰστέον, ὅτι ταῦτα τὰ τρία στέμματα παρὰ Κωνσταντίνου
τοῦ φιλοχρίστου δεσπότου κατεσκευάσθησαν. ἰστέον, ὅτι ἐν
C τοῖς τέσσαρσι μεσοκαρδίοις τοῦ μεσοπυργίου τοῦ πενταπυρ-
γίου καὶ εἰς τὸ ἔμπροσθεν μεσοκάρδιον τοῦ ἔμπροσθεν πυρ-
γίου καὶ εἰς τοῦ δεξιοῦ καὶ ἀριστεροῦ πυργίου τὰ ἔμπροσθεν
μεσοκάρδια ἐκρεμάσθησαν διάφορα ἐργομούκια ἀπὸ τοῦ ναοῦ
τοῦ ἁγίου μεγαλομάρτυρος Δημητρίου καὶ ἐκ τῶν ἐναποκει-
μένων εἰς τὸν φύλακα. ἐν δὲ τοῖς ξυλίνοις ἐκδέταις τοῖς ἀ-
πὸ τὸ πενταπύργιον ἐν τοῖς τοίχοις ἐκδεδεμένοις συνεδέθησαν
τὰ νυμφικὰ ζωνάρια τὰ ἐκ λίθων καὶ μαργάρων ἠμφιεσμέ-
να καὶ τὰ ἐναποκείμενα ἐν τῷ φύλακι. ἰστέον, ὅτι εἰς τὸ
μέσον πολυκάνδηλον τοῦ χρυσοτρικλίνου ἐκρεμάσθησαν τὰ
D δύο αὐγουστιακὰ στηθοκαράκαλα καὶ αἱ δύο διακοπταί, μία
ἡ νυμφικὴ καὶ ἑτέρα ἡ ἐν τῷ φύλακι ἀποκειμένη, καὶ τὰ
δύο αὐγουστιακὰ κατασειστὰ καὶ τὰ δύο αὐγουστιακὰ πνι-
κτάρια· ἐν δὲ τῷ μεγάλῳ κοσμήτῃ τοῦ αὐτοῦ χρυσοτρικλίνου
εἰς τοὺς ἐκεῖσε δαυγίτας ἐκρεμάσθησαν μινσούρια καὶ μεσο-
σκούτελλα ἀργυρᾶ μεγάλα ἀνάγλυφα ἐκ τῶν ἐναποκειμένων
ἐν τῷ βεστιαρίῳ τοῦ Καριανοῦ. ἄνωθεν δὲ εἰς τὰς ις' φωταγω-
γοὺς καμάρας τοῦ τρούλλου τοῦ αὐτοῦ χρυσοτρικλίνου ἐκρεμάσθη-
σαν τὰ μικρὰ σκουτέλλια τῶν προειρημένων μινσουρίων καὶ
μεσοσκετέλλων κατὰ καμάραν ζ', καὶ αὐτὰ ὄντα ἀνάγλυφα.

[R583] Concerning the reception

When the emperor had gone out from the Palace and gone into the robing-room of the great Hall of the Magnaura, the Saracens[1] were advised to go and see the emperor. The said Saracen guests, having gone out from the Chrysion, went down the spiral stairway in the direction of the Stable of the Augousta and the vault which is called the Anethas, and from there they went via the Chapel of the Holy Well. Dismounting from their horses outside the barrier of the Chalke, they went through the Chalke and the Hall of the Scholai and the Tribunal and turned to the right (for the vault there had been fitted out and enclosed with silks).[2] They sat there until the emperor arrived and everything for the reception was in place.

Note that when the emperor had gone from the [Sacred] Palace to the robing-room of the Magnaura and gone in there, the church-singers, with the demesmen, began to chant the imperial eulogies.

Note that the emperor, putting on the octagon chlamys[3] and the great white imperial crown, went up to the throne of Solomon and was seated. After he was seated, everyone prayed, "[May God make your holy reign] long-lasting." The church-singers, both those from the Church of the Holy Apostles and those from Hagia Sophia, began to chant the imperial eulogies and the groups were led in in accordance with the usual format, and finally

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1 i.e. the Saracen ambassadors from Tarsos; see the heading at R570.16.

2 The brackets, not present in the ms., have been added in the Bonn text.

3 τὸ ὀκτάγωνον χλανίδιον: a chlamys with an octagon design in the textile; also at R593.19.

Περὶ τῆς δοχῆς. Ed. L. 337

Τοῦ βασιλέως ἀπὸ τοῦ παλατίου ἐξελθόντος καὶ ἐν τῷ μητατωρίῳ τοῦ μεγάλου τρικλίνου τῆς μανναύρας εἰσελθόντος, Ms. 197.b *ἐδηλώθησαν οἱ Σαρακηνοὶ τοῦ ἐλθεῖν καὶ τὸν βασιλέα θεάσασθαι. οἱ δὲ αὐτοὶ φίλοι Σαρακηνοὶ τὸν χρυσιῶνα ἐξελθόντες, κατῆλθον τὸν κοχλιὰν ὡς πρὸς τὸν αὐγουστιακὸν στάβλον καὶ τὴν καμάραν τὴν λεγομένην τὸν Ἀνηθᾶν, καὶ ἀπὸ τῶν ἐκεῖσε διῆλθον διὰ τοῦ ἁγίου φρέατος, καὶ ἔξωθεν τοῦ καγκέλλου τῆς χαλκῆς τῶν ἵππων ἀποβάντες διῆλθον διά τε τῆς χαλκῆς καὶ τοῦ τρικλίνου τῶν σχολῶν καὶ τοῦ τριβουναλίου, καὶ ἐκνεύσαντες δεξιὸν, (τὸ ἐκεῖσε γὰρ φουρνικὸν διὰ βλαττίων ἦν ἐξωπλισμένον καὶ περιπεφραγμένον,) ἐκαθέ-* B *σθησαν ἐκεῖσε, ἕως ἂν συνέφθασεν ὁ βασιλεὺς καὶ πάντα τὰ τῆς δοχῆς. ἰστέον, ὅτι, τοῦ βασιλέως ἀπὸ τοῦ παλατίου ἐλθόντος εἰς τὸ μητατώριον τῆς μανναύρας καὶ εἰσελθόντος ἐκεῖσε, ἤρξαντο οἱ ψάλται μετὰ τῶν δημοτῶν ᾄδειν τὰ βασιλίκια. ἰστέον, ὅτι ὁ βασιλεὺς περιβαλλόμενος τὸ ὀκτάγωνον χλανίδιον καὶ τὸ μέγα λευκὸν στέμμα, ἀνῆλθεν ἐν τῷ Σολομωντείῳ θρόνῳ, καὶ ἐκαθέσθη. καὶ μετὰ τὸ καθεσθῆναι πάντες ἐπηύξαντο πολυχρόνιον. οἱ δὲ ψάλται, οἵ τε ἀποστολῖται καὶ οἱ ἁγιοσοφῖται, ἤρξαντο ᾄδειν τὰ βασιλίκια, καὶ εἰσήχθησαν κατὰ τὸν εἰωθότα τύπον τὰ βῆλα, καὶ τελευταῖ-*

[R584] the Saracen guests, conducted by the *katepano* of the emperor's men and the *komes* of the stable. The latter wore *spekia*, not their own, but other very beautiful and valuable *spekia*, and torques decorated with precious stones and large pearls. It is not normal form for a non-eunuch to put on such a torque with either pearls or even precious stones, but they were ordered by the Christ-loving ruler Constantine to put these on for the purpose of display and only then. When the customary ceremonial had been completed, the Saracens went out and went through the pergola and the Hall of the Kandidatoi and the hall where the baldachin is and where the *magistroi* are appointed,[1] and from there through the Onopodion and the portico of the Hall of the Augousteus, that is, the Gold Hand. They went into the Hall of the Augousteus and sat there until the emperor went into the [Sacred] Palace. After the entry of the emperor into the Palace, the Saracen guests were summoned, after a time, from the Hall of the Augousteus, and they went through the internal passageways of the Augousteus and the Apse to the [Covered] Hippodrome and from there they went through as far as the Skyla. They went in and sat on the western side of the Hall of Justinian on the benches there. Then tailored[2] tunics and the rest of their ceremonial dress was sent to them by the emperor through one of the staff of the bedchamber.

Note that

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1 The Consistory; see the note to R573.9.

2 ἐρραμμένα: stitched, sewn; hence tailored, or possibly embroidered, e.g. with appliqué.

C ον οἱ φίλοι Σαρακηνοὶ κρατούμενοι παρά τε τοῦ κατεπάνω
τῶν βασιλικῶν καὶ τοῦ κόμητος τοῦ στάβλου. ἐφόρεσαν δὲ
καὶ αὐτοὶ σπέκια, οὐ τὰ ἑαυτῶν, ἀλλ' ἕτερα κάλλιστα καὶ ἀ-
ναγκαῖα, καὶ μανιάκια ἠμφιεσμένα ἀπὸ λίθων τιμίων καὶ
μαργαριτῶν μεγάλων. οὐκ ἔστιν δὲ τύπος, βαρβάτον περι-
βάλλεσθαι τοιοῦτον μανιάκιον ἢ μετὰ μαργαριτῶν ἢ καὶ λί-
θων τιμίων, ἀλλὰ δι' ἔνδειξιν καὶ μόνον τότε ὡρίσθησαν πα-
ρὰ Κωνσταντίνου τοῦ φιλοχρίστου δεσπότου τοῦ ταῦτα πε-
ριβάλλεσθαι. καὶ τῆς εἰωθυίας τάξεως τελεσθείσης, οἱ μὲν
Σαρακηνοὶ ἐξελθόντες διῆλθον διὰ τοῦ ἀναδενδραδίου καὶ τοῦ
τρικλίνου τῶν κανδιδάτων καὶ τοῦ τρικλίνου, ἐν ᾧ τὸ καμε-
D λαύκιον ἵσταται καὶ οἱ μάγιστροι γίνονται, καὶ ἀπὸ τῶν ἐ-
Mi.198.a κεῖσε διὰ τοῦ ὀνόποδος καὶ τοῦ πόρτηκος τοῦ αὐγουστέως,
ἤτοι τῆς χρυσῆς χειρὸς, εἰσῆλθον ἐν τῷ τρικλίνῳ τοῦ αὐ-
γουστέως, καὶ ἐκαθέσθησαν ἐκεῖσε, ἕως οὗ εἰσῆλθεν ὁ βασι-
λεὺς ἐν τῷ παλατίῳ· μετὰ δὲ τὸ εἰσελθεῖν τὸν βασιλέα ἐν
τῷ παλατίῳ προσεκλήθησαν μετά τινα ὥραν καὶ οἱ φίλοι
Ed.L.338 Σαρακηνοὶ ἀπὸ τοῦ αὐγουστέως καὶ διῆλθον διὰ τῶν ἔνδοθεν
διαβατικῶν τοῦ αὐγουστέως καὶ τῆς ἀψίδος εἰς τὸν ἱππό-
δρομον, καὶ ἀπὸ τῶν ἐκεῖσε διῆλθον μέχρι τῶν σκυλῶν, καὶ
εἰσελθόντες ἐκαθέσθησαν ἐν τῷ δυτικῷ μέρει τοῦ Ἰουστινια-
νοῦ τρικλίνου ἐν τοῖς ἐκεῖσε σκαμνίοις. καὶ εἶθ' οὕτως ἀ-
πεστάλη αὐτοῖς παρὰ τοῦ βασιλέως διὰ κοιτωνίτου ἱμάτια
ἐῤῥαμμένα καὶ λοιπὰ ἀλλάξιμα αὐτῶν. ἰστέον, ὅτι ἔστησαν

[R585] to either side, that is to right and left, stood the Roman gold sceptres and the tablets[1] and the other gold sceptres - that is to say, held by the *kandidatoi*, who were wearing *skaramangia* and their insignia as *kandidatoi*. The sceptres remained in position throughout the banquet.

Note that at the banquet the *magistroi* wore, as *magistroi*, their *sticharia* and belts[2] and chlamyses as prescribed for Easter. The *parakoimomenos*[3] wore a *spekion*, and likewise the logothete, and the rest of the patricians wore *spekia*. While the Saracen guests dined with the rulers, the church-singers from the Church of the Holy Apostles stood inside the curtain in the vault which is towards the imperial bedchamber, while those from Hagia Sophia stood inside the curtain in the vault which is towards the Pantheon. They sang imperial eulogies throughout the banquet, except that at each entry of the dishes they were quiet for the organs to sound.

Note that after the emperor stood up from the table, before the departure of the guests, 500 *miliaresia* on gold plates decorated with precious stones were given to each of the two guests through the steward of the table, and 3,000 *miliaresia* to the rest of their men. The said guests went out and sat in the Hall of Justinian on the eastern side, which is towards the courtyard garden, on

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1 See note 2 at R575.16.

2 The belt of the *magistros* is described at R710.1-22, in the *Kletorologion*, as "a belt of scarlet leather decorated with precious stones"; also at R144.5, 8 & 12; R233.2 & 5; R235.13 & 15.

3 Theophanes was the *parakoimomenos* here, only to be replaced later in 946 or in 947 by Basil the Nothos, the illegitimate son of Romanos I Lekapenos; Kresten, *"Staatsempfänge" im Kaiserpalast* (2000), 18-20 & notes 57-61.

ἔνθεν κἀκεῖθεν, ἤγουν δεξιᾷ καὶ ἀριστερᾷ, τὰ χρυσᾶ Ῥωμαῖα σκῆπτρα καὶ τὰ πτυχία καὶ τὰ ἕτερα χρυσᾶ σκῆπτρα, δηλονότι ὑπὸ τῶν κανδιδάτων κρατούμενα, φορούντων σκαραμάγγια καὶ τὰ ἴδια κανδιδατίκια. διήρκεσαν δὲ δι' ὅλου τοῦ κλητωρίου ἱστάμενα. ἰστέον, ὅτι ἐν τῷ κλητωρίῳ οἱ μάγι- B *στροι ἐφόρεσαν τὰ ἑαυτῶν μαγιστράτα στιχάρια καὶ βαλτίδια καὶ χλανίδια κατὰ τὸν τύπον τοῦ πάσχα. ὁ δὲ παρακοιμώμενος ἐφόρεσεν σπέκιον, ὁμοίως καὶ ὁ λογοθέτης καὶ οἱ λοιποὶ πατρίκιοι ἐφόρεσαν σπέκια. τῶν δὲ φίλων Σαρακηνῶν συνεστιωμένων τοῖς δεσπόταις, ἔστησαν οἱ ψάλται ἀποστολῖται ἔσωθεν τοῦ βήλου εἰς τὴν καμάραν τὴν πρὸς τὸν βασιλικὸν κοιτῶνα· οἱ δὲ ἁγιοσοφῖται ἔστησαν ἔσωθεν τοῦ βήλου ἐν τῇ καμάρᾳ τῇ πρὸς τὸ πάνθεον, δι' ὅλου τοῦ κλητωρίου ᾄδοντες βασιλίκια, μόνον εἰς τὰς εἰσόδους τῶν μινσῶν ἠρεμοῦντες διὰ τὸ τὰ ὄργανα αὐλεῖν. ἰστέον, ὅτι μετὰ τὸ* C *ἀναστῆναι τῆς τραπέζης τὸν βασιλέα πρὸ τοῦ ἐξελθεῖν τοὺς φίλους διὰ τοῦ τῆς τραπέζης ἐδόθησαν ἐν χρυσοῖς διαλίθοις σκουτελλίοις, τοῖς μὲν δυσὶ φίλοις ἀνὰ μιλιαρησίων πεντακοσίων, τοῖς δὲ λοιποῖς ἀνθρώποις αὐτῶν μιλιαρήσια γ. ἐξελ-* Ms. 198. b *θόντες δὲ οἱ αὐτοὶ φίλοι ἐκαθέσθησαν ἐν τῷ Ἰουστινιανοῦ τρικλίνῳ ἐν τῷ ἀνατολικῷ μέρει τῷ πρὸς τὸ μεσοκήπιον, ἐν*

[R586] the benches there, and the emperor sent them, through one of the staff of the bedchamber, vine-flower scent and rose-water, fragrant essences[1] and other perfumes. They washed with the chased silver basins and ewers which were ready there, and they dried themselves with very precious hand-towels, and were generously anointed with perfumed oils and sweet-smelling essences and unguents. They went again via the Lausiakos Hall and the Horologion and the Chrysotriklinos, out the eastern doors of the Chrysotriklinos, and having gone out along the terrace of the Church of the Theotokos of the Pharos, they went down via the terrace of the New Church and the great hall[2] to the polo-ground. Mounting horses there, they went away to their lodgings, that is, to the Chrysion.

Note that chased silver platters and plates were still hanging on the great cornice of the Chrysotriklinos, and the small chased plates were hanging in the window vaults of the dome.

Note that after quite a number of days had passed the Saracen guests asked to see and converse with the emperor, and since the Chrysotriklinos was no longer lined with the trimming previously described, the three imperial crowns were hung in the tower[3] which stands permanently every day in the Chrysotriklinos, in the compartments of the said tower: towards the east, the green crown from the Church of the Holy Apostles, on the right the blue crown from the Church of the All-holy Theotokos of the Pharos, and on the left the

1 γάλαιον: this unidentified perfume is mentioned along with musk in Achmet *Oneirocriticon*, ed. Drexl, (1925), § 26; trans. Oberhelman, n. 56.

2 It is not apparent which great hall is referred to here: Guilland, "Études sur le Grand Palais: Les XIX lits," *JÖBG*, 11/12 (1962/3), 88.

3 i.e. a tower-like piece of furniture replicating one section of the *pentapyrgion* of the Magnaura; Dagron, "Architecture d'intérieur: Le pentapyrgion," *TM*, 15 (2005), 113. It was apparently placed centrally towards the back of the eastern vault.

τοῖς ἐκεῖσε σκάμνοις, καὶ ἀπέστειλεν αὐτοῖς ὁ βασιλεὺς διὰ κοιτωνίτου οἰνάνθια καὶ ῥοδοστάγματα, γάλαιά τε καὶ λοιπὰ
D *θυμιστικά. καὶ διὰ τῶν προευτρεπισθέντων ἐκεῖσε ἀναγλύφων χερνιβοξέστων νιψάμενοι καὶ διὰ πολυτίμων χειρομάκτων ἀπομαξάμενοι καὶ τῶν μυρινῶν καὶ εὐωδῶν σταγμάτων καὶ ἀλειμμάτων ἀφθόνως ἐμπλησθέντες, πάλιν διὰ τοῦ λαυσιακοῦ καὶ τοῦ ὡρολογίου καὶ τοῦ χρυσοτρικλίνου ἐξίεσαν τὰς ἀνατολικὰς πύλας τοῦ χρυσοτρικλίνου, καὶ διὰ τοῦ ἡλιακοῦ τοῦ Φάρου ἐξελθόντες, κατῆλθον διὰ τοῦ ἡλιακοῦ τῆς νέας καὶ τοῦ μεγάλου τρικλίνου εἰς τὸ τζυκανιστήριον· ἐκεῖσε οὖν ἱππεύσαντες ἀπῆλθον ἐν τῷ ἰδίῳ ἀπλήκτῳ, ἤτοι εἰς*
I. p. 336 *τὸν χρυσίωνα. ἰστέον, ὅτι ἀνάγλυφα μινσούρια καὶ σκουτέλλια ἐν τῷ μεγάλῳ κοσμήτῃ τοῦ χρυσοτρικλίνου ἀκμὴν ἐκρέμαντο, καὶ τὰ μικρὰ ἀνάγλυφα σκουτέλλια ἐν ταῖς φωταγωγοῖς καμάραις τοῦ τρούλλου ἐκρέμαντο. ἰστέον, ὅτι, ἡμερῶν διελθουσῶν οὐκ ὀλίγων, ᾐτήσαντο οἱ φίλοι Σαρακηνοὶ θεάσασθαι καὶ συντυχεῖν τὸν βασιλέα, καὶ ἐπεὶ ὁ χρυσοτρίκλινος ἀπεγραμίσθη τῆς προῤῥηθείσης γραμμῆς, ἐν τῷ ἀδιαλείπτῳ καὶ καθ' ἑκάστην ἱσταμένῳ ἐν τῷ χρυσοτρικλίνῳ πυργίῳ ἐκρεμάσθησαν, ἐν τοῖς τοῦ αὐτοῦ πυργίου μεσοκαρδίοις, τὰ τρία στέμματα· πρὸς ἀνατολὴν μὲν τὸ τῶν ἁγίων ἀποστό-*
E *λων πράσινον στέμμα, δεξιᾷ δὲ τὸ τῆς ὑπεραγίας Θεοτόκου τοῦ Φάρου βένετον στέμμα, ἀριστερᾷ δὲ τὸ τοῦ ἁγίου μεγα-*

[R587] blue crown from the Church of St Demetrios the Great Martyr, along with their crosses. The three doves of the three crowns were hung in the western compartment of the said tower. To either side of the said tower stood two thrones: on the right as one faces east, the throne of Arkadios where Romanos the purple-born and God-crowned emperor sat, while on the left stood the throne of St Constantine. To either side of the Chrysotriklinos, that is to right and left, stood the rest of the imperial thrones and the two gold couches and the two silver stands on which, too, the western curtain is raised up, while below the said curtain stood the three great platters. The gold curtains for Easter were also hung in the said Chrysotriklinos. Its floor was strewn with myrtle and rosemary and roses. However, there is[1] no gold table.

The *magistroi* and proconsuls and patricians wore their prescribed ceremonial dress, and likewise the members of the *kouboukleion*. All the members of the Chrysotriklinos wore deep-red *sagia*, and all the members of the bureaux wore true-purple *sagia*. The *praipositoi* stood in their position. The emperor put on the eagle chlamys[2] and the great white imperial crown and was seated. The staff of the bedchamber and the *katepano* [of the emperor's men] and the *mystikos*[3] in their ceremonial dress stood at their curtain of the Chrysotriklinos.

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1 Jeffrey Featherstone has suggested emending ἔστι to ἔστη, "stood".

2 i.e. a chlamys with an eagle design in the textile.

3 Lit.: secret, private; a high-ranking official close to the emperor who performed secretarial and judicial functions; also at R544.19.

λομάρτυρος Δημητρίου βένετον στέμμα μετὰ καὶ τῶν σταυρῶν αὐτῶν. αἱ δὲ τῶν τριῶν στεμμάτων τρεῖς περιστεραὶ ἐκρεμάσθησαν ἐν τῷ πρὸς δύσιν μεσοκαρδίῳ τοῦ αὐτοῦ πυργίου. ἔνθεν δὲ κἀκεῖθεν τοῦ αὐτοῦ πυργίου ἔστησαν θρόνοι δύο· δεξιὰ μὲν πρὸς ἀνατολὴν ὁ τοῦ Ἀρκαδίου, ἐν ᾧ ἐκαθέσθη Ῥωμανὸς ὁ Πορφυρογέννητος καὶ θεόστεπτος βασιλεύς· εὐώνυμα δὲ ὁ τοῦ ἁγίου Κωνσταντίνου θρόνος. ἔν- Ms. 199 a θεν δὲ κἀκεῖθεν, ἤτοι δεξιὰ καὶ ἀριστερὰ τοῦ χρυσοτρικλίνου, ἔστησαν οἱ λοιποὶ βασίλειοι θρόνοι καὶ τὰ δύο χρυσᾶ κραβάττια καὶ τὰ δύο ἀργυρᾶ ἱστοπόδια, ἐν οἷς καὶ τὸ δυ- C τικὸν αἴρεται βῆλον· ἔστησαν δὲ κάτωθεν τοῦ αὐτοῦ βήλου τὰ τρία μεγάλα μινσούρια. ἐκρεμάσθη δὲ καὶ τὰ χρυσᾶ τοῦ πάσχα βῆλα ἐν τῷ αὐτῷ χρυσοτρικλίνῳ. κατεφράνθη δὲ καὶ τὸ τούτου ἔδαφος ἀπὸ μυρσίνης καὶ δενδρολιβάνου καὶ ῥόδων. ἡ δὲ χρυσῆ τράπεζα οὐκ ἔστι. οἱ δὲ μάγιστροι καὶ ἀνθύπατοι καὶ πατρίκιοι ἐφόρεσαν τὰ ἑαυτῶν ἐκ τύπου ἀλλάξιμα, ὁμοίως καὶ οἱ τοῦ κουβουκλείου. οἱ δὲ τοῦ χρυσοτρικλίνου πάντες ἐφόρεσαν σαγία ῥοῆς. οἱ δὲ τῶν σεκρέτων πάντες ἐφόρεσαν τὰ ἀληθινὰ σαγία. οἱ δὲ πραιπόσιτοι ἔστησαν ἐν τῇ ἰδίᾳ στάσει. ὁ δὲ βασιλεὺς περιβαλλόμενος τὸν D ἀετὸν, τὸ χλανίδιον καὶ τὸ ἄσπρον μέγα στέμμα, ἐκαθέσθη. οἱ δὲ κοιτωνῖται καὶ ὁ κατεπάνω καὶ ὁ μυστικὸς μετὰ τῶν ἰδίων ἀλλαξίμων ἔστησαν ἐν τῷ ἰδίῳ τοῦ χρυσοτρικλίνου

[R588] The Saracens went in through the [Covered] Hippodrome and the Skyla, and went through the Hall of Justinian and the Lausiakos Hall, and were led in by the logothete in the customary fashion towards the emperor. When they were near the imperial throne, they conversed with the emperor as long as they wished. Their men were also led in and stood at the curtain,[1] the one to the west raised up on the two stands, that is to say, behind the three great gold platters. They stayed there indeed until the guests took leave of the emperor and departed. When the guests reached the middle of the Chrysotriklinos, their men cheered and departed with them, and again they went away through the Lausiakos Hall and the Hall of Justinian and the Skyla and the [Covered] Hippodrome and the Apse to their lodgings of the Chrysion.

Concerning the hippodrome festival which took place for the Saracen guests' visit for the peace treaty and the exchange of prisoners, in indiction 4, under the purple-born emperors Constantine (VII) and Romanos (II)

The *noumeros*, instead of the *domestikos* of the *scholai*, stood at the deme of the Blue faction wearing the gold and blue chlamys of the *domestikos* of the *scholai*.[2]

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1 Emending τόπῳ "place" to βήλῳ "curtain" at R588.6 on the basis of R587.10-11 and supported by the Bonn translation.

2 In their absence, the *noumeros* acted for the *domestikos* of the *scholai*, and the *domestikos* of the Walls (the *teicheiotes*) for the *domestikos* of the *exkoubitoi*; see note 2 at R287.20.

βήλῳ· οἱ δὲ Σαρακηνοὶ εἰσῆλθον διὰ τοῦ ἱπποδρόμου καὶ τῶν σκύλων, καὶ διελθόντες διὰ τοῦ Ἰουστινιανοῦ καὶ τοῦ λαυσιακοῦ καὶ παρὰ τοῦ λογοθέτου εἰσαχθέντες κατὰ τὸ εἰωθὸς πρὸς τὸν βασιλέα καὶ πλησίον τοῦ βασιλείου θρόνου γενόμενοι, συνέτυχον μετὰ τοῦ βασιλέως ὅσα ἐβούλοντο. οἱ δὲ ἄνθρωποι αὐτῶν εἰσαχθέντες ἔστησαν ἐν τῷ πρὸς δύσιν
Ed.L. 34 *τόπῳ τῷ ἐν τοῖς δυσὶν ἱστοποδίοις αἰρομένῳ, δηλονότι ὄπισθεν τῶν τριῶν μεγάλων χρυσῶν μινσουρίων, καρτερήσαντες ἐκεῖσε, μέχρις ἂν καὶ οἱ φίλοι ἀποχαιρετίσαντες τὸν βασιλέα ἐξίεσαν. τῶν δὲ φίλων πρὸς τὴν μέσην τοῦ χρυσοτρικλίνου γενομένων, εὐφημήσαντες οἱ τούτων ἄνθρωποι συνεξίασιν αὐτοῖς, καὶ πάλιν διὰ τοῦ λαυσιακοῦ καὶ τοῦ Ἰουστινιανοῦ, τῶν τε σκύλων καὶ τοῦ ἱπποδρόμου καὶ τῆς ἀψίδος ἀπῆλθον ἐν τῷ ἰδίῳ τοῦ χρυσίωνος ἀπληκτῳ.*

Περὶ τοῦ γεγονότος ἱπποδρομίου ἐπὶ τῇ ἐλεύσει τῶν φίλων Σαρα-
Mi. 199. b *κηνῶν, διὰ τὴν εἰρήνην καὶ τὸ ἀλλάγιον, εἰς ἰνδ. δ' ἐπὶ Κων-*
B *σταντίνου καὶ Ῥωμανοῦ τῶν Πορφυρογεννήτων βασιλέων.*

Εἰς τὸν δῆμον τοῦ Βενέτου ἔστη ὁ νούμερος ἀντὶ τοῦ δομεστίκου τῶν σχολῶν, φορῶν τὸ χρυσοῦν βένετον χλανίδιον τοῦ δομεστίκου τῶν σχολῶν· εἰς τὸν δῆμον τοῦ Πρα-

[R589] The *domestikos* of the Wall stood at the deme of the Green faction wearing the gold and green chlamys of the *domestikos* of the *exkoubitoi*.[1] The demarch of the Blues stood at the deme of the White. The demarch of the Greens stood at the deme of the Red. At the deme of the Blue faction and at the deme of the Green were hung the pink damask curtains decorated with appliqués,[2] three curtains for each deme. At the deme of the White faction and at the deme of the Red were hung the reddish-purple curtains of the Chrysotriklinos, the griffins and asses.

All the demesmen and the church-singers, both those of the Church of the Holy Apostles and those of Hagia Sophia, stood at the four demes, the demesmen wearing their *kamisia* and crowns in the form of headbands[3] and carrying their handkerchiefs. The church-singers of Holy Apostles and of Hagia Sophia wore the *kamisia* of the bodyguard,[4] entirely of silk and under a *phialion*,[5] and the other *kamisia* of those serving in the vaults of the Hall of the Nineteen Couches. The demesmen standing at the two great demes of the Blue and the Green factions carried the *phengia*[6] for the dance. The four charioteers wore the gold state tunics of the Gold Hippodrome Festival, while the four biga-drivers wore the other state tunics. The rest of the biga-drivers wore *gymnastikia*.[7]

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1 SCHOLION: Note that on that occasion the *exkoubitos* was present in the City and he, and not the *teicheiotes*, stood at the deme of the Green faction.

2 See the Introduction, s.v. Terms for silks. For appliqué: διακοπτός: cut through; slit, slashed (*LBG*); here: "curtains decorated with cut segments (ἀπὸ σημέντων διακοπτῶν ἠμφιεσμένα), i.e. with appliqués, probably in the form of borders, bands or roundels; the phrase occurs also at R294.15 & R296.2 in describing tunics; cf. note 3 at R582.13 of garments (?) with gold appliqué or possibly describing gold objects, like crowns. See R128.12-13 for curtains decorated with gold spangles.

3 Cf. note 2 above. Here crowns "of segments" (ἀπὸ σημέντων) probably means consisting of headbands.

4 σκέπτον: a word attested otherwise only at R577.14 & R698.3 (of the *augousta*): *LBG*.

5 See note 2 at R528.16-17.

6 *Phengia*: crescent-tipped staffs; see note 3 at R294.17.

7 *Gymnastikia*: the short tunics normally worn by charioteers and as represented in mosaics.

σίνου ἔστη ὁ δομέστικος τοῦ τείχους, φορῶν τὸ χρυσοῦν πράσινον χλανίδιον τοῦ δομεστίκου τῶν ἐξσκουβίτων. εἰς τὸν δῆμον τοῦ Λευκοῦ ἔστη ὁ δήμαρχος τῶν Βενέτων· εἰς τὸν δῆμον τοῦ Ῥουσίου ἔστη ὁ δήμαρχος τῶν Πρασίνων. εἰς δὲ τοῦ Βενέτου τὸν δῆμον καὶ εἰς τὸν τοῦ Πρασίνου ἐκρεμά- C σθησαν τὰ ἀπὸ σημέντων διακοπτῶν ἠμφιεσμένα διρόδινα βῆλα, κατὰ δῆμον ἀνὰ τριῶν. εἰς δὲ τὸν τοῦ Λευκοῦ δῆμον καὶ εἰς τὸν τοῦ Ῥουσίου δῆμον ἐκρεμάσθησαν τὰ ὀξέα βῆλα τοῦ χρυσοτρικλίνου, οἱ γρυπόναγροι· οἱ δὲ δημῶται πάντες καὶ οἱ ψάλται, οἵ τε ἀποστολῖται καὶ ἁγιοσοφῖται, ἔστησαν εἰς τοὺς δʹ δήμους· καὶ οἱ μὲν δημῶται φοροῦντες τὰ ἑαυτῶν καμίσια καὶ τὰ ἀπὸ σημέντων στεφάνια, βαστάζοντες καὶ τὰ ἴδια ἐγχείρια· οἱ δὲ ἀποστολῖται καὶ ἁγιοσοφῖται ἐφόρεσαν τὰ ὁλόβλαττα καμίσια τοῦ σκεπτοῦ καὶ τὰ ὑπὸ φιαλίον καὶ τὰ ἕτερα τῶν ὑπουργούντων εἰς τὰς καμάρας τῶν ιθʹ D ἀκουβίτων. οἱ δὲ δημῶται οἱ στάντες εἰς τοὺς δύο μεγάλους δήμους τοῦ τε Βενέτου καὶ τοῦ Πρασίνου ἐβάστασαν τοῦ σαξίμου τὰ φεγγία. οἱ δὲ δʹ ἡνίοχοι ἐφόρεσαν τὰ χρυσᾶ δημόσια τοῦ χρυσοῦ ἱπποδρομίου· τὰ δὲ ἕτερα δημόσια ἐφόρεσαν δʹ βιγάριοι. οἱ δὲ λοιποὶ βιγάριοι ἐφόρεσαν γυμναστι- Ed.L. 341

[R590] The four scene-painters and all the craftsmen wore the fully-trimmed[1] gold short-sleeved tunics. The City body (of the factions)[2] wore the white chlamyses of the four regiments.

When the Blue faction was victorious, a dance was held as prescribed for the Vegetable Hippodrome Festival, that is to say, with the victors escorted by the four scene-painters and all the craftsmen of the two factions wearing the fully-trimmed short-sleeved tunics, and by the demesmen of the two factions also carrying the *phengia* for the dance. The demarch of the Blues, having been victorious, wore the true-purple *sagion* as prescribed for the Vegetable Hippodrome Festival,[3] and he, too, took part in the escort.

For the display for the Saracen guests, it was ordered that the demesmen and the scene-painters and the craftsmen of the other faction should also escort them. The old format does not have this, but has only the demesmen and the scene-painters and the craftsmen of the victorious faction escorting them. The charioteers and the demarch and the demesmen and the scene-painters and craftsmen, after dancing as prescribed, stood and cheered at the Pi, and went along the Mese and went away to their own church, to the All-holy Theotokos in the district of Diakonissa, as prescribed for the Vegetable Hippodrome Festival.

On the 6th of August, that is, the feast of the splendid Transfiguration of the

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1 *LBG*: ganz umgesäumt, ganz mit Besatz. Alternatively, for "all-segmented" (ὁλοσήμεντα): with overall bands, i.e. striped, rather than just fully trimmed.

2 See note 2 at R579.8.

3 i.e. the festival for the birthday anniversary of the City; see Book I, Chapter 70 [V79], R340-R349.

χια. οἱ δὲ δ' εἰκασταὶ καὶ οἱ ἐργάται πάντες ἐφόρεσαν τὰ χρυσᾶ ὁλοσήμεντα κοντομάνικα. ἡ δὲ πολιτικὴ ἐφόρεσεν τὰ λευκὰ χλανίδια τῶν δ' ταγμάτων. τοῦ δὲ Βενέτου μέρους νικήσαντος, ἐγένετο σάξιμον κατὰ τὸν τύπον τοῦ λαχανικοῦ ἱπποδρομίου, δηλονότι ὀψικευθέντων τῶν νικησάντων ὑπὸ τῶν δ' εἰκαστῶν καὶ ὅλων τῶν ἐργατῶν τῶν δύο μερῶν τῶν φορεσάντων τὰ ὁλοσήμεντα κοντομάνικα, καὶ τῶν δημοτῶν Mi. 200. a *τῶν δύο μερῶν βασταζόντων καὶ τὰ τοῦ σαξίμου φεγγία. ὁ δὲ δήμαρχος τῶν Βενέτων, ὡς νικήσας, κατὰ τὸν τύπον τοῦ* B *λαχανικοῦ ἱπποδρομίου ἐφόρεσεν τὸ ἀληθινὸν σαγίον, καὶ ὠψίκευσεν καὶ αὐτός. διὰ γὰρ ἔνδειξιν τῶν φίλων Σαρακηνῶν ὡρίσθη, ὀψικεῦσαι καὶ τοῦ ἑτέρου μέρους τοὺς δημότας καὶ τοὺς εἰκαστὰς καὶ τοὺς ἐργάτας. ὁ γὰρ παλαιὸς τύπος τοῦτο οὐκ ἔχει, εἰ μὴ μόνον τοὺς δημότας καὶ εἰκαστὰς καὶ ἐργάτας τοῦ νικήσαντος μέρους ὀψικεύειν. οἱ δὲ ἡνίοχοι καὶ ὁ δήμαρχος καὶ οἱ δημῶται καὶ εἰκασταὶ καὶ ἐργάται σάξαντες κατὰ τύπον, εἰς τὸ Π στάντες καὶ εὐφημήσαντες, διῆλθον τὴν μέσην, καὶ ἀπῆλθον εἰς τὴν ἰδίαν αὐτῶν ἐκκλησίαν εἰς τὴν ὑπεραγίαν Θεοτόκον εἰς τὰ Διακονίσσης κατὰ τὸν* C *τύπον τοῦ λαχανικοῦ ἱπποδρομίου. τῇ δὲ ς' τοῦ Αὐγούστου μηνός, ἤγουν τῇ ἑορτῇ τῆς λαμπρᾶς μεταμορφώσεως τοῦ*

[R591] Lord Jesus Christ, the feast was conducted according to the format prescribed for it, closely followed from ancient times except that, for the Saracen guests, the emperors wore *loroi* and carried crosses and *akakiai*. The *magistroi* and proconsuls and patricians also wore *loroi*,[1] but did not, however, carry sceptres or *akakiai*. All the insignia also went out and formed the escort as usual, that is, the great cross, the rod of Moses, the Roman sceptres, the tablets[2] and whatever else is stored in the Church of the Lord.[3] The church-singers, both of the Church of the Holy Apostles and of Hagia Sophia, were present with the demes, cheering in the receptions, that is to say, wearing for the reception the ceremonial dress previously mentioned.

The Tribunal, where, as prescribed, the guests stand and see the emperor when he goes away in the church's procession and returns again, was fitted out with the fittings previously described for the reception.[4] The Great Church of Hagia Sophia was fitted out as is customary for Easter. In the gallery, that is, above the imperial doors, were hung the gold curtains of the columns of the ciborium and other curtains and altar-cloths from both Hagia Sophia and the New Church. There were also a great many chains from various churches and all the great *polykandela* from the New Church set up there, and also imperial crowns and various *ergomoukia*,[5] and gold crosses decorated with precious stones and

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1 For their wearing of the *loroi* see, too, R574.6-9 & note 1, R637.16 & R766.19-21.

2 In the context of other sceptres, probably inscribed tablets borne on sceptres (staffs); see note 1 at R15.4. Alternatively "books" or "book-covers", presumably bejewelled; see R592.1.

3 For a list of some of the precious objects stored in the churches of the Palace: R640.1- R641.17.

4 See R572.14-19.

5 ἐργομούκια: "objects made with bellows" i.e. of metal, glass or enamel; also at R582.6. *LBG*: the work of goldsmiths (?).

Κυρίου Ἰησοῦ Χριστοῦ, ἐτελέσθη ἡ ἑορτὴ κατὰ τὸν ἐξ ἀρχαίων χρόνων παρακολουθήσαντα τύπον αὐτῆς, πλὴν διὰ τοὺς φίλους Σαρακηνοὺς ἐφόρεσαν οἱ βασιλεῖς τοὺς λώρους, βαστάσαντες καὶ τοὺς σταυροὺς καὶ τὰς ἀκακίας. οἱ δὲ μάγιστροι καὶ ἀνθύπατοι καὶ πατρίκιοι ἐφόρεσαν καὶ αὐτοὶ τοὺς λώρους, οὐ μέντοι δὲ σκιπίωνας ἢ ἀκακίας ἐβάστασαν. ἐξῆλθον δὲ καὶ πάντα τὰ σκεύη καὶ ὑψίκευσαν κατὰ τὸ εἰωθός, ἤτοι ὁ μέγας σταυρός, ἡ τοῦ Μωσέως ῥάβδος, τὰ Ῥωμαῖα σκῆπτρα, τὰ πτυχία καὶ ὅσα ἕτερα ἐν τῷ τοῦ Κυρίου D *ἀπόκεινται ναῷ. ἀλλὰ καὶ οἱ ψάλται, ἀποστολῖται καὶ ἁγιοσοφῖται, συνῆσαν τοῖς δήμοις ἐν ταῖς δοχαῖς εὐφημοῦντες, δηλονότι τὰ προρρηθέντα ἐν τῇ δοχῇ φοροῦντες ἀλλάξιμα. τὸ δὲ τριβουνάλιον, ἐν ᾧ κατὰ τύπον ἵστανται οἱ φίλοι καὶ θεωροῦσιν τὸν βασιλέα, ἀπιόντος ἐν τῷ προκένσῳ τῆς ἐκκλησί-* Ed.I.3;1 *ας καὶ πάλιν ὑποστρέφοντος, ἐξωπλίσθη κατὰ τὴν προρρηθεῖσαν τῆς δοχῆς ἐξόπλισιν. ὁ δὲ τῆς ἁγίας Σοφίας μέγας ναὸς ἐξωπλίσθη κατὰ τὸ εἰωθὸς τοῦ πάσχα. εἰς δὲ τὰ κατηχούμενα, ἤγουν ἄνωθεν τῶν βασιλικῶν πυλῶν, ἐκρεμάσθησαν τὰ χρυσᾶ βῆλα τῶν κιόνων τοῦ κιβωρίου καὶ ἕτερα βῆλα καὶ ἐνδυταὶ ἀπό τε τῆς ἁγίας Σοφίας καὶ τῆς νέας ἐκκλησίας· ἀλλὰ καὶ ἁλυσίδια πλεῖστα ἀπὸ διαφόρων ἐκκλησιῶν,* Ms. 2… *καὶ τὰ τῆς νέας πάντα μεγάλα πολυκάνδηλα· ἀλλὰ καὶ στέμματα καὶ διάφορα ἐργομούκια, σταυροί τε χρυσοῖ διάλιθοι καὶ*

[R592] Gospel books.[1] The rest of the procession was conducted following the usual format.

On the 9th of August, a Sunday, a banquet was held in the Hall of Justinian, and the chased silverware stored in the Vestiarion of the Karianos went out, and for it the entire table-service was produced.[2] All the theatrical entertainments took place. At the said banquet the two guests from Tarsos and their men dined and forty prisoners from Tarsos from the Praetorium. The two guests each received 500 *miliaresia* on gold plates and the rest of their men 3,000 *miliaresia*, and the forty prisoners 1,000 *miliaresia*. *Miliaresia*[3] were also sent to those prisoners remaining in the Praetorium. When the emperor stood up the said guests again sat on the right side of the said hall in the manner previously described. Again they were sent, through staff of the bedchamber, perfumes, aromatic oils and sweet-smelling unguents. Having washed and been perfumed, they went back through the Chrysotriklinos and the eastern doors in the manner we described previously.[4]

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1 πτυχία εὐαγγελίων: Gospel books or, alternatively, covers of Gospel books, and here probably bejewelled. See, too, note 1 at R15.4.

2 Cf. R491.9 where a very similar phrase refers to what was portable and serving the table, i.e. the table-service.

3 The number of *miliaresia* sent for the prisoners remaining in the Praetorium is not given here.

4 See R585.19 - R586.12.

πτυχία εὐαγγελίων ἐκεῖσε ἱδρύνθησαν. τὰ δὲ ἑξῆς τῆς προελεύσεως ἐτελέσθη κατὰ τὸν εἰωθότα τύπον. τῇ δὲ ἐννάτῃ
B τοῦ Αὐγούστου μηνός, ἡμέρᾳ κυριακῇ, ἐγένετο κλητώριον ἐν τῷ τρικλίνῳ τοῦ Ἰουστινιανοῦ, ἐξῆλθεν δὲ τὸ ἀνάγλυφον ἀσήμιον τὸ ἐναποκείμενον ἐν τῷ βεστιαρίῳ τοῦ Καριανοῦ, καὶ δι' αὐτοῦ γέγονεν ἡ πᾶσα ὑπηρεσία τοῦ τραπεζίου· ἔπαιξαν δὲ καὶ τὰ θυμελικὰ πάντα παίγνια. ἔφαγον δὲ ἐν τῷ αὐτῷ κλητωρίῳ οἱ δύο φίλοι Ταρσῖται καὶ οἱ ἄνθρωποι αὐτῶν, καὶ δέσμιοι ἀπὸ τοῦ πραιτωρίου Ταρσῖται μ'. ἔλαβον δὲ ἐν χρυσοῖς σκουτελλίοις οἱ μὲν δύο φίλοι ἀνὰ μιλιαρησίων φ', οἱ δὲ λοιποὶ ἄνθρωποι αὐτῶν μιλ. γ, οἱ δὲ μ' δέσμιοι μιλ. α. ἀπεστάλησαν δὲ καὶ τοῖς ἐν τῷ πραιτωρίῳ ἐναπομείνασιν δεσμίοις μιλ. τοῦ δὲ βασιλέως ἀναστάντος, ἐκαθέσθησαν πά-
C λιν οἱ αὐτοὶ φίλοι ἐν τῷ δεξιῷ μέρει τοῦ αὐτοῦ τρικλίνου, καθ' ὃν προείρηται τρόπον. καὶ ἀπεστάλησαν πάλιν αὐτοῖς διὰ κοιτωνιτῶν μυριστικά, στάγματά τε καὶ ἀλείμματα εὐώδη, καὶ νιψάμενοι καὶ εὐωδιασθέντες διῆλθον πάλιν διὰ τοῦ χρυσοτρικλίνου καὶ τῶν ἀνατολικῶν πυλῶν, καθ' ὃν τρόπον προειρήκαμεν.

[R593] Another reception, for the Daylamite

Note that on the 30th of August, a Sunday, on the arrival of the Daylamite, the emir of Amida[1] and emissary of Apochabda,[2] a reception was held in all respects like the reception described previously. The gold thrones on which the emperors sat were in the middle of the great Hall of the Magnaura. The members of the *kouboukleion* did not go in to stand in attendance, but only the staff of the bedchamber, and all those rostered for the week stood in attendance in their ceremonial dress. The *kandidatoi* also stood on the right and left sides of the said hall in their *skaramangia* and insignia as *kandidatoi*, holding the Roman sceptres and tablets[3] and the rest of the insignia. The logothete led in the Saracen guests from Tarsos and they saw the emperor and spoke as long as they wished to talk, and having taken their leave, they departed and went away and sat in the Hall of the Dome, which is wrongly called by many the Oval Hall - for the records office there of the *sakelle* bears the name Oval Hall. Then putting on the octagon chlamys[4] and the great white imperial crown, the emperor sat on the throne of Solomon and everything for the reception took place as for the reception previously described for the guests from Tarsos. When the emir had gone out, he too[5] sat outside the

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1 Amida, now Diyarbakir.

2 Nasr at-Tamali was the emissary of Abu Chabda (Apochabda, also called Sayf al-Dawla), the Hamdanid ruler of Aleppo from 945 (d. 967) who controlled the area north to the Byzantine frontier in Cilicia. His army consisted of Turks, Daylamites and Qaramatis; Kennedy, *The Prophet and the Age of the Caliphates* (1986), 272 & 275-76.; for the identification of this emir of Amida as Nasr at-Tamali: Kresten, *"Staatsempfänge" im Kaiserpalast* (2000), 30-31.

3 See note 2 at R575.16.

4 See note 2 at R583.18.

5 i.e. the Daylamite emir of Amida, like the ambassadors from Tarsos.

Δοχὴ ἑτέρα τοῦ Δελεμίτη.

Ἰστέον, ὅτι τῇ λ' τοῦ Αὐγούστου μηνὸς, ἡμέρᾳ κυρια- D
κῇ, ἐπὶ τῇ ἐλεύσει τοῦ Δελεμίτη τοῦ Ἀμηρᾶ τοῦ Ἄμετ καὶ
ἀποκρισιαρίου τοῦ Ἀποχάβδα ἐγένετο δοχὴ κατὰ τὴν προει-
ρημένην δοχὴν κατὰ πάντα ὁμοία. καὶ ἔστησαν μέσον τοῦ
μεγάλου τρικλίνου τῆς μαγναύρας σελλία χρυσᾶ, ἐν οἷς ἐκα-
θέσθησαν οἱ βασιλεῖς, οἱ τοῦ κουβουκλείου δὲ οὐκ εἰσῆλθον
παραστῆναι. παρέστησαν δὲ οἱ κοιτωνῖται μόνοι καὶ ἑβδο-
μάριοι πάντες μετὰ τῶν ἰδίων ἀλλαξίμων. ἵσταντο δὲ καὶ οἱ Ed.L.343
κανδιδάτοι δεξιᾷ καὶ ἀριστερᾷ τοῦ αὐτοῦ τρικλίνου μετὰ σκα-
ραμαγγίων καὶ τῶν κανδιδατικίων, κρατοῦντες τά τε Ῥω-
μαῖα σκῆπτρα καὶ τὰ πτυχία καὶ λοιπὰ σκεύη, καὶ εἰσήγα-
γεν ὁ λογοθέτης τοὺς φίλους Ταρσίτας Σαρακηνοὺς, καὶ ἐθεά- Ms. 201. a
σαντο τὸν βασιλέα, καὶ ὅσα ἐβούλοντο εἰπεῖν, ἐλάλησαν, καὶ
ἀποχαιρετίσαντες ἐξίεσαν, καὶ ἀπελθόντες ἐκαθέσθησαν ἐν
τῷ τρικλίνῳ τοῦ τρούλλου, τὸν παρὰ πολλοῖς κακῶς ὠάτον
λεγόμενον· ὠάτος γὰρ τὸ ἐκεῖσε χαρτοθεσίον τῆς σακέλλης
ὀνομάζεται. καὶ εἶθ' οὕτως περιβαλλόμενος ὁ βασιλεὺς τὸ B
ὀκτάγωνον χλανίδιον καὶ τὸ ἄσπρον μέγα στέμμα, ἐκαθέσθη
ἐπὶ τοῦ Σολομωντείου θρόνου, καὶ πάντα τὰ τῆς δοχῆς γέ-
γονεν κατὰ τὴν προῤῥηθεῖσαν δοχὴν τῶν φίλων Ταρσιτῶν.
τούτου δὲ ἐξελθόντος, ἐκαθέσθη καὶ αὐτὸς ἔξω τῆς τοῦ Κυ-

[R594] Church of the Lord, at the place where the emperors are crowned when they are going to go away on horseback to the Church of the Holy Apostles on the Monday of Renewal Week and New Sunday.[1]

On the same day a banquet was held in the great Hall of the Nineteen Couches following the prescribed order for the twelve days of Christmas.[2] The heads of both the *sakellion* and the *vestiarion* and the *eidikos* with their notaries stood in attendance, and likewise the members of the *kouboukleion*, all in ceremonial dress as prescribed for the twelve days of Christmas. On the right side as one faces west stood a small round side-table so that the Saracen guests would not seem to be seated one with precedence over the other. At this side-table sat the *magistros* Kosmas and the *parakoimomenos*[3] and the two guests from Tarsos[4] and the emissary of Apochabda.

Another reception, for Olga the Rus'

On September 9th, a Wednesday,[5] on the arrival of Olga, the *archontissa* of Rhosia, a reception was held in all respects like the reception previously described, and this *archontissa* went in with her own relatives of *archontissa* rank and more prominent female attendants. She led in all the other

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1 i.e. on Easter Monday and the following Sunday.

2 See R740.15 - R757.10 (*Kletorologion*).

3 Theophanes: see note 3 at R585.7-8. Kosmas the *magistros*: *ODB*; Manini, *Prosopografia* (2007), 165-66.

4 The two ambassadors from Tarsos who were entertained at a banquet on 9th August 946 (R591) were still in Constantinople on 30th August and were guests at this banquet, along with the Daylamite emir of Amida.

5 Whether this embassy took place in 946 like the dated embassies in this chapter or in 957 is still debated. Kresten, for example, argues for 946, Featherstone for 957. For both 946 and 957 the days of the week and the dates in the month correspond. The competing arguments have been presented by Tinnefeld, "Zum Stand der Olga-Diskussion," in Hoffmann & Monchizadeh, eds, *Zwischen Polis, Provinz und Peripherie* (2005), 531-567. Though problems remain, there appears to be a stronger case for 946 as the date for all the embassies described in *Cer.*, II,15.

ρίου ἐκκλησίας ἐν ᾧ τόπῳ στέφονται οἱ βασιλεῖς, μέλλοντες ἀπιέναι ἔφιπποι ἐν τῷ ναῷ τῶν ἁγίων ἀποστόλων, τῇ δευτέρᾳ τῆς διακαινησίμου καὶ τῇ καινῇ κυριακῇ. τῇ δὲ αὐτῇ ἡμέρᾳ ἐγένετο κλητώριον ἐν τῷ μεγάλῳ τρικλίνῳ τῶν ιθʹ ἀκουβίτων κατὰ τὸν τύπον καὶ τὴν τάξιν τῆς δωδεκαημέρου.

C *παρέστησαν γὰρ ὅ,τε τοῦ σακελλίου καὶ ὁ τοῦ βεστιαρίου καὶ ὁ εἰδικὸς μετὰ τῶν ἰδίων νοταρίων, ὁμοίως καὶ οἱ τοῦ κουβουκλείου, πάντες μετὰ ἀλλαξίμων κατὰ τὸν τύπον τῆς δωδεκαημέρου. ἐν δὲ τῷ δεξιῷ πρὸς δύσιν μέρει ἔστη παρατραπέζιον στρογγύλον διὰ τὸ μὴ δόξαι τοὺς φίλους Σαρακηνοὺς ἕτερος τοῦ ἑτέρου προκαθέζεσθαι. ἐκαθέσθησαν δὲ ἐν αὐτῷ τῷ παρατραπεζίῳ ὁ μάγιστρος Κοσμᾶς καὶ ὁ παρακοιμώμενος καὶ οἱ δύο Ταρσῖται φίλοι καὶ ὁ τοῦ Ἀποχαμβδᾶν ἀποκρισιάριος.*

D *Ἑτέρα δοχὴ τῆς Ἔλγας τῆς Ῥωσένης.*

Μηνὶ Σεπτεμβρίῳ θʹ, ἡμέρᾳ δʹ, ἐγένετο δοχὴ κατὰ πάντα ὁμοία τῆς προρρηθείσης δοχῆς ἐπὶ τῇ ἐφόδῳ Ἔλγας τῆς ἀρχοντίσσης Ῥωσίας, καὶ εἰσῆλθεν αὐτὴ ἡ ἀρχόντισσα μετὰ τῶν οἰκείων αὐτῆς συγγενῶν ἀρχοντισσῶν καὶ προκριτοτέρων θεραπαινῶν, ἐκείνη μὲν προηγουμένη πασῶν τῶν ἄλλων

[R595] women, and they followed each other in a line, and she stood in the place where the logothete was accustomed to put the questions. Behind her went in the emissaries and merchants of the archons of Rhosia, and they stood below at the curtains, and what followed was conducted as for the reception previously described. Then going out again through the pergola and the Hall of the Kandidatoi and the hall where the baldachin is and where the *magistroi* are appointed,[1] she went through the Onopodion and the Gold Hand, that is, the portico of the Hall of the Augousteus, and sat there.

When the emperor, following the usual ceremonial, went into the Palace, another reception was held in the following manner. In the Hall of Justinian stood the dais covered with reddish-purple *dinisia*[2] silks. On it stood the great throne of the emperor Theophilos and the imperial gold chair to the side. The two silver organs of the two factions stood below, inside the two curtains, while the bellows[3] were outside the curtains. The *archontissa*, summoned from the Hall of the Augousteus, went <through>[4] both the Apse and the [Covered] Hippodrome <and through> the internal passageways of the said Augousteus,[5] and going to the Skyla sat there. The empress sat on the throne mentioned previously and her daughter-in-law on the chair,[6] and the entire *kouboukleion* went in, and groups were led in by the *praipositos* and the *ostiarioi*: group

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1 i.e. the Consistory; see note 1 at R573.9

2 δινισίων: the meaning unknown; perhaps emend to διονυσίων (Dionysian), with reference to a pattern.

3 Bellows: lit.: the things playing or sounding, τὰ αὐλοῦντα.

4 "Through" added by the translators, as closer to the usual way of expressing a progression in *Cer.*

5 This last phrase (in line 20) appears to have been transposed from after "from the Hall of the Augousteus," (line 18), cf. R584.18, or else it was added here as an afterthought; Bolognesi & Featherstone, "The boundaries of the Palace," *TM*, 14 (2002), 42.

6 i.e. the empress Helena, wife of Contantine VII, and Bertha-Eudocia (d. 948/9) wife of Romanos II or, if the date of the visit was 957, then Theophano, whom Romanos married ca AD 956 (*ODB*).

γυναικῶν, ἐκεῖναι δὲ ἐνορδίνως ἑτέρα τὴν ἑτέραν ἀκολουθοῦσαι, καὶ ἔστη ἐν ᾧ τόπῳ εἴωθεν ὁ λογοθέτης τὰς ἐρωτήσεις ποιεῖσθαι. ὄπισθεν δὲ αὐτῆς εἰσῆλθον οἱ τῶν ἀρχόντων Ῥωσίας Ed.L. 344 ἀποκρισιάριοι καὶ πραγματευταί, καὶ ἔστησαν κάτωθεν εἰς τὰ βῆλα, καὶ τὰ ἑξῆς ἐτελέσθη κατὰ τὴν προῤῥηθεῖσαν δοχήν. καὶ ἐξελθοῦσα πάλιν διὰ τοῦ ἀναδενδραδίου καὶ τοῦ τρικλί- Ms. 301.b νου τῶν κανδιδάτων, τοῦ τε τρικλίνου, ἐν ᾧ τὸ καμελαύκιον ἵσταται καὶ οἱ μάγιστροι γίνονται, διῆλθεν διὰ τοῦ ὀνόποδος καὶ τῆς χρυσῆς χειρός, ἤτοι τοῦ πόρτηκος τοῦ αὐγουστέως, καὶ ἐκαθέσθη ἐκεῖσε. τοῦ δὲ βασιλέως κατὰ τὴν εἰωθυῖαν τάξιν εἰσελθόντος ἐν τῷ παλατίῳ, γέγονεν ἑτέρα δοχὴ τρόπῳ τοιῷδε. ἐν τῷ τρικλίνῳ τοῦ Ἰουστινιανοῦ ἔστη πούλπιτον ἀπὸ ὀξέων δινισίων βλαττίων ἐσκεπασμένον, καὶ ἐν αὐτῷ ἔστη ὁ μέγας θρόνος Θεοφίλου τοῦ βασιλέως, καὶ ἐκ πλαγίου σελλίον χρυσοῦν βασιλικόν. τὰ δὲ δύο ἀργυρᾶ ὄργανα τῶν δύο B μερῶν ἔστησαν κάτωθεν, ἔσωθεν τῶν δύο βήλων. τὰ γὰρ αὐλοῦντα ἔξω τῶν βήλων ἔστησαν. καὶ προσκληθεῖσα ἡ ἀρχόντισσα ἀπὸ τοῦ αὐγουστέως, τῆς τε ἀψίδος καὶ τοῦ ἱπποδρόμου τῶν ἐνδοτέρων διαβατικῶν τοῦ αὐτοῦ αὐγουστέως διῆλθεν, καὶ ἐλθοῦσα ἐκαθέσθη εἰς τὰ σκύλα. ἡ δὲ δέσποινα ἐκαθέσθη ἐν τῷ προῤῥηθέντι θρόνῳ, καὶ ἡ νύμφη αὐτῆς ἐν τῷ σελλίῳ, καὶ εἰσῆλθεν τὸ κουβούκλειον ἅπαν, καὶ διὰ τοῦ πραιποσίτου καὶ τῶν ὀστιαρίων εἰσήχθησαν βῆλα· βῆ-

[R596] 1: the girdled [patrician] women; group 2: the *magistrissai*; group 3: the patrician women; group 4: the *protospathariai* who were *offikialiai*; group 5: the rest of the *protospathariai*; group 6: the *spatharokandidatissai*; group 7: the *spathariai* and *stratorissai* and *kandidatissai*. Then the *archontissa* went in conducted by the *praipositos* and two *ostiarioi*, she herself leading, and her relatives of *archontissa* rank and her more prominent female attendants following as previously described. Questions were put to her by the *praipositos* on behalf of the *augousta*, and she went out and sat at the Skyla. The empress, standing up from the throne, went through the Lausiakos Hall and the Tripeton and went into the Kainourgios Hall and through it to her bedchamber. Then the *archontissa* with her relatives and female attendants went in through the Hall of Justinian and the Lausiakos Hall and the Tripeton into the Kainourgios Hall and stopped there. Then when the emperor was seated with the *augousta* and his purple-born children, the *archontissa* was summoned from the Kainourgios Hall and, seated at a command from the emperor, she spoke as long as she wished to the emperor.

On the same day a banquet was held in the said Hall of Justinian. The empress sat on the throne mentioned previously and her daughter-in-law [sat], while the *archontissa* stood to the side.

λον α', αἱ ζωσταί· βῆλον β', αἱ μαγίστρισσαι· βῆλον γ',
C αἱ πατρίκιαι· βῆλον δ', αἱ ὀφφικιαλέαι πρωτοσπαθαρέαι·
βῆλον ε', αἱ λοιπαὶ πρωτοσπαθαρέαι· βῆλον ς', αἱ σπαθαρο-
κανδιδάτισσαι· βῆλον ζ', αἱ σπαθαρέαι καὶ στρατώρισσαι
καὶ κανδιδάτισσαι. εἶθ' οὕτως εἰσῆλθεν ἡ ἀρχόντισσα διὰ
τοῦ πραιποσίτου καὶ τῶν δύο ὀστιαρίων, αὐτὴ μὲν προηγου-
μένη, ἐπακολουθοῦσαι δὲ, καθὰ προείρηται, αἵ τε συγγενεῖς
αὐτῆς ἀρχόντισσαι καὶ αἱ προκρειτοτέραι τῶν θεραπαινῶν
αὐτῆς. καὶ γέγονεν παρὰ τοῦ πραιποσίτου ἐρώτησις πρὸς
αὐτὴν, ὡς ἐκ τῆς αὐγούστης, καὶ ἐξελθοῦσα ἐκαθέσθη εἰς
D τὰ σκύλα. ἡ δὲ δέσποινα ἀναστᾶσα ἀπὸ τοῦ θρόνου διῆλ-
θεν διὰ τοῦ λαυσιακοῦ καὶ τοῦ τριπέτωνος, καὶ εἰσῆλθεν εἰς
τὸν καινούργιον, καὶ δι' αὐτοῦ εἰς τὸν ἑαυτῆς κοιτῶνα, καὶ
εἶθ' οὕτως ἡ ἀρχόντισσα μετὰ τῶν συγγενῶν αὐτῆς καὶ θε-
ραπαινῶν, εἰσῆλθεν διὰ τοῦ Ἰουστινιανοῦ καὶ τοῦ λαυσια-
κοῦ καὶ τοῦ τριπέτωνος εἰς τὸν καινούργιον, καὶ ἀνεπαύσα-
Ms.202.a το. εἶτα καθεσθεὶς ὁ βασιλεὺς μετὰ τῆς αὐγούστης καὶ τῶν
πορφυρογεννήτων αὐτοῦ τέκνων, προσεκλήθη ἡ ἀρχόντισσα
ἀπὸ τοῦ καινουργίου τρικλίνου, καὶ κελεύσει τοῦ βασιλέως
καθεσθεῖσα, ἐλάλησεν, ὅσα ἐβούλετο, πρὸς τὸν βασιλέα. τῇ
Ed.L. 345 δὲ αὐτῇ ἡμέρᾳ γέγονεν κλητώριον ἐν τῷ αὐτῷ τρικλίνῳ τοῦ
Ἰουστινιανοῦ. ἐκαθέσθη ἐν τῷ προῤῥηθέντι θρόνῳ ἡ δέ-
σποινα καὶ ἡ νύμφη αὐτῆς, ἡ δὲ ἀρχόντισσα ἐκ πλαγίου

[R597] When the *archontissai* had gone in [escorted] by the steward of the table following the usual format and made obeisance, the *archontissa*, having inclined her head a little in the place where she was standing, sat with the girdled [patrician] women at the separate table as prescribed.

Note that the church-singers of the Church of the Holy Apostles and of Hagia Sophia were present at the said banquet, chanting the imperial eulogies. All the theatrical entertainments also took place.

Another banquet was held in the Chrysotriklinos and all the emissaries of the archons of Rhosia and also the men who were relatives of the *archontissa* and the merchants dined, and her nephew received 30 *miliaresia*, her eight male relatives 20 *miliaresia* each, the 20 emissaries 12 *miliaresia* each, the 43 merchants 12 *miliaresia* each, the priest Gregory 8 *miliaresia*,[1] the two interpreters 12 *miliaresia* each, Svjatoslav's men[2] 5 *miliaresia* each, the six men of the emissaries 3 *miliaresia* each and the *archontissa's* interpreter 15 *miliaresia*.

After the emperor stood up from the banquet there was dessert in the dining-room. The small gold table stood there, which stands at the *pentapyrgion*, and the dessert was placed on it on enamelled plates decorated with precious stones. The emperor was seated, and Romanos, the purple-born emperor, and their purple-born children,[3] and the daughter-in-law, and the *archontissa*. 500 *miliaresia* were given to the *archontissa* on a gold

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1 The priest Gregory: Manini, *Prosopografia* (2009), 60-61.

2 Svjatoslav, prince of Kiev from ca 945, was the son of Prince Igor (d. 945) and Olga.

3 Emendations have been suggested in order to include Helena, as above, and to avoid the possible implication that a child of Romanos II was present. In 946 Romanos was approximately 7 years of age. See Featherstone's case for dating the visit to 957: "Olg'a's visit to Constantinople," *HUkSt*, 14 (1990), 306; idem, "Olga's visit to Constantinople in *De Cerimoniis*," *REB*, 61 (2003), esp. 248-51.

ἔστη· ὑπὸ δὲ τοῦ τῆς τραπέζης κατὰ τὸν εἰωθότα τύπον εἰσελθουσῶν τῶν ἀρχοντισσῶν καὶ προσκυνησάντων, ἡ ἀρχόντισσα τὴν κεφαλὴν μικρὸν ὑποκλίνασα, ἐν ᾧ τόπῳ ἵστατο, ἐκαθέσθη εἰς τὸ ἀποκοπτὸν μετὰ τῶν ζωστῶν κατὰ τὸν τύπον. ἰστέον, ὅτι οἱ ἀποστολῖται ψάλται καὶ οἱ ἁγιοσοφῖται παρῆσαν ἐν τῷ αὐτῷ κλητωρίῳ ᾄδοντες τὰ βασιλίκια. ἔπαιξαν δὲ καὶ τὰ θυμελικὰ πάντα παίγνια. ἐν δὲ τῷ χρυ- B
σοτρικλίνῳ γέγονεν ἕτερον κλητώριον, καὶ ἔφαγον πάντες οἱ ἀποκρισιάριοι τῶν ἀρχόντων Ῥωσίας καὶ οἱ ἄνθρωποι καὶ συγγενεῖς τῆς ἀρχοντίσσης καὶ οἱ πραγματευταί, καὶ ἔλαβον ὁ μὲν ἀνεψιὸς αὐτῆς μιλ. λ΄, οἱ η΄ ἴδιοι αὐτῆς ἀνὰ μιλ. κ΄, οἱ κ΄ ἀποκρισιάριοι ἀνὰ μιλ. ιβ΄, οἱ μγ΄ πραγματευταὶ ἀνὰ μιλ. ιβ΄, ὁ παπᾶς Γρηγόριος μιλ. η΄, οἱ δύο ἑρμηνευταὶ ἀνὰ μιλ. ιβ΄, οἱ ἄνθρωποι τοῦ Σφενδοσθλάβου ἀνὰ μιλ. ε΄, οἱ ς΄ ἄνθρωποι τῶν ἀποκρισιαρίων ἀνὰ μιλ. γ΄, ὁ ἑρμηνεὺς τῆς ἀρχοντίσσης μιλ. ιε΄. μετὰ δὲ τὸ ἀναστῆναι τὸν βασιλέα ἀπὸ τοῦ κλητωρίου ἐγένετο δούλκιον ἐν τῷ ἀριστητηρίῳ, καὶ ἔστη C
ἡ χρυσῆ μικρὰ τράπεζα ἡ ἐν τῷ πενταπυργίῳ ἱσταμένη, καὶ ἐτέθη ἐν αὐτῇ δούλκιον διὰ χειμευτῶν καὶ διαλίθων σκουτελλίων, καὶ ἐκαθέσθη ὁ βασιλεὺς καὶ Ῥωμανὸς ὁ Πορφυρογέννητος βασιλεὺς καὶ τὰ πορφυρογέννητα τούτων τέκνα καὶ ἡ νύμφη καὶ ἡ ἀρχόντισσα, καὶ ἐδόθη τῇ ἀρχοντίσσῃ ἐν χρυσῷ

[R598] plate decorated with precious stones, and 20 *miliaresia* each to her six female relatives and 8 *miliaresia* each to her 18 female attendants.

On October 18th, a Sunday, a banquet was held in the Chrysotriklinos and the emperor sat with the Rus'.

Again another banquet was held in the Pentakouboukleion of the Chapel of St Paul,[1] and the empress sat with her purple-born children and the daughter-in-law and the *archontissa*. 200 *miliaresia* were given to the *archontissa* and 20 *miliaresia* to her nephew, 8 *miliaresia* to the priest Gregory, 12 *miliaresia* each to her 16 female [relatives], 6 *miliaresia* each to her 18 women servants, 12 *miliaresia* each to the 22 emissaries, 6 *miliaresioi* each to the 44 merchants, and 12 *miliaresia* each to the two interpreters.

Book II, Chapter 16 [R598-99]

What it is necessary to observe when the archons of the four regiments go along to the [Covered] Hippodrome

Note that when the regiments are in the God-guarded City, every day the archons of the four regiments go along to the [Covered] Hippodrome and the *domestikos* of the *scholai* and the *exkoubitos* and the *hikanatos* go in,[2] and then the *magistroi* and the patricians. First they greet the *droungarios*

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1 Chapel (εὐκτήριον): *Vita Basilii*, ed. & trans. Ševčenko, §§ 88.2 & 90.5 (Theophanes cont., V, §§ 88 & 90, Bonn ed., 331.9 & 335.12). It is likely that these two banquets for the men and the women were held concurrently; Featherstone, "ΔΙ' ΕΝΔΕΙΞΙΝ: Display in court ceremonial," in Cutler & Papaconstantinou, eds, *The Material and the Ideal* (2007), 112, n. 235.

2 These headed the imperial regiments that went on campaigns; the fourth here was the Watch, the *arithmos*, based in the City.

διαλίθῳ σκουτελλίῳ μιλ. φ', καὶ ταῖς ἓξ ἰδίαις αὐτῆς ἀνὰ μιλ. κ', καὶ ταῖς ιη' θεραπαίναις αὐτῆς ἀνὰ μιλ. η'. μηνὶ Ὀκτωβρίῳ ιη', ἡμέρᾳ κυριακῇ, ἐγένετο κλητώριον ἐν τῷ χρυσοτρικλίνῳ, καὶ ἐκαθέσθη ὁ βασιλεὺς μετὰ τῶν Ῥῶς. καὶ πάλιν γέγονεν ἕτερον κλητώριον ἐν τῷ πεντακουβουκλείῳ τοῦ
Ms. 202 b *ἁγίου Παύλου, καὶ ἐκαθέσθη ἡ δέσποινα μετὰ τῶν πορφυ-*
D *ρογεννήτων αὐτῆς τέκνων καὶ τῆς νύμφης καὶ τῆς ἀρχοντίσσης, καὶ ἐδόθη τῇ μὲν ἀρχοντίσσῃ μιλ. σ', τῷ δὲ ἀνεψιῷ αὐτῆς μιλ. κ', τῷ παπᾷ Γρηγορίῳ μιλ. η', ταῖς ις' ἰδίαις αὐτῆς ἀνὰ μιλ. ιβ', ταῖς ιη' δούλαις αὐτῆς ἀνὰ μιλ. ς', τοῖς κβ' ἀποκρισιαρίοις ἀνὰ μιλ. ιβ', τοῖς μδ' πραγματευταῖς ἀνὰ μιλ. ς', τοῖς δύο ἑρμηνευταῖς ἀνὰ μιλ. ιβ'.*

Ed. L. 346

ΚΕΦ. ις'.

Ὅσα δεῖ παραφυλάττειν, προερχομένων τῶν ἀρχόντων τῶν τεσσάρων ταγμάτων εἰς τὸν ἱππόδρομον.

Ἰστέον, ὅτι, τῶν ταγμάτων ὄντων ἐν τῇ θεοφυλάκτῳ πόλει, καθ' ἡμέραν προέρχονται εἰς τὸν ἱππόδρομον οἱ τῶν δ' ταγμάτων ἄρχοντες καὶ ὁ μὲν δομέστικος τῶν σχολῶν καὶ ὁ ἐξκούβιτος καὶ ὁ ἱκανάτος εἰσέρχονται, ἔνθα καὶ οἱ μάγιστροι καὶ πατρίκιοι, καὶ πρῶτα μὲν χαιρετίζουσιν τὸν δρουγ-

[R599] of the Watch and immediately sit in their orders. Then the *topoteretes* of the *scholai* goes in from the side wearing a *skaramangion* and sword, and with him the foremost and second-ranking archons of the *scholai*, that is, the *kometes* and the *domestikoi*, also wearing *skaramangia* and swords. The *topoteretes* stands separately one *orguia* away, while the *kometes* and *domestikoi*, in a line, one next to the other, greet the *droungarios* of the Watch, making obeisance as far as the knees, and he greets them in return saying, "Good day to you, archons." After that the *proximos* stands in the middle of the procession, and he receives a sign from the *domestikos* of the *scholai* and signals with his hand for them to retire. They make obeisance again in the manner described and go out. Immediately the *topoteretes* of the *exkoubitoi* goes in hard on their heels with the *skribones* and dragon-ensign bearers, also wearing *skaramangia* and swords, and they, too, offer greetings in the same way as the archons of the *scholai*. The *protomandator* of the *exkoubitos* receives a sign from the *exkoubitos*, and they go out having received a sign from the hand of the *protomandator*. The *topoteretes* of the *arithmos* goes in with them, with the *kometes* and the centurions....

(One folio is missing here from the Leipzig manuscript. It would have contained the rest of this chapter, all of Chapter 17 and the beginning of Chapter 18. The titles of these have been restored from the Index to Book II at R511.)

[Book II, Chapter 17

Proclamation of Romanos (II) the purple-born son of the emperor Constantine (VII)]
(The title survives in the Index to Book II, but the text is missing.)

Book II, Chapter 18 [R599-607]

[What it is necessary to observe when the Broumalion is held, whether of the senior emperor or the junior emperor or the *augousta*]
(The title survives in the Index to Book II, but the beginning of the chapter is missing.)
....and the members of the *hetaireia* rostered as assistants for the week go along and

γάριον τῆς βίγλας, καὶ εὐθέως καθέζονται εἰς τὰς τάξεις αὐτῶν, καὶ εἶθ' οὕτως εἰσέρχεται ἐκ πλαγίου ὁ τοποτηρητὴς τῶν σχολῶν, φορῶν σκαραμάγγιον καὶ σπαθίον, καὶ μετ' αὐτοῦ B οἱ πρῶτοι καὶ δεύτεροι ἄρχοντες τῶν σχολῶν, ἤγουν κόμητες καὶ δομέστικοι, φοροῦντες καὶ αὐτοὶ σκαραμάγγια καὶ σπαθία. καὶ ὁ μὲν τοποτηρητὴς ἵσταται ἀποκοπτὸς ὡς ἀπὸ ὀργυίας μιᾶς· οἱ δὲ κόμητες καὶ δομέστικοι στιχηδὸν ἀπὸ ἄκραν ἕως ἄκραν, καὶ μέχρι τῶν γονάτων προσκυνοῦντες χαιρετίζουσι τὸν δρουγγάριον τῆς βίγλας. ὁ δὲ ἀντιχαιρετίζων αὐτοῖς λέγει· „καλὴ ἡμέρα ὑμῖν, ἄρχοντες." καὶ μετὰ ταῦτα ἵσταται ὁ πρόξιμος μέσον τῆς προελεύσεως, καὶ λαμβάνει νεῦμα παρὰ τοῦ δομεστίκου τῶν σχολῶν καὶ διὰ τῆς χειρὸς C αὐτοῦ νεύει ὑπαναχωρεῖν. οἱ δὲ πάλιν προσκυνοῦντες κατὰ τὸ εἰρημένον σχῆμα ἐξέρχονται. καὶ κατὰ πόδας εὐθέως εἰσέρχεται ὁ τοποτηρητὴς τῶν ἐξκουβίτων μετὰ σκριβώνας καὶ δρακοναρίους, φοροῦντες καὶ αὐτοὶ σκαραμάγγια καὶ σπαθία, καὶ χαιρετίζουσιν καὶ αὐτοὶ καθὼς καὶ οἱ τῶν σχολῶν ἄρχοντες, καὶ νευόμενος ὁ πρωτομανδάτωρ τοῦ ἐξσκουβίτου παρὰ τοῦ ἐξσκουβίτου, καὶ αὐτοὶ διὰ χειρὸς τοῦ πρωτομανδάτωρος νευόμενοι ἐξέρχονται. καὶ μετὰ τούτων εἰσέρχεται ὁ τοποτηρητὴς τοῦ ἀριθμοῦ μετὰ κομήτων καὶ κεντάρχων * * D * * * βίου καὶ τῆς ἑταιρείας παρεβδομάριοι προέρχονται καὶ Ms. 204.a

[R600] go up through the ivory door and when, following the usual format, [the hall of] the procession has been opened,[1] they go in and each sits in his order. Then they go down and go into the private fountain-court of the Triconch. Then the emperor goes out once the hanging for the public appearance is hung in the middle of the balcony, at the place where it is usual for the emperors to sit on a throne when a reception is held. All the members of the senate previously mentioned, from the *magistroi* to the lowest-ranking, light candles, that is to say, taking these from the Eidikon. The *magistroi* and the proconsuls and patricians and the holders of high office and the rest of the senate, with the emperor's men, mass around the Sigma, dancing and chanting their particular imperial eulogies for the Broumalion. The members of the *koubоukleion*, together with the eunuch stewards of the table, also chant their own imperial eulogies for the Broumalion.[2]

Note that when the members of the senate and of the *koubоukleion* begin to chant the imperial eulogies for the Broumalion and to dance as previously described, one of the emperor's men goes down via the steps to the fountain-court and dances. Both groups, the *magistroi* and the rest and the members of the *koubоukleion* with the eunuch stewards of the table, having circled the floor of the fountain-court three times as previously described, stand along the broad side of it and

1 For the opening of the Skyla and the Hall of Justinian, i.e the hall of the procession: R518.17-18.

2 Originally a festival of Dionysos and the celebration of the season's new wine, the Broumalia was condemned at various times, including under Romanos I. They were revived in the court by Constantine VII and celebrated within the 24 days between 24th Nov. and 17th Dec., one day for each letter of the alphabet and so the date was linked to rulers by the initial letter of their name; thus 3rd Dec. for Konstantinos. They involved acclamations for the rulers and their distribution of purses. See also Book II, Chapters 52 (at R782-R783; Oik223-25) & 53 (R783-R786; Oik225-30); Theophanes cont., VI, §34 (Bonn ed., 456-57); Crawford, "De Bruma," *BZ*, 23 (1914/19), 365-96.

ἀνέρχονται διὰ τῆς ἐλεφαντίνης, καὶ κατὰ τὸν εἰωθότα τύπον ἀνοιγείσης τῆς προελεύσεως, εἰσέρχονται, καὶ ἕκαστος καθέζεται ἐν τῇ ἰδίᾳ τάξει, καὶ εἶθ' οὕτως κατέρχονται καὶ εἰσέρχονται ἐν τῇ τοῦ τρικόγχου μυστικῇ φιάλῃ. εἶτα ἐξέρχεται ὁ βασιλεύς, καὶ τοῦ παρακυπτικοῦ κρεμαμένου ἐν τῷ τοῦ Ed. L. 347 προκύμματος μέσῳ, ἐν ᾧ τόπῳ εἴθισται τοῖς βασιλεῦσιν ἐπὶ θρόνου καθέζεσθαι, τελουμένου δεξίμου, ἅπτουσι κηρούς, δηλονότι παρὰ τοῦ εἰδικοῦ τούτους λαμβάνοντες, πάντες οἱ προῤῥηθέντες τῆς συγκλήτου ἀπό τε μαγίστρων καὶ ἕως ἐσχάτου ἀνθρώπου, καὶ γυρόθεν τοῦ σίγματος σάσσωσι χορεύοντες καὶ ᾄδοντες, οἱ μὲν μάγιστροι καὶ οἱ ἀνθύπατοι καὶ πατρίκιοι καὶ οἱ ὀφφικιάλιοι καὶ οἱ λοιποὶ τῆς συγκλήτου μετὰ τῶν βασιλικῶν ἀνθρώπων, ἴδια βασιλίκια τοῦ βρουμαλίου· οἱ δὲ τοῦ κουβουκλείου ἅμα τῶν ἐπὶ τῆς τραπέζης εὐνούχων ᾄδουσιν καὶ αὐτοὶ ἴδια βασιλίκια τοῦ βρουμαλίου. ἰστέον, ὅτι, ἡνίκα ἄρξονται B οἱ τῆς συγκλήτου καὶ τοῦ κουβουκλείου ᾄδειν τὰ τοῦ βρουμαλίου βασιλίκια καὶ χορεύειν, καθὼς προείρηται, κατέρχεται διὰ τῶν βάθρων εἷς ἐκ τῶν βασιλικῶν ἐν τῇ φιάλῃ καὶ ὀρχεῖται· ἀμφότεροι δὲ, οἵ τε μάγιστροι καὶ λοιποὶ καὶ οἱ τοῦ κουβουκλείου μετὰ τῶν ἐπὶ τῆς τραπέζης εὐνούχων ἐκ τρίτου, καθὼς προείρηται, κυκλεύσαντες ἐν τῷ τῆς φιάλης περιπάτῳ, ἵστανται κατὰ τὸ πρὸς εὖρος αὐτῇ μέρος, καὶ ὁ-

[R601] cheer the emperor. Immediately the head of the emperor's *vestiarion* goes down from the Sigma with the purse via the spiral wooden staircase, and when he comes near them they all make obeisance, and when they stand up the head *magistros* receives the purse of 20 lbs[1] from the hand of the head of the *vestiarion*, but at the Broumalion of the junior emperor, 10 lbs, and at the Broumalion of the *augousta*, 8 lbs. After receiving the purse they all pray for the rulers and go out through the Thermastra, and each goes away home.

The oarsmen of the crew,[2] that is, of the imperial dromons, go down to the Boukoleon Harbour and stand where the imperial dromon is and cheer and also chant the imperial eulogies for the Broumalion. A 200-*miliaresia* purse is thrown to them from above. Under the Christ-loving ruler Constantine (VII) another 300 *miliaresia* were added, 500 in all.

There was an addition by the said Christ-loving ruler for the oarsmen of the caiques also to go down and chant likewise, and for a 200-*miliaresia* purse to be thrown to them.

Note that under the Christ-loving emperor Leo (VI) of eternal memory the Palace did not open in the afternoon, but

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1 i.e. 20 pounds weight (lbs) of gold coin.

2 περιουσία and οὐσία: crew; Pryor & Jeffreys, *ΔΡΟΜΩΝ* (2006), 258. For the term οὐσία see details of the Cretan expedition at R664-R665.

πευφημοῦσι τὸν βασιλέα· καὶ εὐθέως κατέρχεται ἀπὸ τοῦ
σίγματος διὰ τοῦ ξυλίνου στυρακίου ὁ τοῦ βασιλέως πρωτοβε-
στιάριος μετὰ τοῦ ἀποκομβίου, καὶ ἡνίκα πλησίον αὐτῶν γέ-
νηται, προσκυνοῦσι πάντες, καὶ τούτων ἀνισταμένων, ὁ α'
μάγιστρος λαμβάνει ἐκ χειρὸς τοῦ πρωτοβεστιαρίου τὸ ἀπο- **C**
κόμβιον λίτρας κ', εἰς δὲ τὸ τοῦ μικροῦ βασιλέως βρουμά-
λιον λίτρας ι', εἰς δὲ τὸ τῆς αὐγούστης βρουμάλιον λίτρας
η'. καὶ μετὰ τὸ λαμβάνειν τὸ ἀποκόμβιον ἐπεύχονται ἅπαν-
τες τοὺς δεσπότας, καὶ ἐξέρχονται διὰ τῆς θερμάστρας, καὶ
ἀπέρχεται ἕκαστος εἰς τὰ ἴδια. οἱ δὲ ἐλάται τῆς περιουσίας, **Ms. 204.b**
ἤτοι τῶν βασιλικῶν δρομονίων, κατέρχονται ἐν τῷ βουκολέ-
οντι, καὶ ἵστανται ἔνθα τὸ βασιλικὸν δρομόνιον ἵσταται, εὐ-
φημοῦντες καὶ αὐτοὶ καὶ ᾄδοντες βασιλίκια τοῦ βρουμαλίου. **D**
ῥίπτεται δὲ αὐτοῖς ἄνωθεν ἀποκόμβιον μιλ. σ'. ἐπὶ δὲ
Κωνσταντίνου τοῦ φιλοχρίστου δεσπότου προσετέθη ἕτερα
μιλ. τ', ὁμοῦ φ'. προσετέθη δὲ παρὰ τοῦ αὐτοῦ φιλοχρί-
στου δεσπότου, κατέρχεσθαι καὶ τοὺς τῶν ἀγραρίων ἐλάτας
καὶ ᾄδειν καὶ αὐτοὺς ὁμοίως, καὶ ῥίπτεσθαι αὐτοῖς ἀποκόμ-
βιον μιλ. σ'. ἰστέον, ὅτι ἐπὶ Λέοντος τοῦ φιλοχρίστου καὶ
ἀειμνήστου βασιλέως οὐκ ἤνοιγε δείλης τὸ παλάτιον· ἀλλ'

[R602] those mentioned previously went in at the ninth hour of the day[1] through the Thermastra to the private fountain-court of the Sigma, and everything was conducted as previously described.

In the evening, at the eleventh hour of the day, a table is set up in the dining-room and those who customarily dine with the emperor dine with him, *magistroi*, patrician *praipositoi*, holders of high office and, if they happen to be present, also *strategoi*, and the others, and in particular those who are related to the emperor. All those standing in attendance cheer and chant the imperial eulogies appropriate to the Broumalion, and likewise those seated also chant likewise. When the dessert goes in, a few of the stewards recite the "Many years," and the guests sitting at the table and the rest standing in attendance at the table respond, and before the emperor's invocation, "For the intercession of the most holy Theotokos," all those seated receive *miliaresia* from the hands of the emperor. After the completion of the bestowal of the *miliaresia*, those standing in attendance, and likewise those seated, cheer the emperor, and immediately the emperor makes the invocation, "For the intercession of the most holy Theotokos," and when everyone drinks as usual, all those seated receive one torch each from the hand of the steward of the table - that is to say, he receives these from an *atriklines*. They stand up from the table and go out through the ivory door and

[1] i.e. at the 9th of the 12 Byzantine "hours" between sunrise and sunset.

Ed.L. 348 *οἱ προῤῥηθέντες ὥρᾳ τῆς ἡμέρας θ' εἰσήρχοντο διὰ τῆς Θερμάστρας ἐν τῇ τοῦ σίγματος μυστικῇ φιάλῃ, καὶ ἐτελεῖτο πάντα, καθὼς προείρηται. τῇ δὲ ἑσπέρᾳ, ὥρᾳ τῆς ἡμέρας ια', ἵσταται τραπέζιον ἐν τῷ ἀριστητηρίῳ, καὶ συνεστιῶνται τῷ βασιλεῖ οἱ κατὰ συνήθειαν συνεστιώμενοι, μάγιστροι, πραιπόσιτοι πατρίκιοι, ὀφφικιάλιοι, εἰ τύχωσιν δὲ, καὶ στρατηγοὶ, καὶ λοιποὶ, μᾶλλον δὲ οἱ πρὸς συγγένειαν ὄντες τοῦ βασιλέως. εὐφημοῦσι δὲ πάντες οἱ παριστάμενοι, ᾄδοντες βασιλίκια τὰ τῷ βρουμαλίῳ ἁρμόζοντα, ὁμοίως δὲ καὶ οἱ καθεζόμενοι, ᾄδουσιν καὶ αὐτοὶ ὁμοίως. τοῦ δὲ δουλκίου εἰσερχομένου ὀλίγοι τινὲς τῶν ἐπὶ τῆς τραπέζης καταλέγουσιν* B *τὸ „πολλὰ τὰ ἔτη," καὶ ἀποκρίνονται οἵ τε καθεζόμενοι εἰς τὴν τράπεζαν φίλοι καὶ οἱ παριστάμενοι λοιποὶ τοῦ τραπεζίου, καὶ πρὸ τοῦ τὸν βασιλέα ἐπονομάσαι „εἰς τὴν πρεσβείαν τῆς ὑπεραγίας Θεοτόκου" λαμβάνουσι πάντες οἱ καθεζόμενοι παρὰ τῶν τοῦ βασιλέως χειρῶν μιλ. καὶ μετὰ τὴν συμπλήρωσιν τῆς ἐπιδόσεως τῶν μιλιαρησίων εὐφημοῦσιν οἱ παριστάμενοι, ὁμοίως καὶ οἱ καθεζόμενοι, τὸν βασιλέα, καὶ εὐθὺς ὀνομάζει ὁ βασιλεὺς „εἰς τὴν πρεσβείαν τῆς ὑπεραγίας Θεοτόκου," καὶ πάντων κατὰ τὸ εἰωθὸς πινόντων, λαμβάνουσι πάντες οἱ καθεζόμενοι διὰ χειρὸς τοῦ τῆς τραπέζης ἀνὰ φατλίου α', δηλονότι παρὰ ἀρτοκλίνου ταῦτα λαμβάνων. καὶ ἀνίστανται τῆς τραπέζης καὶ ἐξερχόμενοι διὰ τῆς ἐλεφαντίνης,*

[R603] each goes away to his home.

After this another table is set up in turn in the said dining-room, more exclusive than the first, and the senior emperor and the junior emperor and the *augousta* sit along with those born in the purple, and particularly with their more intimate archons and their own men, that is, the *parakoimomenos*, the head of the [emperor's] *vestiarion*, and others whom the emperor invites, and they all enjoy themselves and rejoice and cheer the emperor and the *augousta*.

On the day following the Broumalion a separate table for 16 or so is set up in the admirable Hall of Justinian at which the rulers sit with the *magistroi*, proconsuls, patricians, holders of high office, and *protospatharioi*, as the list of precedence for banquets specifies. The dance takes place following the specific format with regard to the list of precedence, and the *magistroi*, proconsuls, patricians, holders of high office, and *protospatharioi* go in to the dance and dance following the prescribed format. If some of them are seated at the banquet, they stand up and take their part in the dance, and again, at the command of the emperor, they sit, each in his own order.

Note that for the dance those mentioned above all go in together, but in the songs, that is, the

ἀπέρχεται ἕκαστος εἰς τὰ ἴδια. καὶ μετὰ ταῦτα πάλιν ἵσταται C *ἑτέρα τράπεζα ἐν τῷ αὐτῷ ἀριστητηρίῳ, μυστικωτέρα τῆς πρώτης, καὶ καθέζεται ὁ μέγας βασιλεὺς καὶ ὁ μικρὸς* Ms. 205. a *καὶ ἡ αὐγούστα μετὰ καὶ τῶν πορφυρογεννήτων καὶ τῶν ἰδίων καὶ μάλιστα οἰκειοτέρων ἀρχόντων καὶ οἰκείων ἀνθρώπων, ἤγουν τοῦ παρακοιμωμένου, τοῦ πρωτοβεστιαρίου καὶ ἄλλων, ὧν ὁ βασιλεὺς κελεύει, πάντων εὐφραινομένων καὶ ἀγαλλομένων καὶ εὐφημούντων τὸν βασιλέα καὶ τὴν αὐγούσταν. τῇ δὲ ἐπαύριον τοῦ βρουμαλίου ἵσταται τράπεζα ἐν* D *τῷ περιβλέπτῳ τρικλίνῳ τοῦ Ἰουστινιανοῦ διὰ ις´ καὶ τὰ ἐγγὺς ἀποκοπτὸν, ἐν ᾗ καθέζονται οἱ δεσπόται μετὰ τῶν μαγίστρων, ἀνθυπάτων, πατρικίων, ὀφφικιαλίων, πρωτοσπαθαρίων, καθὼς τὸ τακτικὸν κλητωρολόγιον διαγορεύει. καὶ γίνεται κατὰ τὸν περιεχόμενον τύπον εἰς τὸ τακτικὸν τὸ σάξιμον, καὶ εἰσέρχονται ἐν τῷ σαξίμῳ οἵ τε μάγιστροι, ἀν-* Ed. L. 349 *θύπατοι, πατρίκιοι, ὀφφικιάλιοι, πρωτοσπαθάριοι, καὶ σάσσουσιν, καθὼς ἔχει ὁ τύπος. εἰ δέ τινες ἐξ αὐτῶν καθέζονται ἐν τῷ κλητωρίῳ, ἀνιστάμενοι ἀποπληροῦσι τὸ σάξιμον, καὶ πάλιν κελεύσει τοῦ βασιλέως καθέζονται ἐν τῇ ἰδίᾳ τάξει ἕκαστος. ἰστέον, ὅτι τῷ σαξίμῳ οἱ προειρημένοι ἅπαντες ὁμοῦ εἰσέρχονται, ἐν δὲ τοῖς ποιήμασιν, ἤγουν τοῖς τοῦ*

[R604] imperial eulogies for the Broumalion sung antiphonally, they separate. When the *magistroi* with their order finish, the members of the *kouboukleion* begin. Then when the members of the *kouboukleion* with their order finish, the proconsular patricians begin their particular imperial eulogies for the Broumalion, and they finish, as said before, with their order. The archons of the regiments go in in the second order: those of the *scholai*, the *arithmos* and the *noumera* in one grouping, those of the *exkoubitoi*, the *hikanatoi*[1] and the imperial fleet in another grouping. All of these during the dance receive purses from the steward of the table and cheer and pray for the emperor and the auspicious day of his Broumalion.

Note that under the Christ-loving ruler Leo it was prescribed as follows. On the day following the Broumalion, one more intimate table, for thirty[2] or so, was set up in his dining-room, at which those dined who customarily dine with the senior emperor: those particularly intimate and relatives of the emperor, *magistroi*, *praipositoi*, proconsuls,[3] patricians and more intimate *protospatharioi* and some other acquaintances of the emperor. In the admirable Hall of Justinian another table, for sixteen[4] or so, was set up separately where

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1 Emending οἱ ἱκανάτοι to οἱ τῶν ἱκανάτων: i.e. those of the *hikanatoi*.

2 Emending διὰ τριῶν "for three" to read "for thirty", the error being due either to reading Γ′ for Λ′ or in transcription. Tables for thirty in the Chrysotriklinos are referred to at R769-R772 (*Kletorologion*).

3 Inserting a comma after proconsuls as this is a list extending down from proconsuls (i.e. proconsular patricians) through patricians to *protospatharioi*; for the proconsular patricians: R604.4 above.

4 Emending διὰ ἕξ (i.e. διὰ ς′) "for six" to read διὰ ις′: "for sixteen", as at R603.10.

βρουμαλίου βασιλικίοις ᾀδομένοις ἀντιφώνως, διέρχονται.
B πληρούντων γὰρ τῶν μαγίστρων μετὰ τῆς αὐτῶν τάξεως,
ἄρχονται οἱ τοῦ κουβουκλείου. εἶτα τῶν τοῦ κουβουκλείου
πληρούντων μετὰ τῆς αὐτῶν τάξεως, ἄρχονται οἱ ἀνθύπατοι
πατρίκιοι τὰ ἴδια αὐτῶν τοῦ βρουμαλίου βασιλίκια καὶ αὐτοὶ
πληροῦσιν, ὡς προείρηται, μετὰ τῆς αὐτῶν τάξεως. ἐν δὲ
τῇ δευτέρᾳ τάξει εἰσέρχονται οἱ τῶν ταγμάτων ἄρχοντες·
τῶν σχολῶν, τοῦ ἀριθμοῦ, τῶν νουμέρων ἐν μιᾷ τάξει· οἱ
δὲ τῶν ἐξσκουβίτων, οἱ ἱκανάτοι καὶ οἱ τοῦ βασιλικοῦ πλοΐ-
μου ἐν ἑτέρᾳ τάξει. οὗτοι δὲ πάντες ἐν τῷ σαξίμῳ λαμβά-
C νουσιν παρὰ τοῦ ἐπὶ τῆς τραπέζης ἀποκόμβια, εὐφημοῦντες
καὶ ἐπευχόμενοι τὸν βασιλέα καὶ τὴν τοῦ βρουμαλίου αὐτοῦ
αἰσίαν ἡμέραν. ἰστέον, ὅτι ἐπὶ Λέοντος τοῦ φιλοχρίστου
δεσπότου ἐτυπώθη οὕτως. τῇ ἐπαύριον τοῦ βρουμαλίου ἵ-
στατο μία τράπεζα ἐν τῷ ἀριστητηρίῳ οἰκειοτέρα διὰ τριῶν
καὶ τὰ ἐγγὺς, ἐν ᾗ συνηστίων τῷ μεγάλῳ βασιλεῖ οἱ συνήθως
Ms. 205.b αὐτῷ συνεστιώμενοι, μάλιστα οἰκεῖοι καὶ συγγενεῖς τοῦ βασι-
λέως, μάγιστροι, πραιπόσιτοι, ἀνθύπατοι πατρίκιοι καὶ οἰ-
κεῖοι πρωτοσπαθάριοι καὶ ἄλλοι τινὲς γνωστοὶ τοῦ βασιλέως.
ἐν δὲ τῷ περιβλέπτῳ τρικλίνῳ τοῦ Ἰουστινιανοῦ ἵστατο ἑτέρα
D τράπεζα διὰ ἓξ καὶ τὰ ἐγγὺς ἀποκοπτὸν, ἐν ᾗ ἐκαθέζετο ὁ

[R605] the junior emperor and the rest sat, *magistroi*, proconsuls, patricians, holders of high office, and *protospatharioi*, as the list of precedence for banquets specifies.

Note that under the Christ-loving ruler Michael (III), the son of Theophilos, when there was a severe winter storm with violent winds blowing and heavy snowfalls, the private fountain-court of the Triconch became impassable, and the *magistroi*, proconsuls, patricians <and the rest>[1] of the senate and all the members of the *koubiukleion* did not go down for the usual celebrations for the Broumalion, but they all went into the Hall of the Lausiakos, and the *praipositos* went out and summoned all those previously mentioned. He stood in front of the door of the Lausiakos Hall which leads into the portico of the Chrysotriklinos, that is, to the Horologion, and the head of the [emperor's] *vestiarion* went out and presented the prescribed purse to the *protomagistros*, and they cheered the usual cheers for the emperors - there were also the poems appropriate to the day of the Broumalion - and they went out without lighting candles. The *domestikos* of the *scholai* and the *domestikos* of the *exkoubitoi* and the *domestikos* of the *hikanatoi*, together with the archons of the regiments, went down to the Thermastra. The *droungarios* of the Watch was at the [Covered] Hippodrome supervising his

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1 <καὶ οἱ λοιποὶ>; the text is restored on the basis of a similar list at R600.12.

μικρὸς βασιλεὺς καὶ οἱ λοιποί, μάγιστροι, ἀνθύπατοι, πατρίκιοι, ὀφφικιάλιοι καὶ πρωτοσπαθάριοι, καθὼς καὶ τὸ τακτικὸν κλητωρολόγιον διαγορεύει. ἰστέον, ὅτι ἐπὶ Μιχαὴλ τοῦ φιλοχρίστου δεσπότου τοῦ υἱοῦ Θεοφίλου, χειμῶνος γεγονότος μεγάλου, βιαίων τε ἀνέμων ἐμπνευσάντων καὶ πολλῆς χιόνος κατενεχθείσης, ἄβατος ἡ τοῦ τρικόγχου μυστικὴ φιάλη γέγονεν, καὶ οὐ κατῆλθον οἵ τε μάγιστροι, ἀνθύπατοι, πατρίκιοι τῆς συγκλήτου τε καὶ οἱ τοῦ κουβουκλείου πάντες τὰ Ed. L. 350 εἰθῶτα τῷ βρουμαλίῳ πανηγυρίσαι, ἀλλὰ πάντων ἐν τῷ τοῦ λαυσιακοῦ τρικλίνῳ εἰσελθόντων, ἐξῆλθεν ὁ πραιπόσιτος, καὶ προσεκαλέσατο τοὺς προῤῥηθέντας πάντας, καὶ ἵστησι πρὸ τῆς πύλης τοῦ λαυσιακοῦ τρικλίνου τῆς εἰσαγούσης ἐν τῷ τοῦ χρυσοτρικλίνου πόρτηκι, ἤγουν ἐν τῷ ὡρολογίῳ, καὶ ἐξῆλθεν ὁ πρωτοβεστιάριος, καὶ ἐπιδέδωκε τῷ πρώτῳ μαγίστρῳ τὸ κατὰ τύπον ἀποκόμβιον, καὶ εὐφημήσαντες τὰς ἐξ ἔθους τοῖς βασιλεῦσιν εὐφημίας, (ἦσαν δὲ καὶ τὰ τῇ ἡμέρᾳ τοῦ βρουμαλίου ἁρμόζοντα ποιήματα,) καὶ ἐξῆλθον μὴ ἅψαντες κηρούς. ὁ δὲ δομέστικος τῶν σχολῶν καὶ ὁ δομέστικος τῶν ἐξσκουβίτων καὶ ὁ δομέστικος τῶν ἱκανάτων ἅμα τῶν ταγματικῶν κατῆλθον ἐν τῇ Θερμάστρᾳ. ὁ γὰρ δρουγ- B γάριος τῆς βίγλας ἐν τῷ ἱπποδρόμῳ ἦν φυλάττων τὴν ἑαυ-

[R606] order. The *sakellarios* went down to the said Thermastra and gave the purse to the *domestikos* of the *scholai*, and both the *domestikos* and all the archons of the regiments cheered the usual cheers for the emperors, chanting, too, the poems appropriate to the day of the Broumalion. Then the *magistroi*, proconsuls, patricians and all the senators and the members of the *kouboukleion* departed, each to his own house, and the archons of the regiments each to his own order.

Note that this ceremonial for the Broumalia was changed, and it reached the point of ceasing to exist in the reign of the ruler Romanos (I) since, on the pretext of piety and thinking that it was not right for Romans to observe the Broumalion in accordance with the old customs of the Ausonians, he ordered that these ceremonies cease. He did not bear in mind those great and famous emperors of the past such as the famous Constantine (I) the Great, or Theodosios (I), or Marcian, or Leo (I) called Leo the Butcher, or Justinian (I), or the other Christ-loving emperors whom I would say were almost divine, but whatever he thought right was deemed law and canon and righteousness and piety.

Under Constantine (VII) the Christ-loving ruler the ceremonial for the Broumalia experienced a revival. As a result, at the Broumalion of the senior emperor the old purse of 20 lbs was given, at that of the junior emperor 10 lbs, and at that of the

τοῦ τάξιν· ὁ δὲ σακελλάριος κατῆλθεν ἐν τῇ αὐτῇ Θερμάστρᾳ, καὶ ἐπιδέδωκεν τῷ δομεστίκῳ τῶν σχολῶν τὸ ἀποκόμβιον, καὶ εὐφήμησαν ὅ,τε δομέστικος καὶ πάντες οἱ τῶν ταγμάτων τὰς ἐξ ἔθους τοῖς βασιλεῦσιν εὐφημίας, ᾄδοντες καὶ τὰ τῇ ἡμέρᾳ τοῦ βρουμαλίου ἁρμόζοντα ποιήματα. εἶθ' οὕτως ἀπίεσαν οἵ τε μάγιστροι, ἀνθύπατοι, πατρίκιοι καὶ συγ- Ms. 206.a *κλητικοὶ ἅπαντες καὶ οἱ τοῦ κουβουκλείου, ἕκαστος ἐν τῇ ἰδίᾳ αὐτοῦ οἰκίᾳ, οἱ δὲ τῶν ταγμάτων ἕκαστος ἐν τῇ ἰδίᾳ αὐτοῦ* C *τάξει. ἰστέον, ὅτι ἡ τῶν βρουμαλίων αὕτη τάξις ἠλλοιώθη καὶ εἰς τὸ μηκέτι εἶναι παρήχθη ἐπὶ τῆς βασιλείας Ῥωμανοῦ δεσπότου. οὗτος γὰρ προσχήματι εὐλαβείας, καὶ οὐχὶ δίκαιον εἶναι κατὰ τὰ παλαιὰ ἐθήματα Αὐσόνων Ῥωμαίοις βρουμαλίζειν νομίσας, ταῦτα σχολάζειν ἐκέλευσεν, οὐ κατὰ νοῦν λαβὼν τοὺς μεγάλους ἐκείνους καὶ ἀοιδίμους βασιλεῖς, οἷον οὐ τὸν μέγαν ἐκεῖνον καὶ ἀοίδιμον Κωνσταντῖνον, οὐ Θεοδόσιον, οὐ Μαρκιανὸν, οὐ Λέοντα τὸν Λεομακέλλην, οὐκ Ἰουστινιανὸν, οὔτε τοὺς ἄλλους φιλοχρίστους,* D *οὓς καὶ ἡμιθέους εἴποιμι ἄν, ἀλλ', ὅπερ ἔδοξεν αὐτῷ, νόμος καὶ κανὼν καὶ εὐθύτης καὶ εὐλάβεια νενόμιστο. ἐπὶ δὲ Κωνσταντίνου τοῦ φιλοχρίστου δεσπότου τὴν παλιμβίωσιν ἡ τῶν βρουμαλίων εὕρατο τάξις. διὸ ἐν μὲν τῷ τοῦ μεγάλου βασιλέως βρουμαλίῳ ἐδίδοτο τὸ παλαιὸν ἀποκόμβιον λίτραι κʹ, ἐν δὲ τῷ τοῦ μικροῦ βασιλέως λίτραι ιʹ, ἐν δὲ τῷ τῆς αὐ-*

[R607] *augousta* 8 lbs.

This Christ-loving emperor Constantine prescribed that instead of all these Broumalia, a purse of 50 lbs of minted coin be given at the Broumalion of the senior emperor and that, at the table, the guests dining with him be given with his own hand as follows, that is, *miliaresia* to double the number:[1] to the *magistroi* 160 *miliaresia* each and one length of beaver fur each; to the proconsuls and patricians 140 *miliaresia* each and a Saracen striped inner garment, or else one entirely of true-purple; to the *protospatharioi* 120 *miliaresia* each and one length of *molchamion*[2] each or else a striped cloak;[3] to the *spatharokandidatoi* 80 *miliaresia* each and a [length of] *molchamion* each, or else one striped cloak. The amounts given by the official in charge of expenditures: to the *manglabitai* 300 *miliaresia*, to the great *hetaireia* 500 *miliaresia*, to the middle *hetaireia* 200 *miliaresia*, and to the Pharganoi 200 *miliaresia*.

Book II, Chapter 19 [R607-12]

What has to take place when a triumph with victory hymns is held in the Forum of Constantine with a religious procession

Early in the morning all the members of the senate go along in ceremonial dress, and the emperor goes out with them from the Palace

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1 Emending ἀνὰ διπλατὰ μιλιαρήσια to read ἀνάδιπλα τὰ μιλιαρήσια; *LBG* s.v. ἀνάδιπλα.

2 *LBG*: Arabic *mulham*: a weave; Jacoby, 'Silk economics," *DOP*, 58 (2004), 220: a high-grade half silk; Jacoby suggests the first reference here is to the cloth and the second to a garment of this material.

3 See note 3 at R470.7.

γούστης λιτ. η'. οὗτος δὲ Κωνσταντῖνος ὁ φιλόχριστος βασιλεὺς ἐτύπωσεν δίδοσθαι ἀντὶ πάντων τούτων τῶν βρουμαλίων ἐν τῷ τοῦ μεγάλου βασιλέως βρουμαλίῳ ἀποκόμβιον Ed.L. 351 *χάραγμα λίτρας ν'. ἐπὶ δὲ τῆς τραπέζης διὰ τῆς οἰκείας χειρὸς τοῖς συνεστιωμένοις αὐτῷ φίλοις οὕτως, ἤγουν ἀνὰ διπλατὰ μιλιαρήσια· τοῖς μὲν μαγίστροις ἀνὰ μιλ. ρξ', καὶ ἀνὰ χασδίου βηλαρίου ἑνός· τοῖς ἀνθυπάτοις καὶ πατρικίοις ἀνὰ μιλ. ρμ', καὶ ἀνὰ ἐσωφορίου λωρωτοῦ Σαρακηνικοῦ, εἴτε καὶ ὁλοβήρου ἑνός· τοῖς πρωτοσπαθαρίοις ἀνὰ μιλ. ρκ' καὶ ἀνὰ μολχαμίου βηλαρίου α', εἴτε καὶ ἀβδίου· τοῖς σπαθαροκανδιδάτοις ἀνὰ μιλ. π' καὶ ἀνὰ μολχαμίου, εἴτε καὶ ἀβδίου ἑνός. τὰ διδόμενα παρὰ τοῦ κρατοῦντος τὴν ἔξοδον, τοῖς μαγλαβίταις μιλ. τ', τῇ μεγάλῃ ἑταιρείᾳ μιλ. φ', τῇ μέσῃ ἑταιρείᾳ μιλ. σ', τοῖς Φαργάνοις μιλιαρήσια σ'.* B

ΚΕΦ. ιθ'.

Ὅσα δεῖ γίνεσθαι, θριάμβου ἐπινικίων τελουμένου ἐν τῷ φόρῳ μετὰ λιτῆς.

Ἕωθεν προέρχονται μετὰ ἀλλαξίμων ἅπαντες οἱ τῆς Ms. 206. b *συγκλήτου, οἷς συνεξέρχεται ὁ βασιλεὺς ἀπὸ τοῦ παλατίου*

[R608] in a *skaramangion* and gold-bordered *sagion*, with his customary procession, escorted by the *kouboukleion*. He goes into the bedchamber of the Palace of Daphne and there he changes out of his *skaramangion* and into a *divetesion* and puts on a chlamys. Both the *magistroi* and patricians receive him in the Onopodion and make obeisance there, and at a sign from the *praipositos* the master of ceremonies says the "If you please." From there they go down into the great Consistory, and again all those mentioned previously, along with the officials of the bureaux, that is, the chartularies and notaries and imperial secretaries, receive him and again make obeisance before the rulers. At a sign from the *praipositos*, the silentiary says the "If you please."

In the middle of the Consistory stands the emperor's head groom carrying the imperial spear which has the pennon on top with the precious, life-giving and victory-giving cross. He goes ahead, near the emperor. Then the emperor goes from there through the passageways, that is, through the Exkoubita, the Scholai and the Chalke, and from the barrier outside the Chalke the emperor turns to the right with the procession and goes away to the Chapel of the Holy Well. There, as usual, he lights candles, and the patriarch receives him there with all the ecclesiastical ceremony and censes the emperor and they kiss each other. Then

μετὰ σκαραμαγγίου καὶ τοῦ χρυσοπεριклείστου σαγίου μετὰ
τῆς συνήθους αὐτῷ προελεύσεως, δηριγευόμενος ὑπὸ τοῦ
κουβουκλείου, καὶ εἰσέρχεται ἐν τῷ τῆς Δάφνης κοιτῶνι, κἀ-
C κεῖσε ἀπαλλάσσει τὸ σκαραμάγγιον, καὶ ἀλλάσσει διβητήσιον,
καὶ περιβάλλεται τὴν χλαμύδα, καὶ δέχονται οἵ τε μάγιστροι
καὶ πατρίκιοι ἐν τῷ ὀνοποδίῳ κἀκεῖσε προσκυνοῦσιν, καὶ διὰ
νεύματος τοῦ πραιποσίτου λέγει ὁ τῆς καταστάσεως τὸ „κε-
λεύσατε." καὶ ἀπὸ τῶν ἐκεῖσε κατέρχονται εἰς τὸ μέγα κον-
σιστώριον, καὶ δέχονται πάλιν οἱ προῤῥηθέντες ἅπαντες με-
τὰ καὶ τῶν σεκρετικῶν, ἤτοι χαρτουλαρίων καὶ νοταρίων καὶ
ἀσηκρητῶν, καὶ πάλιν προσκυνοῦσι τοὺς δεσπότας, καὶ διὰ
νεύματος τοῦ πραιποσίτου λέγει ὁ σιλεντιάριος τὸ „κελεύσα-
τε." ἐν δὲ τῷ μέσῳ τοῦ κονσιστωρίου ἵσταται ὁ τοῦ βασι-
λέως πρωτοστράτωρ, βαστάζων τὸ βασιλικὸν δόρυ σὺν τῷ
D φλαμούλλῳ ἄνωθεν τὸν τίμιον καὶ ζωοποιὸν καὶ νικοποιὸν
σταυρὸν ἔχοντι, καὶ προπορεύεται πλησίον τοῦ βασιλέως. εἶ-
τα διέρχεται ἀπὸ τῶν ἐκεῖσε ὁ βασιλεὺς τὰ διαβατικά, ἤ-
γουν τὰ ἐξσκούβιτα, τὰς σχολάς, τὴν χαλκῆν, καὶ ἀπὸ
τοῦ ἔξω καγκέλλου τῆς χαλκῆς ἐκνεύει δεξιὰ ὁ βασιλεὺς
Ed.L. 352 σὺν τῇ προελεύσει καὶ ἀπέρχεται εἰς τὸ ἅγιον φρέαρ. κἀ-
κεῖσε κατὰ τὸ εἰωθὸς ἅπτει κηρούς, καὶ δέχεται αὐτὸν ἐ-
κεῖσε ὁ πατριάρχης σὺν πάσῃ τῇ ἐκκλησιαστικῇ καταστάσει,
καὶ θυμιᾷ τὸν βασιλέα, καὶ ἀσπάζονται ἀλλήλους. εἶτα εἰσ-

[R609] the emperor goes in with the patriarch to the sacred bema and censes around the holy altar. The deacon conducts the litany and the church-singers up in the ambo sing fitting hymns to the Theotokos and serving the function of victory hymns, such as the "Formidable protection," and the "He rejoices in you," and the "Impregnable wall," and the "Victory celebrations for our conquering *strategos*," and such like. Often, too, if there happen to be new *troparia* appropriate to the theme, likewise, too, they sing them.

As has been said, the head groom goes ahead, very close to the emperor, with the imperial pennon. The emperor goes up to the Forum of Constantine with his own religious procession and ascends the flight of steps where the marble base for the cross is set up, and he stands there. Then the patriarch, too, goes up behind, along with[1] his religious procession, and the patriarch himself also goes up the previously mentioned flight of steps at the Column and goes inside the Chapel of St Constantine, to the interior, and stands there. The emperor stands outside. The prisoners stand at the Praetorium or else at the Senate, in the custody of the organizers of the victory celebrations. Their spears and pennons are carried by the troops.

Then the protonotary of the post goes and

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1 Following the Leipzig ms. in reading μετὰ καὶ (καὶ omitted in Bonn).

ἔρχεται ὁ βασιλεὺς σὺν τῷ πατριάρχῃ ἐν τῷ θείῳ βήματι, καὶ θυμιᾷ πέριξ τῆς ἁγίας τραπέζης. ὁ δὲ διάκονος ποιεῖ εὐχὴν συναπτήν. οἱ δὲ ψάλται ἄνωθεν ἐν τῷ ἄμβωνι ψάλλουσιν θεοτόκια πρόσφορα καὶ τῇ ὑποθέσει τῶν ἐπινικίων ἁρμόζοντα, οἷον τὸ „προστασία φοβερά," καὶ τὸ „ἐπὶ σοὶ χαίρει," καὶ τὸ „τεῖχος ἀκαταμάχητον," καὶ τὸ „τῇ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια" καὶ τὰ τούτοις ὅμοια. πολλάκις δὲ καί, εἰ νέα τύχῃ γενέσθαι τροπάρια τῇ ὑποθέσει ἁρμόζοντα, ψάλλουσιν καὶ αὐτὰ ὁμοίως. καὶ ὡς εἴρηται, τοῦ B πρωτοστράτωρος σὺν τῷ βασιλικῷ φλαμούλῳ τοῦ βασιλέως Ms. 207. a ἔγγιστα προπορευομένου, ἀνέρχεται μετὰ τῆς ἰδίας λιτῆς ἐν τῷ φόρῳ, καὶ ἄνεισι πρὸς τὰς ἀναβάθρας, ἔνθα καὶ ἡ μαρμάρινος τοῦ σταυροῦ ἵδρυται βάσις, καὶ ἵσταται ἐκεῖσε, εἶτα κατόπιν ἀνέρχεται καὶ ὁ πατριάρχης μετὰ τῆς ἰδίας λιτῆς, καὶ ἄνεισι καὶ αὐτὸς ὁ πατριάρχης ταῖς προρρηθείσαις τοῦ κίονος ἀναβάθραις, καὶ εἰσέρχεται ἔνδον τοῦ ἁγίου Κωνσταντίνου ἐν τῷ μέσῳ, καὶ ἵσταται. ὁ δὲ βασιλεὺς ἵσταται ἔξωθεν· οἱ δὲ δέσμιοι ἵστανται ἐν τῷ πραιτωρίῳ, ἢ καὶ ἐν τῷ σενάτῳ, χειροκρατούμενοι παρὰ τῶν ἐπινικιαρίων. τά C δὲ δόρατα καὶ τὰ φλάμουλλα αὐτῶν βαστάζονται παρὰ τῶν ταξεωτῶν. εἶτα ἀπέρχεται ὁ πρωτονοτάριος τοῦ δρόμου, καὶ

[R610] takes the prisoners from there and leads them into the middle of the Forum and stands them in groups according to the arrangement of the place. Immediately a church-singer begins to sing the strains of the victory hymn, "Let us sing to the Lord, for he is honoured and esteemed; horse and rider he has hurled into the sea." When the rest of the church-singers and all the people respond and the whole of the hymn is completed, the logothete of the post immediately takes the chief men of the Saracens and leads them before the emperor, that is, onto the flight of steps of the Column. With him are the *domestikos* of the *scholai* and the *strategoi* who happened to be in the expedition, whether the *droungarios* of the fleets and the naval *strategoi* and the senior archons of the fleet, or else the *strategoi*, that is to say, those who undertook the expedition, with the *tourmarchai* and the senior archons of their themes. The logothete, with the *domestikos* of the *scholai*, if he was the one who undertook the expedition, takes the head - that is, the foremost emir - and places it under the feet of the emperor, and the emperor tramples on him with his right foot on his head[1]. The head groom places the imperial spear on his neck, that is to say, while the emperor is holding the said spear with his right hand. Immediately all the prisoners fall face down on the ground, and

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[1] McCormick, *Eternal Victory* (1986), 160-63, argues that this protocol is based on the ritual trampling of the head of Abu'l 'Asha'ir , cousin of Sayf al-Dawla, in a victory celebration in the Forum in 956 ; see Skylitzes, ed. Thurn, 242.18-24, trans. Wortley (2010), 233.

αἴρει αὐτοὺς ἀπὸ τῶν ἐκεῖσε, καὶ ἄγει ἐν τῷ μέσῳ τοῦ φόρου καὶ ἵστησιν αὐτοὺς μονοειδῶς κατὰ τὴν τοῦ τόπου θέσιν. καὶ εὐθέως ἄρχεται ὁ ψάλτης μετὰ μέλους τὴν ἐπινίκιον ᾄδειν ᾠδήν· „ᾄσωμεν τῷ Κυρίῳ. ἐνδόξως γὰρ δεδόξασται. ἵππον καὶ ἀναβάτην ἔῤῥιψεν εἰς θάλασσαν." τῶν δὲ λοιπῶν ψαλτῶν καὶ τοῦ λαοῦ παντὸς ἀποκρινομένου, καὶ τῆς ᾠδῆς D *πάσης ἀποπληρουμένης, εὐθὺς αἴρει ὁ λογοθέτης τοῦ δρόμου τοὺς μεγιστάνας τῶν Σαρακηνῶν μετὰ καὶ τοῦ δομεστίκου τῶν σχολῶν καὶ τῶν τυχόντων στρατηγῶν εἰς τὸ ταξείδιον, εἴτε τοῦ δρουγγαρίου τῶν πλοΐμων καὶ τῶν πλοΐμων στρατηγῶν καὶ τῶν μεγάλων ἀρχόντων τοῦ πλοΐμου, εἴτε καὶ στρατηγῶν, δηλονότι τῶν τὸ ταξείδιον ποιησάντων, μετὰ τῶν τουρμαρχῶν καὶ μεγάλων ἀρχόντων τῶν θεμάτων αὐτῶν, καὶ ἄγει ἔμπροσθεν τοῦ βασιλέως, ἤγουν ἐπὶ τῶν τοῦ κίονος ἀνα-* Ed.L. 353 *βάθρων, καὶ αἴρει ὁ λογοθέτης μετὰ τοῦ δομεστίκου τῶν σχολῶν, εἴπερ αὐτὸς ἦν ὁ τὸ ταξείδιον ποιήσας, τὴν κεφαλήν, ἤγουν τὸν πρῶτον Ἀμηρᾶν, καὶ τίθησιν ὑπὸ τῶν τοῦ βασιλέως ποδῶν, καὶ πατεῖ αὐτὸν ὁ βασιλεὺς ἐπὶ τὴν κεφαλὴν τῷ δεξιῷ ποδί· ὁ δὲ πρωτοστράτωρ ἐπὶ τοῦ τραχήλου αὐτοῦ ἐπίστησι τὸ βασιλικὸν δόρυ, κρατοῦντος δηλονότι τοῦ βασιλέως τῇ δεξιᾷ χειρὶ τὸ αὐτὸ δόρυ. καὶ εὐθέως πίπτουσι πάντες οἱ δέσμιοι πρηνεῖς ἐπὶ τῆς γῆς· τὰ δὲ τούτων*

[R611] the troops who are holding them set the prisoners' spears with their pennons pointing downwards. Immediately a church-singer leans out [the window of the Chapel][1] and recites the gradual, "What God is as great as our God? You are the God who works miracles." Then the great prayer of supplication takes place as far as "Cast under their feet every enemy and foe," and the people cry out forty times the "Lord have mercy," and again the head (of the foremost emir) is bent down and the patriarch recites, "You are a merciful and benevolent God," and what follows. The prisoners stand up, including the one whom the emperor tramples, and they lead them away backwards and stand them in the place where they were standing.

The demesmen of the two factions and the members of the *arithmos* and the oarsmen of the imperial crew and the church-singers stand as prescribed opposite the rulers, that is to say, outside the columned precinct, to the right-hand side of the rulers, on the small flight of stone steps there, and at a sign from the *praipositos* they begin to cheer as follows: "Many years for the emperors!" three times. "Many years for so-and-so and so-and-so, great emperors and sovereigns!" three times. "Many years for the divinely-appointed emperors!" three times. "Many years for the divinely-governed emperors!" three times. "Many years for the world-constituted emperors!" three times. ["Many years for] the world-desired emperors!" three times. "Many years for the very courageous emperors!"

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[1] Cf. R30.3-8 where the church-singers go into the Chapel of St Constantine and a deacon leans out the window of the chapel: προκύπτοντος διὰ τῶν θυρίδων; see προκύπτει also at R283.4 and προκυπτικὸν at R613.14.

*δόρατα μετὰ τῶν φλαμούλλων ἐξ ἀντιστρόφου τιθέασιν οἱ
κατέχοντες αὐτὰ ταξεῶται. καὶ εὐθὺς προκύπτει ὁ ψάλτης* Ms. 207.b
*καὶ λέγει προκείμενον· „τίς Θεὸς μέγας, ὡς ὁ Θεὸς ἡμῶν·
σὺ εἶ ὁ Θεὸς ὁ ποιῶν θαυμάσια.“ εἶθ' οὕτως γίνεται ἡ με-
γάλη ἐκτενὴ ἕως τοῦ „ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάν-* B
*τα ἐχθρὸν καὶ πολέμιον,“ κράζοντος τοῦ λαοῦ μ' τὸ „Κύ-
ριε, ἐλέησον,“ καὶ αὖθις κεφαλοκλισίας γενομένης καὶ τοῦ
πατριάρχου λέγοντος, ὅτι „ἐλεήμων καὶ φιλάνθρωπος Θεὸς
ὑπάρχεις“ καὶ τὰ ἑξῆς, ἀνίστανται οἱ δέσμιοι καὶ ὃν πατεῖ
ὁ βασιλεὺς, καὶ ὀπισθοφανῶς ἀπάγουσιν αὐτοὺς, καὶ ἱστῶ-
σιν ἐν ᾧ τόπῳ ἵσταντο. οἱ δὲ δημῶται τῶν δύο μερῶν καὶ
οἱ τοῦ ἀριθμοῦ καὶ οἱ τῆς βασιλικῆς οὐσίας ἐλάται καὶ οἱ
ψάλται ἵστανται κατὰ τύπον ἀντικρὺ τῶν δεσποτῶν, δηλον-
ότι ἔξωθεν τῆς κιονοστασίας τοῦ δεξιοῦ μέρους τῶν δεσπο-* C
*τῶν, ἐπὶ ταῖς ἐκεῖσε λιθίναις μικραῖς ἀναβάθραις, καὶ διὰ
νεύματος τοῦ πραιποσίτου ἄρχονται εὐφημεῖν οὕτως· „πολ-
λὰ τὰ ἔτη τῶν βασιλέων“ γ'. „ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων
βασιλέων καὶ αὐτοκρατόρων πολλὰ τὰ ἔτη“ γ'. „θεοπροβλή-
των βασιλέων πολλὰ τὰ ἔτη“ γ'. „θεοκυβερνήτων βασιλέων
πολλὰ τὰ ἔτη“ γ'. „κοσμοσυστάτων βασιλέων πολλὰ τὰ ἔτη“
γ'. „κοσμοποθήτων βασιλέων“ γ'. „ἀνδρειοτάτων βασιλέων*

[R612] three times. "Many years for the victorious emperors!" three times. "Many years for the emperors who get the better of their enemies!" three times. "Many years for the wealth-creating emperors!" three times. "Many years for the orthodox emperors!" three times. "Son of God, grant them [long] life!" three times. "Son of God, reign with them!" three times. "Son of God, favour us with them!" three times. "Son of God, multiply their years!" three times. "Son of God, hear us!" three times. "May the faith of the Christians increase!" three times. "May the imperial power of the Romans increase!" three times. "May the victory and good fortune of the Romans increase!" three times. "May the courage of the people of the Lord increase!" three times. "We are servants of the emperors," three times. "Many years for so-and-so and so-and-so great emperors and sovereigns!" After completing the cheering for them, they recite, "May God make your holy reign long-lasting for many years!"

Then the emperor goes away to the Church of the Most Holy Theotokos in the Forum, and changing out of his attire there, he mounts his horse and goes away to the Palace, and the patriarch, getting on his donkey, departs for the Patriarchate.

Book II, Chapter 20 [R612-15]

What it is necessary to observe when a triumph with victory hymns is held at the hippodrome festival

When chariot-racing is held, or a festival of the Vow, the organizers of the victory celebrations bring the prisoners, and the troops bring the plunder and spoils

πολλὰ τὰ ἔτη" γ'. „νικητῶν βασιλέων πολλὰ τὰ ἔτη" γ'.
„ἐχθρελέγκτων βασιλέων πολλὰ τὰ ἔτη" γ'. „πλουτοποιῶν
βασιλέων πολλὰ τὰ ἔτη" γ'. „ὀρθοδόξων βασιλέων πολλὰ τὰ
D *ἔτη" γ'. υἱὲ Θεοῦ, ζωὴν αὐτοῖς" γ'. „υἱὲ Θεοῦ, συμβασί-*
λευσον αὐτοῖς" γ'. „υἱὲ Θεοῦ, χάρισαι ἡμῖν αὐτοῖς" γ'. „υἱὲ
Θεοῦ, τοὺς χρόνους αὐτῶν πλήθυνε" γ'. „υἱὲ Θεοῦ, ἐπάκουσον
ἡμῶν" γ'. „αὔξει ἡ πίστις τῶν Χριστιανῶν" γ'. „αὔξει ἡ
βασιλεία τῶν Ῥωμαίων" γ'. „αὔξει ἡ νίκη καὶ εὐτυχία τῶν
Ῥωμαίων" γ'. „αὔξει ἡ ἀνδρεία τοῦ λαοῦ Κυρίου" γ'. „ἡ-
μεῖς δοῦλοι τῶν βασιλέων" γ'. „ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων
Ed. L.354 *βασιλέων καὶ αὐτοκρατόρων πολλὰ τὰ ἔτη." καὶ μετὰ τὸ*
τελειῶσαι αὐτοῖς τὴν εὐφημίαν λέγουσιν· „πολυχρόνιον
ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν ὑμῶν εἰς πολλὰ ἔτη."
καὶ εἶθ' οὕτως ὁ μὲν βασιλεὺς ἀπέρχεται ἐν τῷ ναῷ τῆς ὑ-
περαγίας Θεοτόκου ἐν τῷ φόρῳ, κἀκεῖ ἀπαλλάξας τὴν στολὴν
ἱππεύει, καὶ ἀπέρχεται ἐν τῷ παλατίῳ· ὁ δὲ πατριάρχης τῷ
πώλῳ ἐπιβὰς, ἄπεισιν ἐν τῷ πατριαρχείῳ.

Ms. 208. a

ΚΕΦ. κ'.

Ὅσα δεῖ παραφυλάττειν, θριάμβου ἐπιτελουμένου ἐπινικίων ἐν τῷ ἱπποδρομίῳ.

B *Ἱππικοῦ ἀγομένου, εἴτε καὶ βοτοῦ, ἄγουσιν οἱ ἐπινικιά-*
ριοι τοὺς δεσμίους καὶ οἱ ταξεῶται τὰ σκῦλα καὶ λάφυρα

[R613] and arms and the spears with their pennons, and they all go up to the Hippodrome. Then the protonotary of the post goes up and stands everyone in a line - that is, from the starting-gate as far as the turning-post of the Blue faction - with the arms first, near the turning-post, and behind the arms the plunder and spoils, and behind these the spears with their pennons and the prisoners. If there are horses or camels, they stand behind the prisoners, and if the prisoners are a large crowd and there is a lot of plunder and spoils and arms and spears with their pennons, they stand in two rows. However, if these are not numerous they stand in one line, as has been said, from the starting-gate as far as the turning-post of the Blue faction.

After the emperor's ascent to his viewing box the *domestikos* of the *scholai* goes down, at least if he was the one who undertook the expedition, along with the *strategoi* and the frontier commanders, or the *droungarios* of the fleet with the naval *strategoi* and the senior archons of the fleet. If they find anything deficient in the organization by the protonotary of the post it is set right, and they make the appropriate positioning of the prisoners and plunder and spoils and arms and the spears with their pennons. When everything has been arranged well,

καὶ ἅρματα καὶ τὰ δόρατα μετὰ τῶν φλαμούλλων, καὶ ἀνέρχονται πάντες ἐν τῷ ἱπποδρομίῳ. εἶτα ἀνερχόμενος ὁ πρωτονοτάριος τοῦ δρόμου ἵστησι πάντας στιχηδὸν, ἤγουν ἀπὸ τοῦ μαγγάνου μέχρι τοῦ καμπτοῦ τοῦ Βενέτου, ἐν πρώτοις πλησίον τοῦ καμπτοῦ τὰ ἅρματα, ὄπιθεν δὲ τῶν ἁρμάτων τὰ σκῦλα καὶ λάφυρα· ὄπιθεν δὲ τούτων τὰ δόρατα μετὰ τῶν φλαμούλλων καὶ τοὺς δεσμίους. καὶ εἰ μέν εἰσιν ἵπποι ἢ καὶ κάμηλοι, ἵστανται ὄπιθεν τῶν δεσμίων, καὶ εἰ ἔστιν λαὸς πολὺς οἱ δέσμιοι καὶ πολλά τά τε σκῦλα καὶ λάφυρα καὶ ἅρματα καὶ τὰ δόρατα μετὰ τῶν φλαμούλλων, ἵστανται C διὰ δύο στίχων. εἰ δὲ οὐκ εἰσιν εἰς πλῆθος ταῦτα, ἵστανται δι' ἑνὸς στίχου, καθὼς εἴρηται, ἀπὸ τοῦ μαγγάνου μέχρι τοῦ καμπτοῦ τοῦ Βενέτου. καὶ μετὰ τὸ ἀνελθεῖν τὸν βασιλέα εἰς τὸ προκυπτικὸν κλουβίον, κατέρχεται ὁ δομέστικος τῶν σχολῶν, εἰ ἄρα αὐτὸς ἦν ὁ ποιήσας τὸ ταξείδιον, μετὰ καὶ τῶν στρατηγῶν καὶ κλεισουράρχων· εἴτε ὁ δρουγγάριος τοῦ πλοΐμου μετὰ τῶν πλοΐμων στρατηγῶν καὶ τῶν μεγάλων ἀρχόντων τοῦ πλοΐμου, καὶ εἴ τι ἂν εὕρωσιν ἐλλειπὲς τῆς τοῦ πρωτονοταρίου τοῦ δρόμου στάσεως, ἐπιδιορθοῦνται, καὶ D ποιῶσιν τὴν προσήκουσαν κατάστασιν τῶν δεσμίων καὶ σκύλων καὶ λαφύρων καὶ ἁρμάτων καὶ τῶν δοράτων μετὰ τῶν φλαμούλλων αὐτῶν. καὶ πάντων καλῶς διευθυνθέντων, ανα-

[R614] the *praipositos* reports to the emperor and, at a command from the *praipositos*, the emperor strikes the shield three times. The emperor goes down following the format prevailing for hippodrome festivals, and he is crowned.[1] What follows is conducted as the ceremonial requires for hippodrome festivals.

When the emperor ascends to the Kathisma and makes the sign of the cross over the people as usual, the demes recite their usual acclamations. Then, when the emperor is seated on the imperial throne, at a sign from the *aktouarios*, first the arms move away and then the plunder and spoils and following them the spears with the pennons and behind these the prisoners. They go along the side of the demes[2] and turn around the turning-post of the Green faction and go up as far as the end, that is to say, the Pi;[3] and if the prisoners are a large crowd, they go up as far as the turning-post of the Blue faction. The troops put the plunder and spoils and arms onto tanned hides and goatskins so that they are not ruined by either dust or mud.

The demesmen of the two factions and the members of the *arithmos* and the oarsmen of the imperial crew and the church-singers stand opposite the organ of the Green faction, and at a sign from the *aktouarios* they begin to shout the great cheer previously mentioned for the triumph with victory hymns held in the Forum of Constantine with the religious procession.

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1 i.e. he is wearing a crown.

2 i.e. the western side of the Hippodrome, the side where the demes are seated.

3 i.e. the Stama.

φέρει ὁ πραιπόσιτος τῷ βασιλεῖ, καὶ προστάξει τοῦ πραιποσίτου κρούει τρίτον τὸ σκουτάριον, καὶ κατέρχεται ὁ βασιλεὺς κατὰ τὸν ἐπικρατήσαντα τύπον τῶν ἱπποδρομίων, καὶ στέφεται, καὶ τὰ ἑξῆς ἐπιτελοῦνται, καθὼς ἔχει ἡ τάξις τῶν Ed. L.355 ἱπποδρομίων. τοῦ δὲ βασιλέως ἀνιόντος εἰς τὸ κάθισμα καὶ τὸν λαὸν κατὰ τὸ εἰωθὸς κατασφραγίζοντος, ἀκτολογοῦσιν οἱ δῆμοι τὰ εἰθῶτα αὐτοῖς, καὶ τοῦ βασιλέως καθεσθέντος ἐπὶ Ms. 208. b τοῦ βασιλείου θρόνου, διὰ νεύματος τοῦ ἀκτουαρίου ἀποκινῶσιν πρῶτον μὲν τὰ ἅρματα, ἔπειτα τὰ σκῦλα καὶ λάφυρα, καὶ ἀκολούθως τούτων τὰ δόρατα μετὰ τῶν φλαμούλλων, ὄπιθεν δὲ τούτων οἱ δέσμιοι, καὶ διέρχονται τὸ μέρος τῶν δήμων, καὶ κάμπτουσιν τὸν τοῦ Πρασίνου καμπτὸν, καὶ ἀνέρχονται μέχρι τῆς φίνας, ἤγουν τοῦ Π. καὶ εἰ ἔστιν λαὸς πολὺς οἱ δέσμιοι, ἀνέρχονται μέχρι τοῦ καμπτοῦ τοῦ Βενέ- B του. τὰ δὲ σκῦλα καὶ λάφυρα καὶ ἅρματα τιθῶσιν οἱ ταξεῶται ἐπὶ διφθερῶν καὶ κιλικίων πρὸς τὸ μὴ μολυνθῆναι, εἴτε ἀπὸ τοῦ κονιορτοῦ, εἴτε ἀπὸ τοῦ πηλοῦ. οἱ δὲ δημῶται τῶν δύο μερῶν καὶ οἱ τοῦ ἀριθμοῦ καὶ οἱ τῆς βασιλικῆς οὐσίας ἐλάται καὶ οἱ ψάλται ἵστανται κατέναντι τοῦ ὀργάνου τοῦ Πρασίνου, καὶ διὰ νεύματος τοῦ ἀκτουαρίου ἄρχονται εὐφημεῖν τὴν προῤῥηθεῖσαν μεγάλην εὐφημίαν τοῦ ἐν τῷ φόρῳ μετὰ τῆς λιτῆς τελουμένου θριάμβου τῶν ἐπινικίων.

[R615] When they begin to cheer, all the prisoners fall face-down on the ground, and the troops who are holding them set the prisoners' spears with the pennons pointing downwards, until the said cheering is finished. When this is finished the prisoners stand up, and likewise the spears with the pennons are raised, and if the emperor commands that the prisoners watch the hippodrome festival, they go up to the steps of the Hippodrome[1] below the deme of the Greens, to the place where the prisoners are accustomed to stand and watch the hippodrome festival. But if the emperor does not command that they join the current prisoners of the Praetorium, they stand either below the deme of the Blues or elsewhere. The plunder and spoils and arms and the spears with the pennons are picked up by the troops and carried in. In what follows the customary ritual for the hippodrome festival is observed.

Book II, Chapter 21 [R615-19][2]

What it is necessary to observe when a male child is born to the emperor[3]
Instructions are issued to the whole senate for ceremonial dress, and on the following day all the senators go along and change into ceremonial dress. Then the patriarch's referendary goes and

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1 Probably τὰ τοῦ ἱπποδρομίου βάθρα should be emended to τὰ τοῦ ἱπποδρόμου βάθρα as ἱπποδρόμιον in *Cer.* is usually reserved to denote "hippodrome festival".

2 This redrafted protocol and notes could indicate that it was written in light of the birth of Romanos II's son Basil (II) in 958, the year before Constantine VII died. Book II, Chapters 22 and 23 would then also date from 958 or 959 and the patriarch would be Polyeuktos (956-970).

3 For the acclamations when a *porphyrogennetos* child is born see Book I, Chapter 42 [V51], R216-R217.

ἡνίκα δὲ ἄρξονται εὐφημεῖν, πίπτουσι πάντες οἱ δέσμιοι πρηνεῖς ἐπὶ τῆς γῆς, τὰ δὲ τούτων δόρατα μετὰ τῶν φλαμούλλων ἐξ ἀντιστρόφου τιθῶσιν οἱ κατέχοντες αὐτὰ ταξεῶται, μέχρις ἂν ἡ αὐτὴ εὐφημία τελειωθῇ. καὶ ταύτης τελειουμένης, ἀνίστανται οἱ δέσμιοι, ὁμοίως καὶ τὰ δόρατα μετὰ C *τῶν φλαμούλλων, καὶ εἰ μὲν κελεύει ὁ βασιλεὺς θεάσασθαι τοὺς δεσμίους τὸ ἱπποδρόμιον, ἀνέρχονται εἰς τὰ τοῦ ἱπποδρομίου βάθρα κάτωθεν τοῦ δήμου τῶν Πρασίνων, ἐν ᾧ τόπῳ εἰώθασιν οἱ δέσμιοι ἵστασθαι καὶ θεάσασθαι τὸ ἱπποδρόμιον. εἰ δὲ οὐ κελεύει ὁ βασιλεὺς ἑνωθῆναι τούτους τοῖς πρὶν δεσμίοις τοῦ πραιτωρίου, ἵστανται εἴτε κάτωθεν τοῦ δήμου τῶν Βενέτων, εἴτε ἀλλαχοῦ. τὰ δὲ σκῦλα καὶ λάφυρα καὶ ἅρματα καὶ τὰ δόρατα μετὰ τῶν φλαμούλλων αἴρονται παρὰ τῶν ταξεωτῶν, καὶ εἰσκομίζονται, καὶ τὰ ἑξῆς ἐπιτελεῖται ἡ συνήθης ἀκολουθία τοῦ ἱπποδρομίου.* D

ΚΕΦ. κα΄.

Ὅσα δεῖ παραφυλάττειν, ὅταν τεχθῇ ἄῤῥεν παιδίον τῷ βασιλεῖ.

Δίδονται μανδάτα εἰς ὅλην τὴν σύγκλητον ἀλλαξίμων, καὶ τῇ ἑξῆς προέρχονται πάντες οἱ συγκλητικοὶ καὶ ἀλλάσσωσιν. εἶτα ἔρχεται ὁ ῥαιφερενδάριος τοῦ πατριάρχου, καὶ

[R616] asks whether the emperor wishes the patriarch to go in. The referendary goes and summons the patriarch, and the patriarch goes into the Palace with his bureau and the metropolitans and archbishops. In the Chrysotriklinos he recites the prayer as prescribed for the Thursday of Renewal Week, and his bureau is also present. After the patriarch recites the prayer he takes leave of the rulers and goes to the Patriarchate, conducted by two silentiaries.

After the patriarch's departure the assemblage of senators goes in, and they give thanks to the emperor and pray for him because of the child born in the purple, speaking of seeing children of the children of the child born in the purple, and of seeing him old and very advanced in years then becoming heir to his father's power and empire, so that both the empire and the state of the Romans may be properly organized and conducted.

Note that this is what happened in earlier times. When a male child was born to the emperor, the patriarch did not go in to the Palace to recite the prayer, but first the emperor received the assemblage of senators in the Hall of Justinian as previously described, and dismissals were given there, and they all went out to the Kavallarios[1] and a procession took place to the Great Church of God

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[1] i.e. the Covered Hippodrome of the Palace, as evident at R275.15.

F.d.L. 356 ἐρωτᾷ, εἰ κελεύει ὁ βασιλεὺς εἰσελθεῖν τὸν πατριάρχην. ὁ Ms. 209. a δὲ ῥαιφερενδάριος ἀπιὼν προσκαλεῖται τὸν πατριάρχην, καὶ εἰσέρχεται ὁ πατριάρχης ἐν τῷ παλατίῳ μετὰ τοῦ σεκρέτου αὐτοῦ καὶ μητροπολιτῶν καὶ ἀρχιεπισκόπων, καὶ ἐν τῷ χρυσοτρικλίνῳ ποιεῖ τὴν εὐχὴν, παρόντος καὶ τοῦ σεκρέτου αὐτοῦ, κατὰ τὸν τύπον τῆς ε´ ἡμέρας τῆς διακαινησίμου ἑβδομάδος. καὶ μετὰ τὸ ποιῆσαι τὴν εὐχὴν τὸν πατριάρχην συντάσσεται τοῖς δεσπόταις, καὶ ἄπεισιν ἐν τῷ πατριαρχείῳ ὑπὸ δύο σιλεντιαρίων παρακρατούμενος. μετὰ δὲ τὸ ἐξελθεῖν τὸν B πατριάρχην εἰσέρχεται τὸ σέκρετον τῶν συγκλητικῶν, καὶ ἀπευχαριστοῦσιν τῷ βασιλεῖ, καὶ ἐπεύχονται αὐτῷ διὰ τὸ τεχθὲν πορφυρογέννητον παιδίον, λέγοντες θεάσασθαι παῖδας τῶν παίδων τοῦ πορφυρογεννήτου, καὶ τοῦτον ἰδεῖν γηραιὸν καὶ προβεβηκότα χρόνων πολλὴν περίοδον, εἶτα κληρονόμον γενέσθαι τῆς πατρικῆς ἐξουσίας καὶ βασιλείας, ὡς ἂν ἡ τῶν Ῥωμαίων καλῶς διευθύνοιτο καὶ διεξάγοιτο βασιλεία τε καὶ πολιτεία. ἰστέον, ὅτι καὶ τοῦτο γέγονεν ἐν τοῖς ἀρχαιοτέροις χρόνοις. τῷ βασιλεῖ τεχθὲν ἄῤῥεν παιδίον, ὁ πατριάρχης οὐκ εἰσῆλθεν ἐν τῷ παλατίῳ ποιῆσαι τὴν εὐχὴν, ἀλλ' ἐν C πρώτοις ἐδέξατο ὁ βασιλεὺς τὸ σέκρετον τῶν συγκλητικῶν ἐν τῷ Ἰουστινιανοῦ τρικλίνῳ, καθὼς προείρηται, καὶ ἀπὸ τῶν ἐκεῖσε ἐδόθησαν μίνσαι, καὶ ἐξῆλθον πάντες ἐπὶ τὸν καβαλλάριον, καὶ γέγονεν πρόκενσον ἐν τῇ μεγάλῃ τοῦ Θεοῦ ἐκκλη-

[R617] as prescribed for the great processions.

Note that on the third day from the birth there ought to be two receptions, in the two fountain-courts. However, since these were dismantled a very long time ago,[1] this reception should take place in the private fountain-court of the Sigma of the Triconch. When the demes demand, as is customary, that a hippodrome festival with chariot-racing be held, at the emperor's command the banner is issued and hung, and on the following day a contest of chariot-racing is held.

Note that on the said day for the hippodrome festival[2] instructions are given for everyone to be assembled in the Hippodrome. At a command of the emperor the *praipositos* goes out and selects from the regiments 50 men, and from the demesmen of the two factions 50 from each, and from the City's administrators[3] 50, and with these standing to either side, *praipositos* says to them, "Our holy emperor commands that, following the format that prevailed of old and the ancient custom, you are to assemble early in the morning, that is, on the fifth day from the birth of the child, and shout this name for the child born in the purple." Early in the morning, that is, on the fifth day, they assemble in the said Hippodrome, and the members of the demes recite the acclamations and cheer the rulers and the *augoustai* and, by name, the child born in the purple.

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1 They were dismantled in the reign of Basil I (867-886).

2 For the feminine form of the noun see note 1 at R337.9; cf. the more usual neuter form at R617.6 above.

3 Following the suggestion from Jeffrey Featherstone of expanding the abbreviation πολιτ of the Leipzig ms. to read πολιτικῶν: City's administrators, rather than Bonn's πολιτῶν: citizens; cf. R76.5 (οἱ πολιτικοί).

σίᾳ κατὰ τὸν τύπον τῶν μεγάλων προελεύσεων. ἰστέον, ὅτι τῇ τρίτῃ ἡμέρᾳ τῆς γεννήσεως ὀφειλόμενόν ἐστιν γενέσθαι δύο δέξιμα εἰς τὰς δύο φιάλας. ἐπεὶ δὲ πρόπαλαι αὗται παρεστάλησαν, ὀφείλει γενέσθαι τὸ τοιοῦτο δέξιμον εἰς τὴν μυστικὴν φιάλην τοῦ τρικόγχου τοῦ σίγματος, καὶ τῶν δήμων ἐξαιτουμένων κατὰ τὸ σύνηθες ἀχθῆναι ἱππικὸν ἱπποδρόμιον, κελεύσει τοῦ βασιλέως δίδοται τὸ βηλάριον καὶ κρεμμᾶται, καὶ τῇ ἑξῆς ἡμέρᾳ τελεῖται ἱππικὸς ἀγών. ἰστέον, ὅτι τῇ αὐτῇ D ἡμέρᾳ τῆς ἱπποδρομίας δίδοται μανδάτα, συναθροισθῆναι πάντας ἐν τῷ ἱπποδρόμῳ, καὶ κελεύσει τοῦ βασιλέως ἐξερχόμενος ὁ πραιπόσιτος ἐκλέγεται ἀπὸ μὲν τῶν ταγμάτων ν', ἀπὸ δὲ τῶν δύο μερῶν τῶν δημωτῶν ἀνὰ ν' καὶ ἀπὸ τῶν πολιτῶν ν', καὶ τούτων ἱσταμένων ἔνθεν κἀκεῖθεν, λέγει πρὸς αὐτοὺς ὁ πραιπόσιτος, ὅτι „κελεύει ὁ βασιλεὺς ἡμῶν ὁ ἅγιος, Ms. 209 b ἵνα κατὰ τὸν κρατήσαντα παλαιὸν τύπον καὶ τὴν ἀρχαίαν Ed. L. 357 συνήθειαν ἀθροισθῆτε τῇ ἕωθεν, (ἤγουν τῇ πέμπτῃ ἡμέρᾳ τῆς τοῦ παιδὸς γεννήσεως,) καὶ ἐκφωνήσητε τόδε ὄνομα τῷ τεχθέντι πορφυρογεννήτῳ." τῇ δὲ ἕωθεν, ἤγουν τῇ ε' ἡμέρᾳ, συναθροίζονται ἐν τῷ αὐτῷ ἱπποδρόμῳ, καὶ λέγουσιν οἱ τῶν δήμων ἄκτα, καὶ εὐφημοῦσιν τοὺς δεσπότας καὶ τὰς αὐγούστας καὶ τὸ τεχθὲν πορφυρογέννητον ἐξ ὀνόματος. ἰ-

[R618] Note that on the eighth day the bedchamber of the *augousta* is embellished with the curtains woven with gold from the Chrysotriklinos and *polykandela*. After the recital of the prayer by the priest in the porch at the entrance to the church, and after the name shouted by the demes has been given to him and the tunic put on him, the child is carried away again and placed in the cradle, and both the *augousta* and the child are covered with rugs woven with gold. Then the *praipositoi* are summoned by the steward of the table of the *augousta*, and the archons of the *koubouklelon* and all the members of the *koubouklelon* are led in by the *praipositoi*. The girdled patrician women and the *magistrissai*, both proconsular and patrician women, *protospathariai* who are *offikialiai* and the rest of the senatorial women are led in in turn from the Kainourgios Hall, and then the former title-holders, widows of the ranks previously mentioned. They pray for and give thanks and cheer the *augousta* and render fitting reverence, each one bringing in a gift of her choice. After the bureau of the women, all the members of the senate, *magistroi*, proconsuls, patricians and holders of high office, are led in from the Lausiakos Hall through the Horologion and the Chrysotriklinos, and they pray and give thanks to

στέον, ὅτι τῇ ὀγδόῃ ἡμέρᾳ καλλωπίζεται ὁ τῆς αὐγούστης κοιτὼν μετὰ τῶν χρυσοϋφάντων βήλων τοῦ χρυσοτρικλίνου καὶ B *πολυκανδήλων. καὶ μετὰ τὸ γενέσθαι παρὰ τοῦ ἱερέως τὴν εὐχὴν ἐν τῷ προπυλαίῳ τῆς ἐκκλησίας καὶ ἐπιτεθῆναι τὸ παρὰ τῶν δήμων ἐκφωνηθὲν ὄνομα αὐτῷ καὶ τὸ ἱμάτιον ἐνδυθῆναι πάλιν ἀποφέρεται τὸ παιδίον, καὶ τίθεται εἰς τὸ κουνίον, καὶ ἐπισκεπάζονται ἥ τε αὐγούστα καὶ τὸ παιδίον ἐφαπλώματα χρυσοΰφαντα. εἶτα διὰ τοῦ τῆς τραπέζης τῆς αὐγούστης προσκαλοῦνται οἱ πραιπόσιτοι, καὶ διὰ τῶν πραιποσίτων εἰσάγονται οἱ ἄρχοντες τοῦ κουβουκλείου καὶ οἱ τοῦ κουβουκλείου πάντες, καὶ καθεξῆς εἰσάγονται ἀπὸ τοῦ καινουργίου τρικλίνου αἱ ζωσταὶ καὶ αἱ μαγίστρισσαι, ἀνθυπάτισσαί τε καὶ πατρίκιαι καὶ πρωτοσπαθαρέαι ὀφφικιαλίαι καὶ* C *αἱ λοιπαὶ συγκλητικαί, εἶθ' οὕτως αἱ τῶν προῤῥηθέντων ἀξιωμάτων ἀπαξιωματικαὶ χῆραι, καὶ ἐπεύχονται ἀπευχαριστοῦσαι καὶ εὐφημοῦσαι τὴν αὐγούσταν, καὶ τὸ προσῆκον ἀπονέμουσι σέβας, μία ἑκάστη εἰσάγουσα ξένιον, ὅπερ κατὰ προαίρεσιν ἔχει. μετὰ δὲ τὸ τῶν γυναικῶν σέκρετον εἰσάγονται ἀπὸ τοῦ λαυσιακοῦ διὰ τοῦ ὡρολογίου καὶ τοῦ χρυσοτρικλίνου οἱ τῆς συγκλήτου ἅπαντες, μάγιστροι, ἀνθύπατοι, πατρίκιοι καὶ ὀφφικιάλιοι, καὶ ἐπεύχονται ἀπευχαριστοῦντες*

[R619] the *augousta*, and bestow fitting reverence with prayers and cheers for the child born in the purple, just as is described for the giving of thanks and prayers for the emperor.

Note that from the first day after the birth of the child born in the purple there should be what common custom calls *lochozema*[1] in the portico of the Hall of the Nineteen Couches and at the junctions along the City's thoroughfare, that is, from the Chalke to the Forum of the Ox. The archons of the regiments with the *scholarioi* should gather at the portico of the Hall of the Nineteen Couches, and likewise the archons of the fleet with the naval force. Besides these, the demesmen of the two factions, and the City administration[2] with the City's guilds, drink the previously mentioned *lochozema* there for seven days. Likewise, too, our brothers in Christ, the poor, should gather at the previously mentioned junctions along the thoroughfare and for seven days drink the aforesaid *lochozema*.

Book II, Chapter 22 [R619-20]

What it is necessary to observe at the baptism of a male child of an emperor

At a command from the emperor, *magistroi*, proconsuls, patricians, *strategoi*, *stratarchai*,[3] *tourmarchai*, the archons of the regiments, the holders of high office and all the senate are designated,[4] and

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1 λοχόζεμα: a broth drunk to celebrate the birth of a child; lit.: a child-birth decoction given to the mother.

2 Taking τὸ πολιτικὸν as referring to τὸ πολίτευμα, the City administration. Cf. R579.9 for a comparable pairing of the administration and the guilds.

3 Title-holders in this category are listed at R715.21-24 (*Kletorologion*).

4 i.e. designated either to be baptismal sponsors or to remain in the church, as is clear from what follows.

τῇ αὐγούστῃ, καὶ τὸ προσῆκον ἀποδιδοῦσι σέβας δι' εὐχῶν
καὶ εὐφημιῶν τῷ πορφυρογεννήτῳ, καθὼς καὶ ἐν τῇ πρὸς
τὸν βασιλέα ἀπευχαριστείᾳ καὶ εὐχῇ εἴρηται. ἰστέον, ὅτι ἀ- D
πὸ τῇ πρώτῃ ἡμέρᾳ τῆς γεννήσεως τοῦ πορφυρογεννήτου παι- Ms. 210 a
δὸς ὀφειλόμενόν ἐστι γίνεσθαι, ὃ ἡ κοινὴ συνήθεια λοχόζεμα
καλεῖ, εἰς τὸν πόρτηκα τῶν ιθ' ἀκουβίτων καὶ εἰς τὰ τριό-
δια τῆς λεωφόρου τῆς πόλεως, ἤγουν ἀπὸ τῆς χαλκῆς μέχρι
τοῦ βοός. καὶ ὀφείλουσιν ἐν μὲν τῷ πόρτηκι τῶν ιθ' ἀκου-
βίτων συνέρχεσθαι οἱ ἄρχοντες τῶν ταγμάτων μετὰ τῶν σχο-
λαρίων, ὁμοίως καὶ οἱ ἄρχοντες τοῦ πλοΐμου μετὰ τοῦ πλοΐ-
μου στρατοῦ. πρὸς τούτοις τῶν δύο μερῶν οἱ δημῶται καὶ Ed.L. 358
τὸ πολιτικὸν μετὰ τῶν τῆς πόλεως συστημάτων, καὶ ἐπὶ ἑ-
πτὰ ἡμέρας πίνουσιν ἐκεῖσε τὸ προῤῥηθὲν λοχόζεμα. ὁμοίως
καὶ ἐν τοῖς προῤῥηθεῖσι τῆς λεωφόρου τριόδοις ὀφείλουσιν
συνέρχεσθαι οἱ ἐν Χριστῷ ἡμῶν ἀδελφοὶ οἱ πένητες καὶ πί-
νειν ἐπὶ ἑπτὰ ἡμέρας τὸ προῤῥηθὲν λοχόζεμα.

ΚΕΦ. κβ'.

Ὅσα δεῖ παραφυλάττειν ἐπὶ βαπτισμῷ ἄῤῥενος παιδὸς βασιλέως.

Κελεύσει τοῦ βασιλέως ὁρίζονται μάγιστροι, ἀνθύπατοι,
πατρίκιοι, στρατηγοί, στρατάρχαι, τουρμάρχαι, οἱ ἄρχοντες
τῶν ταγμάτων, οἱ ὀφφικιάλιοι καὶ πᾶσα ἡ σύγκλητος, καὶ B

[R620] go into the Great Baptistery of the Great Church.[1] The rulers go along in ceremonial dress, as custom requires for the great festivals. The sceptres and the rest of the insignia and the rest of the title-holders and the senators remain in the nave of the Great Church, as in the great processions. The rulers, with the patriarch and those who have been designated to be baptismal sponsors, go into the Baptistery, and when the prayer has been recited and the usual ecclesiastical ceremonial is conducted and the child baptised, the sponsors receive him. The rulers go down from there with the patriarch and the infant who has been baptised, and the usual Entrance into the sanctuary takes place. Then the emperor goes into the robing-room, and what follows is conducted as for the great processions.

The demes ask the emperor on his return for a hippodrome festival with chariot-racing to be held, and if the emperor consents, a concluding hippodrome festival involving obeisances is held on the following day.

Book II, Chapter 23 [R620-22]

What it is necessary to observe at the cutting of the hair[2] of a child of an emperor
Instructions for ceremonial dress are issued to the whole of the senate, and

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1 i.e. Hagia Sophia.

2 An Orthodox ceremony, usually performed eight days after birth.

εἰσέρχονται εἰς τὸν μέγαν βαπτιστῆρα τῆς μεγάλης ἐκκλη-
σίας. οἱ δὲ δεσπόται προέρχονται μετὰ τῶν ἀλλαξίμων, κα-
θὼς ἔχει ἡ συνήθεια τῶν μεγάλων ἑορτῶν. τὰ δὲ σκῆπτρα
καὶ τὰ λοιπὰ σκεύη μένουσιν ἐν τῷ ναῷ τῆς μεγάλης ἐκκλη-
σίας, καθὼς καὶ ἐν ταῖς μεγάλαις προελεύσεσιν, καὶ οἱ λοι-
ποὶ ἀξιωματικοὶ καὶ συγκλητικοί. οἱ δὲ δεσπόται μετὰ τοῦ
πατριάρχου καὶ τῶν ὁρισθέντων γενέσθαι ἀναδόχων εἰσέρ-
χονται εἰς τὸν βαπτιστῆρα, καὶ τῆς εὐχῆς γενομένης καὶ τῆς
εἰωθυίας ἐκκλησιαστικῆς τάξεως τελουμένης καὶ τοῦ παιδὸς
βαπτιζομένου, δέχονται οἱ ἀνάδοχοι, καὶ ἀπὸ τῶν ἐκεῖσε
κατέρχονται οἱ δεσπόται μετὰ τοῦ πατριάρχου καὶ τοῦ φω-
C *τίσματος, καὶ γίνεται ἡ εἰωθυῖα εἴσοδος εἰς τὸ θυσιαστή-*
ριον. εἶτα εἰσέρχεται ὁ βασιλεὺς εἰς τὸ μητατώριον, καὶ τὰ
ἑξῆς τελεῖται, καθὼς καὶ ἐν ταῖς μεγάλαις προελεύσεσιν. οἱ
δὲ δῆμοι ἐν τῷ ὑποστρέφειν τὸν βασιλέα αἰτοῦνται, ἀχθῆναι
Ms. 210.b *ἱππικὸν ἱπποδρόμιον. τοῦ δὲ βασιλέως συντασσομένου, τελεῖ-*
ται τῇ ἐπαύριον ἱπποδρόμιον ἀπολύσιμον καὶ προσκυνήσιμον.

ΚΕΦ. κγʹ.

Ὅσα δεῖ παραφυλάττειν ἐπὶ κουρεύματι παιδὸς βασιλέως.

D *Δίδονται μανδάτα εἰς ὅλην τὴν σύγκλητον ἀλλαξίμων, καὶ*

[R621] on the following day all the senators go along. Then the patriarch's referendary goes and asks whether the emperor wishes the patriarch to go in. The emperor is consulted by the *praipositos*, and when he orders the patriarch to go in, the *praipositos* goes out and tells the referendary that the emperor wishes the patriarch to go in. He goes and summons the patriarch, and he goes into the Palace, as is usual for him, with his bureau and the metropolitans and archbishops. The emperor meets him in the Chrysotriklinos and goes with the patriarch to whichever church the emperor wishes for the cutting of the hair to take place.

Then the members of the *kouboukleion* and the archons of the patriarch and the *kouboukleisioi* go in, and in addition to these the metropolitans and archbishops. Then at the emperor's command the members of the senate and those who will be recipients of the hair of the imperial child also go in. Then the *praipositos* brings the handkerchiefs joined together with stitching and he hands these to the patriarch, and the patriarch hands them to those who will be recipients, and following this the ritual order of the church for the cutting of the hair takes place. The first gold handkerchief on which the shorn hairs of the child lie is handed to the *praipositos*, and the rest of the handkerchiefs are taken apart by the recipients and distributed.

τῇ ἑξῆς προέρχονται πάντες οἱ συγκλητικοί, εἶτα ἔρχεται ὁ
ῥαιφερενδάριος τοῦ πατριάρχου, καὶ ἐρωτᾷ, εἰ κελεύει ὁ βα-
σιλεὺς εἰσελθεῖν τὸν πατριάρχην. τοῦ δὲ βασιλέως ὑπομι-
μνησκομένου παρὰ τοῦ πραιποσίτου καὶ κελεύοντος εἰσελ-
θεῖν τὸν πατριάρχην, ἐξέρχεται ὁ πραιπόσιτος λέγων τῷ ῥαι-
φερενδαρίῳ, ὅτι κελεύει ὁ βασιλεὺς εἰσελθεῖν τὸν πατριάρ-
χην. ὁ δὲ ἀπιὼν προσκαλεῖται τὸν πατριάρχην, καὶ εἰσέρ- Ed. L.359
χεται ἐν τῷ παλατίῳ, καθὼς εἴθισται αὐτῷ, μετὰ τοῦ σε-
κρέτου αὐτοῦ καὶ τῶν μητροπολιτῶν καὶ ἀρχιεπισκόπων, καὶ
ὑπαντᾷ αὐτὸν ὁ βασιλεὺς ἐν τῷ χρυσοτρικλίνῳ. καὶ εἰς οἷον
ἂν ναὸν κελεύῃ ὁ βασιλεὺς γενέσθαι τὸ κούρευμα, ἄπεισιν
μετὰ τοῦ πατριάρχου. καὶ εἶθ' οὕτως εἰσέρχονται οἱ τοῦ
κουβουκλείου καὶ οἱ ἄρχοντες τοῦ πατριάρχου καὶ κουβου-
κλείσιοι, πρὸς τούτοις μητροπολῖται καὶ ἀρχιεπίσκοποι. εἶτα
κελεύσει τοῦ βασιλέως ἔρχονται καὶ οἱ τῆς συγκλήτου καὶ
ὅσοι μέλλουσι γίνεσθαι ἀνάδοχοι τῶν τριχῶν τοῦ βασιλικοῦ
παιδός. εἶτα φέρει ὁ πραιπόσιτος τὰ διὰ ῥαφῆς συνημμένα B
πρὸς ἄλληλα ἐγχείρια, καὶ ἐπιδίδωσι ταῦτα τῷ πατριάρχῃ,
ὁ δὲ πατριάρχης τοῖς μέλλουσι γίνεσθαι ἀναδόχοις, καὶ ἑξῆς
γίνεται ἡ τῆς ἐκκλησίας ἀκόλουθος τοῦ κουρεύματος τάξις. καὶ
τὸ μὲν πρῶτον χρυσοῦν ἐγχείριον, ἐν ᾧ καὶ αἱ ἀποκαρεῖσαι
τρίχες τοῦ παιδὸς ἔγκειται, ἐπιδίδοται τῷ πραιποσίτῳ, τὰ
δὲ λοιπὰ ἐγχείρια διαρπαζόμενα παρὰ τῶν ἀναδόχων μερί-

[R622] Under the emperor Basil (I) of blessed memory,[1] the cutting of the hair of his son Leo (VI), the Christ-loving ruler, took place as follows. When all of the ceremonial previously mentioned was completed, the whole ecclesiastical ritual of the cutting of the hair took place in the Chapel of St Theodore the Great Martyr, on the left-hand side of the Chrysotriklinos as one faces east. Recipients of the hair of the imperial child were Leo the patrician and *strategos* of the Anatolikoi, the Krateros,[2] and the *strategos* of the theme of Kappadokia, and the *tourmarchai* and *merarchai* and all the rest of the thematic archons of the said themes, along with the *droungarioi* and *kometes*. The handkerchiefs which had been stitched and joined together one to the other reached from the chancel barrier of the bema of the said chapel as far as the portico of the Chrysotriklinos, where the Horologion is, so that all the Anatolikoi and Cappadocian thematic archons were recipients of the hair of the imperial child.

Book II, Chapter 24 [R622-24]

At the appointment of a *koubikoularaia*

When the daily procession takes place and the emperor sits in the Chrysotriklinos and wants a *koubikoularaia* to be appointed, he informs the *praipositoi* and they,

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1 ἀοίδιμος: "famous" but here probably, as in modern Greek, "of blessed memory."

2 i.e. Leo Krateros, *strategos* of the Anatolikoi, Krateros being his family name; Manini, *Prosopografia* (2009), 200-202.

ζονται. ἐπὶ δὲ Βασιλείου τοῦ ἀοιδίμου βασιλέως γέγονε τὸ κούρευμα Λέοντος τοῦ φιλοχρίστου δεσπότου καὶ υἱοῦ αὐτοῦ οὕτως. τῆς προῤῥηθείσης τάξεως πάσης τελεσθείσης, γέγονεν ἡ ἐκκλησιαστικὴ πᾶσα ἀκολουθία τοῦ κουρεύματος ἐν τῷ C εὐκτηρίῳ τοῦ ἁγίου μεγαλομάρτυρος Θεοδώρου τοῦ ἐν τῷ Ms. 211. a πρὸς ἀνατολὴν ἀριστερῷ μέρει τοῦ χρυσοτρικλίνου. ἀνάδοχοι δὲ τῶν τριχῶν τοῦ βασιλικοῦ παιδὸς γεγόνασιν ὅ,τε πατρίκιος Λέων καὶ στρατηγὸς τῶν Ἀνατολικῶν ὁ κρατερὸς, καὶ ὁ στρατηγὸς Καππαδοκίας καὶ οἱ τουρμάρχαι καὶ μεράρχαι καὶ οἱ λοιποὶ πάντες θεματικοὶ ἄρχοντες τῶν αὐτῶν θεμάτων μετὰ καὶ τῶν δρουγγαροκομήτων. ἀπὸ γὰρ τῶν κιγκλίδων τοῦ βήματος τοῦ αὐτοῦ εὐκτηρίου μέχρι τοῦ πόρτηκος τοῦ χρυσοτρικλίνου, ἐν ᾧ καὶ τὸ ὡρολόγιον ἵσταται, συνεκράτει ἡ τῶν ἐγχειρίων ἄλλο πρὸς τὸ ἄλλο συῤῥαφὴ καὶ D συνάρμοσις, ὥστε πάντας τοὺς θεματικοὺς ἄρχοντας Ἀνατολικοὺς καὶ Καππάδοκας ἀναδόχους γενέσθαι τῶν τριχῶν τοῦ βασιλικοῦ παιδός.

ΚΕΦ. κδ'.

Ἐπὶ προαγωγῇ κουβικουλαραίας.

Τῆς καθημερινῆς προελεύσεως ἱσταμένης, καὶ τοῦ βασιλέως καθεζομένου ἐν τῷ χρυσοτρικλίνῳ καὶ κελεύοντος γενέσθαι κουβικουλαραίαν, δηλοῖ τοῖς πραιποσίτοις, καὶ αὐτοὶ

[R623] as usual, take along with them two *koubikoularioi* and two *spatharokoubikoularioi* and an *ostiarios* and a *primikerios*. The *primikerios* of the *kouboukleion* ought also be one of these.

They go into the Chrysotriklinos, and the *praipositoi* go in the curtain of the Chrysotriklinos to the west and make obeisance before the emperor. When the deputy *papias* has opened the Chapel of St Theodore the Great Martyr in the Chrysotriklinos, they all go in there and hang up the gold tunic, which is in the form of a *paragaudion*, on the chancel barrier of the bema, that is, on the holy doors. Likewise they put there also the *propoloma* and the white veil and the white *charzanion*,[1] and then the *praipositoi* go out and go through the right-hand curtain of the Chrysotriklinos, as one faces east, to the bedchamber of the *augousta*. From those there they take the woman about to be made a *koubikoularaia* and lead her up through the Chrysotriklinos to the Chapel of St Theodore the Great Martyr. The chief *praipositos* says to her,

> See from where you assume your rank. It is quite clearly from the holy doors. Bearing this in mind, that you receive this from the hand of the Lord, conduct yourself with the fear of the Lord in your heart and observing towards the emperor and the *augousta* true loyalty and genuine courtesy.

Having said this to her, the *praipositos* orders

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[1] χαρζάνιον: also at R624.6; a strap; perhaps a headband; cf. in Achmet, *Oneirocriticon*, §§ 218 & 247: a sign of power, as also is a whip; ed. Drexl (1925), 171, line 10 & 205, line 15; trans. Oberhelman (1991), 197 & 221 & n. 677: *charzanion*, a term known only as some kind of strap.

κατὰ τὸ εἰωθὸς ἀναλαμβάνονται μεθ' ἑαυτῶν δύο κουβικουλαρίους καὶ δύο σπαθαροκουβικουλαρίους καὶ ὀστιάριον καὶ Ed. L. 360 πριμικήριον. εἷς δὲ ἐκ τούτων ὀφείλει εἶναι καὶ ὁ πριμικήριος τοῦ κουβουκλείου. καὶ εἰσέρχονται ἐν τῷ χρυσοτρικλίνῳ. καὶ οἱ μὲν πραιπόσιτοι εἰσερχόμενοι τὸ πρὸς δύσιν βῆλον τοῦ χρυσοτρικλίνου προσκυνοῦσι τὸν βασιλέα. τοῦ δὲ δευτέρου ἀνοίγοντος τὸ εὐκτήριον τοῦ ἁγίου μεγαλομάρτυρος Θεοδώρου τὸ ἐν τῷ χρυσοτρικλίνῳ, εἰσέρχονται πάντες ἐκεῖσε, καὶ ἀποκρεμμῶσι τὸ χρυσοῦν ἱμάτιον τὸ δίκην παραγαυδίου ὂν εἰς τὰς κιγκλίδας τοῦ βήματος, ἤτοι εἰς τὰ ἅγια θύρια. ὁμοίως τιθοῦσιν ἐκεῖσε καὶ τὸ προπόλωμα καὶ τὸ ἄσπρον μαφώριον καὶ τὸ λευκὸν χαρζάνιον, καὶ εἶθ' οὕτως ἐξέρχονται οἱ πραιπόσιτοι, καὶ ἀπίασιν διὰ τοῦ πρὸς ἀνατολὴν δεξιοῦ βήλου τοῦ χρυσοτρικλίνου εἰς τὸν κοιτῶνα τῆς B αὐγούστης, καὶ ἀπὸ τῶν ἐκεῖσε ἀναλαμβάνονται τὴν μέλλουσαν γενέσθαι κουβικουλαραίαν, καὶ ἀπάγουσιν αὐτὴν διὰ τοῦ χρυσοτρικλίνου εἰς τὸ εὐκτήριον τοῦ ἁγίου μεγαλομάρτυρος Θεοδώρου, καὶ λέγει πρὸς αὐτὴν ὁ πρῶτος πραιπόσιτος· „ὅρα, πόθεν ἀναλαμβάνεσαι τὸ ἀξίωμα. πάντως πρόδηλον ἐκ τῶν ἁγίων θυρῶν. καὶ εἰς τοῦτο ἀφορῶσα, ὅτι ἐκ χειρὸς Ms. 211.b Κυρίου τοῦτο λαμβάνεις, πρόσεχε σεαυτὴν τὸν τοῦ Κυρίου φόβον ἔχουσα ἐν τῇ καρδίᾳ, καὶ πρὸς τὸν βασιλέα καὶ τὴν αὐγούσταν ἀληθῆ πίστιν καὶ ἀκίβδηλον εὐγνωμοσύνην φυλάττουσα." ταῦτα πρὸς αὐτὴν εἰπὼν ὁ πραιπόσιτος, κελεύει αὐ- C

[R624] her to make obeisance on the ground three times towards the east and to give thanks to God.

Then the chief *praipositos* takes the gold tunic, which is in the form of a *paragaudion*, from the holy doors, and the *praipositoi* put it on her and fasten the girdle. Then they put on her the white veil and the white *charzanion* and then the *propoloma*. Immediately the *praipositoi* and the rest greet her and lead her out through the curtain of the Chapel of St Theodore to the middle of the Chrysotriklinos opposite the centremost *polykandelon*, and she makes obeisance. From there until she reaches the feet of the emperor, she makes obeisance twice, so that her obeisance is threefold. Then falling down, she kisses the feet of the emperor and is led out by the *praipositoi* and the rest of the *kouboukleion* to the Lausiakos Hall, and the members of the *kouboukleion* greet her. From there the *praipositoi* take her along and lead her away to the bedchamber of the *augousta*, and she gives thanks to the *augousta*. The *praipositoi* leave her there and go away to the Lausiakos Hall.

Book II, Chapter 25 [R624-27]

What it is necessary to observe at the appointment of a *koubikoularios*
When the daily procession takes place and the emperor

τὴν τρίτον ἐπὶ τῆς γῆς πρὸς ἀνατολάς προσκυνῆσαι καὶ τῷ Θεῷ ἀπευχαριστῆσαι. εἶθ' οὕτως ἀναλαμβάνεται ὁ πρῶτος πραιπόσιτος τὸ χρυσοῦν ἱμάτιον τὸ δίκην παραγαυδίου ὂν ἀπὸ τῶν ἁγίων θυρῶν, καὶ ἐπενδύουσιν αὐτὴν οἱ πραιπόσιτοι καὶ ζωννύουσιν αὐτήν. ἔπειτα ἐπιτιθοῦσιν ἐπ' αὐτῇ τὸ ἄσπρον μαφόριον καὶ τὸ λευκὸν χαρζάνιον, εἶτα τὸ προπόλωμα, καὶ εὐθὺς ἀσπάζονται αὐτὴν οἱ πραιπόσιτοι καὶ οἱ λοιποί, καὶ ἐξάγουσιν αὐτὴν διὰ τοῦ βήλου τοῦ ἁγίου Θεοδώρου ἐν τῷ μέσῳ τοῦ χρυσοτρικλίνου κατέναντι τοῦ μεσαιτάτου πολυκανδήλου, καὶ προσκυνεῖ, καὶ ἀπὸ τῶν ἐκεῖσε μέ- D *χρις ἂν καταλάβῃ τοὺς πόδας τοῦ βασιλέως, προσκυνεῖ ἐκ δευτέρου, ὡς τρισσὴν εἶναι τὴν ταύτης προσκύνησιν. καὶ εἶθ' οὕτως πίπτουσα φιλεῖ τοὺς πόδας τοῦ βασιλέως, καὶ ἐξάγεται παρὰ τῶν πραιποσίτων καὶ τῶν λοιπῶν τοῦ κουβουκλείου εἰς τὸν λαυσιακόν, καὶ ἀσπάζονται αὐτὴν οἱ τοῦ κουβουκλείου, καὶ ἀπὸ τῶν ἐκεῖσε ἀναλαμβάνονται αὐτὴν οἱ πραιπόσιτοι καὶ ἀπάγουσιν εἰς τὸν κοιτῶνα τῆς αὐγούστης, καὶ ἀπευχαριστεῖ τὴν αὐγούσταν. οἱ δὲ πραιπόσιτοι ταύτην ἐκεῖσε καταλείποντες ἀπέρχονται ἐν τῷ λαυσιακῷ.*

Ed. L. 361

ΚΕΦ. κε.

Ὅσα δεῖ παραφυλάττειν ἐπὶ προαγωγῇ κουβικουλαρίου.

Τῆς καθημερινῆς προελεύσεως ἱσταμένης, καὶ τοῦ βα-

[R625] sits in the Chrysotriklinos and wants a *koubikoularios* to be appointed, he informs the *praipositoi* and they, as is customary, take along with them two *koubikoularioi* and two *spatharokoubikoularioi* and an *ostiarios* and a *primikerios*. The *primikerios* of the *kouboukleion* should also be one of these.

They go into the Chrysotriklinos and the *praipositoi* go in through the curtain of the Chrysotriklinos to the west and make obeisance before the emperor; the rest of the members of the *kouboukleion* do not make obeisance. When the deputy *papias* has opened the Chapel of St Theodore the Great Martyr, they all go in there and hang up the gold *paragaudion* on the chancel barrier of the bema, that is, on the holy doors. Then the *praipositos* goes out and leads in from the Pantheon, or else from the Horologion, the man who is about to be made a *koubikoularios*. Outside the chapel, that is, at the curtain of the Chapel of St Theodore, at the command of the *praipositoi*, the *koubikoularioi* put a *kamision* on the man about to be honoured, and bare his head and then lead him into the chapel and stand him in front of the holy doors. Then the chief *praipositos* delivers the customary advice to him, urging him and securing his agreement not to make himself subject to any non-eunuch other than the emperor, and not to be drunk and boastful, but to work with great diligence, and not to form a partnership with, or to become intimate with, pernicious revolutionaries;

σιλέως καθεζομένου ἐν τῷ χρυσοτρικλίνῳ καὶ κελεύοντος γενέσθαι κουβικουλάριον, δηλοῖ τοῖς πραιποσίτοις, καὶ αὐτοὶ κατὰ τὸ εἰωθὸς ἀναλαμβάνονται μεθ' ἑαυτῶν δύο κουβικουλαρίους καὶ δύο σπαθαροκουβικουλαρίους καὶ ὀστιάριον καὶ πριμικήριον. εἷς δὲ ἐκ τούτων ὀφείλει εἶναι καὶ ὁ πριμικήριος τοῦ κουβουκλείου. καὶ εἰσέρχονται ἐν τῷ χρυσοτρικλίνῳ Ms. 212. a *, καὶ οἱ μὲν πραιπόσιτοι εἰσερχόμενοι τὸ πρὸς δύσιν βῆλον τοῦ χρυσοτρικλίνου προσκυνοῦσι τὸν βασιλέα· οἱ δὲ* B *λοιποὶ τοῦ κουβουκλείου οὐ προσκυνοῦσιν. τοῦ δὲ δευτέρου ἀνοίγοντος τὸ εὐκτήριον τοῦ ἁγίου μεγαλομάρτυρος Θεοδώρου, εἰσέρχονται πάντες ἐκεῖσε καὶ ἀποκρεμμῶσι τὸ χρυσοῦν παραγαύδιον εἰς τὰς κιγκλίδας τοῦ βήματος, ἤγουν εἰς τὰ ἅγια θύρια, καὶ εἶθ' οὕτως ἐξέρχεται ὁ πραιπόσιτος, καὶ εἰσάγει ἀπὸ τοῦ πανθέου, εἴτε καὶ ἀπὸ τοῦ ὡρολογίου, τὸν ὀφείλοντα γενέσθαι κουβικουλάριον, καὶ ἔξωθεν τοῦ εὐκτηρίου, ἤγουν εἰς τὸ βῆλον τοῦ ἁγίου Θεοδώρου, κελεύσει τῶν πραιποσίτων ἐνδύουσιν οἱ κουβικουλάριοι καμίσιον τὸν μέλλοντα τιμηθῆναι, καὶ ἀποσκεπάζουσιν αὐτόν, καὶ εἶθ' οὕ-* C *τως εἰσάγουσιν αὐτὸν ἐν τῷ εὐκτηρίῳ, καὶ ἱστῶσιν αὐτὸν πρὸ τῶν ἁγίων θυρῶν. εἶτα ὁ πρῶτος πραιπόσιτος ποιεῖ εἰς αὐτὸν τὴν εἰωθυῖαν παραίνεσιν, νουθετῶν καὶ ἐξασφαλιζόμενος αὐτὸν τοῦ μὴ δῆσαι χεῖρας εἰς ἕτερον βαρβάτον ἄνευ τοῦ βασιλέως, καὶ τοῦ μὴ εἶναι μέθυσον καὶ πέρπερον καὶ περισσοπραξίας ἐργάζεσθαι, καὶ τοῦ μὴ συνδυάζειν ἢ συμφιλιοῦσθαι ἐξολεστάτοις καὶ νεωτερισταῖς ἀνθρώποις·*

[R626] in addition, not to expose the privacy of the emperor, but to respect all those in ranks at levels higher and equal to him, and the whole senate, and especially his *praipositoi*. When the *praipositos* has secured the agreement in these matters of the man about to be honoured as *koubikoularios*, he says to him,

> See from where you assume your rank. It is quite clearly from the holy doors. Bearing this in mind, that you receive this from the hand of the Lord, conduct yourself so that you observe all these things until the end of your life and, making progress in your heart and adorned with higher virtues, you gain titles of superior level from our generous and divine sovereign, and become esteemed in the sacred *kouboukleion*.

Having said this to him the *praipositos* orders him to make obeisance on the ground three times to the east and to give thanks to God. Then the *praipositos* takes up the gold *paragaudion* from the holy doors and puts it on him and the *praipositoi* and the rest greet him and lead him out from the curtain. When he has gone out he falls down on the ground and makes obeisance before the emperor and then he is led out by the *praipositoi* and the members of the *kouboukleion* to the Lausiakos Hall, and all the members of the senate greet him, and especially the members of the *kouboukleion*. Then he puts on his head-dress and

πρὸς τούτοις καὶ τοῦ μὴ ἐξάγειν μυστήριον βασιλέως, τιμᾶν δὲ πάντας τοὺς ἐν ἀξιώμασι προβαθμίους καὶ ἰσοβαθμίους αὐτοῦ καὶ πᾶσαν τὴν σύγκλητον, μάλιστα δὲ τοὺς D *αὐτοῦ πραιποσίτους. ταῦτα ἐξασφαλισάμενος ὁ πραιπόσιτος τὸν μέλλοντα τιμηθῆναι κουβικουλάριον, λέγει πρὸς αὐτόν· „ὅρα, πόθεν ἀναλαμβάνει τὸ ἀξίωμα. πάντως πρόδηλον ἐκ τῶν ἁγίων θυρῶν. καὶ εἰς τοῦτο ἀφορῶν, ὅτι ἐκ χειρὸς Κυρίου τοῦτο λαμβάνεις, πρόσεχε σεαυτῷ, ὅπως μέχρι τέλους ζωῆς σου ταῦτα πάντα φυλάξῃς, καὶ ἀναβάσεις ἐν τῇ καρδίᾳ σου διαθέμενος καὶ ταῖς κρείττοσιν ἀρεταῖς κοσμούμενος, ταῖς μείζοσι τῶν βαθμῶν ἀξίαις παρὰ τοῦ πλουτοδότου καὶ θείου ἡμῶν αὐτοκράτορος ἐπιτύχῃς καὶ ἔνδοξος ἐν* Ed. L. 362 *τῷ ἱερῷ κουβουκλείῳ γενήσῃ.“ ταῦτα πρὸς αὐτὸν εἰπὼν ὁ* Ms. 212. b *πραιπόσιτος κελεύει αὐτὸν τρίτον ἐπὶ τῆς γῆς πρὸς ἀνατολὰς προσκυνῆσαι καὶ τῷ Θεῷ ἀπευχαριστῆσαι. εἶθ᾽ οὕτως ἀναλαμβάνεται τὸ χρυσοῦν παραγαύδιον ὁ πραιπόσιτος ἀπὸ τῶν ἁγίων θυρῶν, καὶ ἐπενδύει αὐτόν, καὶ ἀσπάζονται αὐτὸν οἱ πραιπόσιτοι καὶ οἱ λοιποί, καὶ ἐξάγουσιν αὐτὸν ἀπὸ τοῦ βήλου. καὶ ἡνίκα ἐξέλθῃ, πίπτει ἐπὶ τῆς γῆς, καὶ προσκυνεῖ τὸν βασιλέα, καὶ εἶθ᾽ οὕτως ἐξάγεται παρὰ τῶν πραιποσίτων καὶ τῶν τοῦ κουβουκλείου εἰς τὸν λαυσιακόν, καὶ ἀσπάζονται αὐτὸν πάντες οἱ τῆς συγκλήτου, καὶ πρὸ πάντων οἱ τοῦ κουβουκλείου. καὶ εἶθ᾽ οὕτως σκευάζεται καὶ καθέ-*

[R627] sits in his own order, and when the dismissals take place he goes away, now appointed, to his house.

Book II, Chapter 26 [R627]

Concerning the outcomes produced at various times concerning the old custom practised in the Great Church[1]

Note that formerly after the emperor brought the gifts up to the holy altar he remained inside the holy sanctuary until the communion of the divine mysteries. However, under the orthodox emperor Theodosios (I)[2] this was discontinued for the reason which has been recorded in the *Life* of the holy and famous Ambrose, bishop of Milan.

Book II, Chapter 27 [R627-28]

How Herakleios (II) was promoted by his father (Herakleios I)[3] from the rank of caesar to the position of imperial power, and how David,[4] his brother, became caesar

It should be known that on the fourth of July, in indiction 11,[5] the sovereign and senior emperor, wishing to promote[6] his son Herakleios from the rank of

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1 Hagia Sophia.

2 Theodosios I: emperor from 19th Jan. 379 to 17th Jan. 395. Ambrose, bishop from 374 to 397.

3 Herakleios I: emperor from 5th Oct. 610 to 11th Feb. 641; *PLRE* IIIA, s.v. Heraclius 4. His son Herakleios II, also called Heraklonas, caesar from 630, was promoted emperor, on the evidence here, on 4th July 638; *PLRE* IIIA, s.v. Heraclonas.

4 David, born 7th Nov. 630, caesar from 4th July 638; overthrown and exiled in 641 with his mother Martina and Heraklonas; *PLRE* IIIA, s.v. David 8.

5 4th July 638.

6 Adopting Reiske's suggestion in Bonn's *apparatus criticus* of emending ἀναγορεῦσαι (to proclaim) to ἀναγαγεῖν (to promote), the verb used in the heading to the chapter.

ζεται εἰς τὴν ἰδίαν αὐτοῦ τάξιν, καὶ τῶν μινσῶν γινομένων, ἀπέρχεται ἔμπρατος ἐν τῷ οἴκῳ αὐτοῦ. B

ΚΕΦ. κϛʹ.

Περὶ τῶν κατὰ διαφόρους καιροὺς συμβάντων γενέσθαι περὶ τῆς παλαιᾶς συνηθείας τῆς τελουμένης ἐν τῇ μεγάλῃ ἐκκλησίᾳ.

Ἰστέον, ὅτι τὸ παλαιὸν μετὰ τὸ προσενεγκεῖν τὰ δῶρα τῇ ἁγίᾳ τραπέζῃ τὸν βασιλέα ἔμενεν ἔνδον τοῦ ἁγίου θυσιαστηρίου ἕως τῆς μεταλήψεως τῶν θείων μυστηρίων· ἐπὶ δὲ Θεοδοσίου τοῦ ὀρθοδόξου βασιλέως τοῦτο ἀπεκόπη δι' αἰτίαν, ἣ ἐν τῷ βίῳ ἀναγέγραπται τοῦ ἁγίου καὶ ἀοιδίμου C Ἀμβροσίου, ἐπισκόπου Μεδιολάνων.

ΚΕΦ. κζʹ.

Ὅπως Ἡράκλειος ὑπὸ τοῦ ἰδίου πατρὸς ἀπὸ τῆς τοῦ καίσαρος ἀξίας ἀνήχθη εἰς τὸ σχῆμα τῆς βασιλείας, καὶ πῶς Δαβὶδ ὁ ἀδελφὸς αὐτοῦ γέγονε καῖσαρ.

Χρὴ εἰδέναι, ὅτι κατὰ τὴν τετάρτην τοῦ Ἰουλίου μηνὸς, ἰνδ. ιαʹ, ὁ αὐτοκράτωρ καὶ μέγας βασιλεὺς θελήσας D ἀναγορεῦσαι Ἡράκλειον τὸν τούτου υἱὸν ἀπὸ τῆς ἀξίας τοῦ

[R628] caesar to the position of imperial power, did the following. The patriarch[1] and all the members of the senate were summoned. When the patriarch went in to the emperor, the ruler Constantine (III),[2] Herakleios'(II's) lawful brother, was also present. The prayer was recited in the Church of St Stephen of the Palace of Daphne, and the *kamelaukion*[3] which the caesar was wearing was removed from his head, and the imperial crown was placed on him. When another prayer was recited for the ruler David, the emperor raised him to the rank of caesar and placed the said *kamelaukion* on him. Then the highly esteemed patricians were summoned, as customary, and went into the Hall of the Augousteus[4] and received the senior emperor and likewise his sons, and the caesar was also present. Then, when all those from the consuls down to the *illoustrioi* went out, they stood on the stairs of the Area.[5] The doors of the Arms[6] were opened and all the standards and the *scholai* and the demes went in (to the Area). The patriarch went out with the rulers, and after everyone cheered, the emperor immediately went away to the very holy Great Church with his children, and in the said Great Church, too, everything took place as customary.

Book II, Chapter 28 [R628-29]

Concerning a procession to the Great Church
It should be known that on January 1st (639),

1 Sergios I, patriarch from 18th April 610 to 9th Dec. 638.

2 Herakleios Konstantinos: *PLRE* IIIA, s.v. Constantinus 38 = Constantinus III, crowned emperor by his father Herakleios I on 22nd Jan. 613; d. 641 and succeeded by his son Constans II (641-648).

3 καμελαύκιον: in this context, a cap-like crown worn by a caesar.

4 Here, and at R629.17, the ms., followed by Bonn, has the form Augoustea (ἐν τῷ αὐγουστέᾳ).

5 The Area (or at R218.20 Araia) was the Tribunal in the Palace, a large area for gatherings with a dais.

6 The repository for at least the ceremonial arms and standards.

καίσαρος εἰς τὸ σχῆμα τῆς βασιλείας, ἐποίησεν οὕτως. μετεστάλη ὁ πατριάρχης καὶ οἱ τῆς συγκλήτου πάντες. καὶ ὁ μὲν πατριάρχης εἰσῆλθεν πρὸς τὸν βασιλέα, παρόντος καὶ Κωνσταντίνου δεσπότου τοῦ αὐτοῦ γνησίου ἀδελφοῦ. ἡ δὲ εὐχὴ ἐγένετο ἐν τῷ ἁγίῳ Στεφάνῳ τῆς Δάφνης, καὶ ἐπήρθη, ὅπερ ἐφόρει καμελαύκιον ὁ καῖσαρ, ἀπὸ τῆς κεφαλῆς αὐτοῦ, καὶ περιετέθη αὐτῷ ὁ βασιλικὸς στέφανος, Δαβὶδ δὲ τῷ δεσπότῃ ἑτέρας εὐχῆς γενομένης, ἀνήγαγεν εἰς τὴν τοῦ καί- Ed. L. 363 σαρος ἀξίαν, ἐπιθεὶς αὐτῷ τὸ αὐτὸ καμελαύκιον. εἶθ' οὕ- Ms. 213. a τως μετεστάλησαν κατὰ τὸ ἔθος οἱ ἐνδοξότατοι πατρίκιοι, καὶ εἰσῆλθον ἐν τῷ αὐγουστέᾳ, καὶ ἐδέξαντο τόν τε μέγαν βασιλέα, ὁμοίως καὶ τοὺς αὐτοῦ υἱούς, παρόντος καὶ τοῦ καίσαρος. ἡνίκα οὖν ἐξῆλθον πάντες οἱ ἀπὸ ὑπάτων καὶ ἕως τῶν ἰλλουστρίων, ἔστησαν εἰς τὰ γραδήλια τῆς ἀρέας. ἠνοίχθησαν δὲ καὶ αἱ πύλαι τοῦ ἅρματος καὶ εἰσῆλθον πάντα τὰ σίγνα καὶ αἱ σχολαὶ καὶ οἱ δῆμοι. συνεξῆλθεν δὲ αὐτοῖς καὶ ὁ πατριάρχης, καὶ πάντων εὐφημησάντων, εὐθέως ἀπῄει ἐν τῇ ἁγιωτάτῃ μεγάλῃ ἐκκλησίᾳ μετὰ τῶν τέκνων αὐ- B τοῦ, καὶ πάντα κατὰ τὸ ἔθος ἐγένετο καὶ ἐν τῇ αὐτῇ μεγάλῃ ἐκκλησίᾳ.

ΚΕΦ. κη'.

Περὶ προκένσου τοῦ ἐν τῇ μεγάλῃ ἐκκλησίᾳ.

Χρὴ εἰδέναι, ὡς τῇ πρώτῃ τοῦ Ἰαννουαρίου μηνός, ἰνδ.

[R629] in indiction 12, the emperor[1] held a procession to the very holy Great Church, and the ruler Constantine (III) went with him wearing a chlamys, and also the ruler Herakleios (II; called Heraklonas), his son, wearing a toga *praetexta*,[2] and he was conducted by his brother. Both the patrician Niketas and the patrician John and the patrician son of Iesden and the patrician Dometios and the *magistros* Eustathios wore togas,[3] and the rest of the archons wore chlamyses entirely of silk, and some of the ex-eparchs wore *loroi* like those of the consulate. When they went into the very holy Great Church they lit candles, and everything took place as is customary, and there were acclamations.

Book II, Chapter 29 [R629-30]

How on the day of a hippodrome festival Herakleios (I) received the members of the senate, with the patriarch also present

It should be known that when a hippodrome festival was held on the fourth day of the said month,[4] the emperor received the customary people in the Hall of the Augousteus, and when he was about to go up to the Hippodrome, he again gave a command and received all the archons. When they went into the Hall of the Augousteus, they found both the emperor and the *augousta* standing there and, standing in front of them, Augoustina and Anastasia their

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1 Herakleios (I), on 1st Jan. 639. After the death of Sergios I, Pyrrhos was patriarch Dec. 638 to Sept. 641 and again Jan. - June 654; Manini, *Prosopografia* (2009), 268-69 (Sergios).

2 Following Reiske and *LBG* in taking πραίσεκστον as an alternative form for πραίτεκστον.

3 For these see *PLRE* IIIA & IIIB: Nicetas 8; Ioannes 242; son of Iesden (Iesdem); Dometius 3; Eustathius 14.

4 Probably 4th January, and also in 639; see Chapter 28 above.

ιβ', ἐποίησεν πρόκενσον ὁ βασιλεὺς ἐν τῇ ἁγιωτάτῃ μεγάλῃ ἐκκλησίᾳ, καὶ ἐξῆλθεν μετ' αὐτοῦ Κωνσταντῖνος ὁ δεσπότης, φορῶν χλανίδιον, καὶ Ἡράκλειος ὁ δεσπότης καὶ υἱὸς αὐτοῦ, φορῶν πραίσεκστον, καὶ παρὰ τοῦ ἰδίου ἀδελφοῦ παρακρατούμενος. ἐφόρεσαν δὲ τόγας ὅ,τε πατρίκιος Νικήτας καὶ ὁ πατρίκιος Ἰωάννης καὶ ὁ πατρίκιος ὁ κατὰ Ἰέσδην καὶ ὁ πατρίκιος Δομέτιος καὶ ὁ μάγιστρος Εὐστάθιος, καὶ οἱ C λοιποὶ ἄρχοντες ἐφόρεσαν χλανίδια ὁλοσήρικα, καί τινες δὲ τῶν ἀπὸ ὑπάρχων ἐφόρεσαν λώρους κατὰ ὑπατείας, καὶ εἰσελθόντων αὐτῶν ἐν τῇ ἁγιωτάτῃ μεγάλῃ ἐκκλησίᾳ ἧψαν κηροὺς καὶ πάντα τὰ πρὸς συνήθειαν γεγόνασιν, καὶ ἐγένετο ἄξια.

ΚΕΦ. κθ'.

Ὅπως ἐν ἡμέρᾳ ἱπποδρομίου ἐδέξατο Ἡράκλειος τοὺς τῆς συγκλήτου, παρόντος καὶ τοῦ πατριάρχου.

Χρὴ εἰδέναι, ὡς, τῇ τετάρτῃ τοῦ αὐτοῦ μηνὸς ἱππο- D δρομίου ὄντος, ἐδέξατο ὁ βασιλεὺς ἐν τῷ αὐγουστέῳ τοὺς εἰωθότας, καὶ ἐν τῷ μέλλειν ἀνέρχεσθαι αὐτὸν ἐν τῇ ἱπποδρομίᾳ, πάλιν ἐκέλευσεν, καὶ ἐδέξατο πάντας τοὺς ἄρχοντας, καὶ εἰσελθόντων αὐτῶν ἐν τῷ αὐγουστέῳ, εὗρον ἱσταμένον τόν τε βασιλέα καὶ τὴν αὐγοῦσταν, καὶ ἔμπροσθεν αὐτῶν ἱσταμένας Αὐγουστῖναν καὶ Ἀναστασίαν τὰς αὐτῶν Ms. 213. b

[R630] daughters who were *augoustai*, with the patriarch also present.[1] On the right-hand side stood the rest of the children of the emperor, and on the left-hand side stood *koubikoularioi*, and they cried out, reciting, "Good fortune for the empire! Good fortune for the empire! Good fortune for the empire! Herakleios *augoustos*, may you be victorious![2] Anastasia Martina *augousta*, may you be victorious! Constantine *augoustos*, may you be victorious! Herakleios (called Heraklonas) *augoustos*, may you be victorious! Augoustina *augousta*, may you be victorious! Anastasia *augousta*, may you be victorious! Caesar David, may you be victorious! Martinos, *nobelesimos*,[3] may you be victorious!" Then the emperor went up to the hippodrome festival.

Book II, Chapter 30 [R630-31]

Concerning the funeral of a patriarch

It should be known that on the 13th of December, a Sunday, in indiction 12,[4] Sergios, the patriarch of Constantinople, died. After the emperor had received the archons as usual, he sent them to the funeral of the said patriarch. When the senators went to the very holy Great Church, they changed out of their white chlamyses and put on their coloured ones, and thus they followed the funerary procession as far as the Church of the Holy Apostles. The members of the clergy of the church were asked if it was the same ceremonial as for other patriarchs, and they said that it was the same ceremonial

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1 Augoustina and Anastasia were daughters of Herakleios I and his second wife, Anastasia Martina, *augousta* ca 613/614 to 641 or 642. For these three women see Manini, *Prosopografia* (2009), 37, 13-14 & 16-17). Following the death of Sergios I, Pyrrhos became patriarch (Dec. 638 - Sept. 641 & again Jan. - June 654).

2 May you be victorious: τούμβικας, Latin: *tu vincas*.

3 The name of this son of Herakleios I and Martina was Marinos; *PLRE* IIIB, s.v. Marinus 12.

4 13th Dec. 638. In fact 13th Dec. was a Saturday, and Sergios was patriarch from 18th April 610 to 9th Dec. 638.

θυγατέρας καὶ αὐγούστας, παρόντος καὶ τοῦ πατριάρχου, καὶ Ed.L.364 *ἐν τῷ δεξιῷ μέρει ἵσταντο τὰ λοιπὰ τέκνα τοῦ βασιλέως, καὶ εἰς τὸ ἀριστερὸν μέρος ἵσταντο κουβικουλάριοι, καὶ ἔκραξαν λέγοντες· „εὐτυχῶς τῇ πολιτείᾳ, εὐτυχῶς τῇ πολιτείᾳ, εὐτυχῶς τῇ πολιτείᾳ. Ἡράκλειε αὔγουστε, τούμβικας. Ἀναστασία Μαρτίνα αὐγούστα, τούμβικας. Κωνσταντῖνε αὔγουστε, τούμβικας. Ἡράκλειε αὔγουστε, τούμβικας. Αὐγουστίνα αὐγούστα τούμβικας. Ἀναστασία αὐγούστα, τούμβικας. Δαβὶδ καῖσαρ, τούμβικας. Μαρτῖνε νωβελήσιμε, τούμβικας." καὶ εἴθ' οὕτως ἀνῆλθεν ὁ βασιλεὺς ἐν τῷ ἱπποδρομίῳ.*

ΚΕΦ. Λ'.

D *Περὶ κηδείας πατριάρχου.*

Χρὴ εἰδέναι, ὅτι τῇ ιγ' τοῦ Δεκεμβρίου μηνός, ἰνδ. ιβ', ἐτελειώθη Σέργιος ὁ πατριάρχης Κωνσταντινουπόλεως ἡμέρᾳ κυριακῇ· καὶ μετὰ τὸ δέξασθαι τὸν βασιλέα τοὺς ἄρχοντας κατὰ τὸ εἰωθὸς, ἀπέστειλεν αὐτοὺς εἰς τὴν κηδείαν τοῦ αὐτοῦ πατριάρχου. καὶ δὴ ἀπελθόντων τῶν συγκλητικῶν ἐν τῇ ἁγιωτάτῃ μεγάλῃ ἐκκλησίᾳ, ἀπήλλαξαν τὰ ἄσπρα χλανίδια, καὶ περιεβάλλοντο τὰ χρωμὰ, καὶ οὕτως ἠκολούθησαν τῷ ἐξοδίῳ μέχρι τῶν ἁγίων ἀποστόλων. ἠρωτήθησαν δὲ οἱ τοῦ κλήρου τῆς ἐκκλησίας, εἰ καὶ εἰς ἑτέρους πατριάρχας C *ἐγένετο ἡ αὐτὴ τάξις· καὶ εἶπον, γενέσθαι τὴν τοιαύτην τά-*

[R631] as for the funeral of the bishops Kyriakos and Thomas,[1] for they also died on a Sunday. When the liturgy had taken place, those title-holders who wished to remain remained until the burial of the body, while the rest retired home.

Book II, Chapter 31 [R631][2]

How it is necessary for the emperor to present votive gifts in the Great Church
Note that on the day of Epiphany,[3] when the emperor Michael (III) presented to the church a gold cup decorated with precious stones and pearls,[4] at the emperor Michael's command, a *spatharios* who was *chrysoepsetes*[5] carried the cup, while a silentiary carried the cover for the cup, and they walked between the two *magistroi*. The emperor went near the holy doors and took the cup and, going into the sanctuary, placed it on the holy altar. The patriarch, taking the cover for the cup from the silentiary, handed it to the emperor and the emperor placed it on the holy altar.

Book II, Chapter 32 [R631-32]

Concerning a request from the two factions for a reception on the occasion of a festival[6]
It should be known that under the emperor Michael (III) the two

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1 Patriarchs 596-606 and 607-610 respectively.

2 Chapters 31 to 37, presented as notes, must draw on a common source. The emperor is Michael III (842-867) since the Triconch referred to was built by his father, the emperor Theophilos. Dagron, "Le cérémonial des fêtes profanes," *TM*, 16 (2010), 239, narrows the date to 856-866 since there is no reference to a regent or co-emperor.

3 6th January.

4 Cf. the comparable cup described in a parody of the ecclesiastical rite under Michael III; Theophanes cont., IV, §38 (Bonn ed., 201.6-7).

5 Probably the controller of gold bullion and its assaying; also at R736.4 & R789.2.

6 For the request see, too, Book I, Chapter 62 [V71], R278.

ξιν εἰς τὴν κηδείαν τῶν ἐπισκόπων Κυριακοῦ καὶ Θωμᾶ. καὶ αὐτοὶ γὰρ ἐν κυριακῇ ἐτελειώθησαν. καὶ δὴ τῆς λειτουργίας γενομένης, οἱ θελήσαντες μεῖναι ἀξιωματικοὶ ἔμειναν μέχρι τῆς καταθέσεως τοῦ λειψάνου, οἱ δὲ λοιποὶ ἀνεχώρησαν οἴκαδε.

ΚΕΦ. λα'.

Πῶς δεῖ προσφέρειν τὸν βασιλέα ἐν μεγάλῃ ἐκκλησίᾳ ἀναθήματα.

Ἰστέον, ὅτι τῇ ἡμέρᾳ τῶν φώτων τοῦ βασιλέως Μιχαὴλ προσφέροντος τῇ ἐκκλησίᾳ ποτήριον χρυσοῦν ἐκ λίθων D τιμίων καὶ μαργάρων ἠμφιεσμένον, τὸ μὲν ποτήριον προστάξει τοῦ βασιλέως Μιχαὴλ σπαθάριος καὶ χρυσοεψητὴς ἐβάσταζε, τὸ δὲ ποτηροκάλυμμα σιλεντιάριος, περιπατοῦν- Ms. 214 a τες ἀναμεταξὺ τῶν δύο μαγίστρων. καὶ τῶν ἁγίων θυρῶν πλησίον γενόμενος ὁ βασιλεὺς ἦρεν τὸ ποτήριον, καὶ εἰσελθὼν εἰς τὸ θυσιαστήριον τέθεικεν αὐτὸ εἰς τὴν ἁγίαν τράπεζαν. ὁ δὲ πατριάρχης λαβὼν τὸ ποτηροκάλυμμα ἀπὸ τοῦ σιλεντιαρίου ἐπέδωκεν αὐτὸ τῷ βασιλεῖ. ὁ δὲ βασιλεὺς ἐπέθηκεν αὐτὸ ἐν τῇ ἁγίᾳ τραπέζῃ.

ΚΕΦ. λβ'. Ed. L. 365

Περὶ αἰτήσεως δεξίμου τῶν δύο μερῶν, ἑορτῆς παρούσης.

Χρὴ εἰδέναι, ὅτι ἐπὶ Μιχαὴλ τοῦ βασιλέως τὰ δύο

[R632] factions, after returning from the procession of the Lights,[1] went to their fountain-courts asking for a reception to be held.

Book II, Chapter 33 [R632]

Concerning the appointment to ranks on an anniversary of a sovereign's accession and coronation and birthday and nuptial crowning[2]

Note that it is usual for emperors at the receptions commemorating their accession and their birthday, and likewise for their coronation and their nuptial crowning, after their entry from the Triconch into the Chrysotriklinos, to put on the gold-bordered *sagia* and for the senior emperor to sit on the throne standing in the Chrysotriklinos. If there are junior emperors, they sit on the chairs to either side of the said throne. Then the members of the *kouboukleion* go in, in their usual manner. The emperor appoints a great number of ranks from *mandatores*, *vestetores*, consuls, *kandidatoi*, *spatharioi* and twice-serving consuls, and likewise *spatharokandidatoi* and *protospatharioi*, making promotions by order and title, each in turn. Then they stand up from the throne and sit at their precious table.

Book II, Chapter 34 [R632-33]

Concerning the appointment to ranks on an anniversary of a birthday and of other such events

Note that the reception for the birthday of the emperor[3] Michael (III)

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1 i.e. Epiphany (6th Jan.), the feast celebrating the Baptism of Christ; for the feast see R143–R147.

2 This chapter provides a general model based on Chapter 34 below, suggesting a rewriting here under Constantine VII; Dagron, "Le cérémonial des fêtes profanes," *TM*, 16 (2010), 240.

3 Emending βασιλεὺς of the ms. and Bonn to βασιλέως. Michael was born on 19th Jan. 840: *ODB* and Mango, "When was Michael III born?" *DOP*, 21 (1967), 254; rp. in his *Byzantium and its Image* (1984), XIV.

μέρη μετὰ τὴν ὑποστροφὴν τῆς προελεύσεως τῶν φώτων ἀπῆλθον εἰς τὰς ἰδίας φιάλας, αἰτούμενοι γενέσθαι τὸ δέξιμον.

ΚΕΦ. λγ΄.

B *Περὶ προαγωγῆς ἀξιωμάτων ἐν ἡμέρᾳ ἐτησίῳ αὐτοκρατορίας καὶ στεψίμου καὶ γενεθλίου καὶ στεφανώματος.*

Ἰστέον, ὅτι εἴθισται τοῖς βασιλεῦσιν ἐν τοῖς δεξίμοις τῆς αὐτοκρατορίας καὶ τῆς γεννήσεως, ὁμοίως καὶ τοῦ στεψίμου καὶ στεφανώματος αὐτῶν, μετὰ τὴν ἀπὸ τοῦ τρικόγχου ἐν τῷ χρυσοτρικλίνῳ εἴσοδον περιβάλλεσθαι τὰ χρυσοπερίκλειστα σαγία, καὶ καθέζεσθαι τὸν μέγαν βασιλέα ἐπὶ τοῦ ἱσταμένου θρόνου ἐν τῷ χρυσοτρικλίνῳ. εἰ δὲ μικροὶ ὦσιν βασιλεῖς, καθέζονται ἐν σελλίοις ἔνθεν κἀκεῖθεν τοῦ C *αὐτοῦ θρόνου. εἶτα εἰσέρχονται οἱ τοῦ κουβουκλείου, ὡς εἴθισται αὐτοῖς. ὁ δὲ βασιλεὺς προβάλλεται πλήθη πολλὰ ἀξιωμάτων ἀπό τε μανδατόρων, βεστητόρων, ὑπάτων, κανδιδάτων, σπαθαρίων καὶ δισυπάτων, ὁμοίως σπαθαροκανδιδάτων καὶ πρωτοσπαθαρίων, ἀναβιβάζων καθεκάστην τάξιν καὶ ἀξίαν. εἶθ' οὕτως ἀναστάντες ἀπὸ τοῦ σένιζου καθέζονται ἐπὶ τῆς τιμίας αὐτῶν τραπέζης.*

ΚΕΦ. λδ΄

Περὶ προαγωγῆς ἀξιωμάτων ἐν ἡμέρᾳ ἐτησίῳ γεννήσεως καὶ ἑτέρων τοιούτων.

D *Ἰστέον, ὅτι τὸ δέξιμον τῆς γεννήσεως Μιχαὴλ βασιλεὺς*

[R633] was held in the private fountain-court of the Triconch in accordance with the usual ritual for receptions. The factions made the four requests which as usual they are accustomed to make, and when the emperor had consented to the granting of the four requests, he went into the Triconch and changed as usual. Escorted from there, he went into his bedchamber and, putting on his gold-bordered *sagion*, he sat on the throne which stands in the Chrysotriklinos. When the members of the *koubaukleion* went in as usual, on the said day he made many appointments of ranks, making promotions by title, each in turn, from ex-eparchs up to *protospatharioi*.

Book II, Chapter 35 [R633]

Concerning the dance

It should be known that at the dance[1] for the said birthday[2] the two factions of Blues and Greens of the City body never used to dance. When the *praipositos* advised the emperor of this, the emperor commanded that they dance. On the said day the two factions went in, in the fourth and the fifth ceremonial group in the dance, and completed the whole dance and received a purse.

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1 See, too, Book I, Chapter 65 [V74] R293-R296.

2 The birthday of Michael III, as at Chapter 34, R632.23.

ἐν τῇ μυστικῇ φιάλῃ τοῦ τρικόγχου ἐτελέσθη κατὰ τὴν εἰωθυῖαν ἀκολουθίαν τῶν δεξίμων. τῶν γὰρ μερῶν αἰτησαμένων τὰς δ' αἰτήσεις, ἃς ἐξ ἔθους εἰώθασιν αἰτεῖσθαι, καὶ τοῦ βασιλέως συνταξαμένου τὴν ἐκπλήρωσιν τῶν τεσσάρων αἰτήσεων γενέσθαι, εἰσῆλθεν ἐν τῷ τρικόγχῳ, καὶ ἀπήλλαξεν Ms.214.b *κατὰ τὸ εἰωθὸς, καὶ δορυφορούμενος ἐκεῖθεν εἰσῆλθεν ἐν τῷ κοιτῶνι αὐτοῦ, καὶ περιβαλλόμενος τὸ χρυσοπερίκλειστον σαγίον ἐκάθισεν ἐν τῷ σένζῳ τῷ ἱσταμένῳ ἐν τῷ χρυσοτρικλί-* Ed.L.366 *νῳ. τῶν δὲ τοῦ κουβουκλείου κατὰ τὸ εἰωθὸς εἰσελθόντων, ἐποίησεν τῇ αὐτῇ ἡμέρᾳ προβολὰς ἀξιωμάτων πολλὰς ἀπό τε ἀποεπάρχων προαναβιβάζων καθεκάστην ἀξίαν μέχρι πρωτοσπαθαρίων.*

ΚΕΦ. λε'

Περὶ σαξίμου.

Χρὴ εἰδέναι, ὅτι ἐν τῷ σαξίμῳ τοῦ αὐτοῦ γενεθλίου τὰ δύο μέρη τῆς πολιτικῆς Βενέτων καὶ Πρασίνων οὐδέποτε ἔσασσον. καὶ ὑπομνήσαντος περὶ τούτου τοῦ πραιποσίτου τῷ βασιλεῖ, προσέταξεν ὁ βασιλεὺς, ὅπως σάξωσιν. καὶ B *εἰσῆλθον τῇ αὐτῇ ἡμέρᾳ τὰ δύο μέρη ἐν τῇ τετάρτῃ καὶ πέμπτῃ καταστάσει τοῦ σαξίμου, ἐκτελέσαντες τὰ τοῦ σαξίμου πάντα, εἰληφότες καὶ ἀποκόμβιον.*

[R634] Book II, Chapter 36 [R634]

Concerning leading in an ex-eparch on the day of a hippodrome festival, when he had been appointed at the reception for the said hippodrome festival

Note that on the day of the hippodrome festival for the birthday of the emperor Michael (III), the man appointed ex-eparch at the reception on the said day[1] was among the first led in after the senate, as custom requires.

Book II, Chapter 37 [R634-35]

Concerning some rebels who were again made subject: how they were received by the emperor

It should be known how the emperor Michael (III) received the Slavs who had revolted in the town of Soubdelitia and gone up into the mountains and later sought refuge with the sovereign and mighty imperial power. The emperor put on a purple *sagion* with a gold border and decorated with pearls, and having placed on his head the crown decorated with precious stones and pearls which is called "the caesar's", he sat on the throne in the Chrysotriklinos. When the reception took place, an *ostiarios* went out carrying a staff and

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[1] i.e. appointed on the day of the reception. Because of the potential ambiguity as to the day of the appointment, Dagron, cf. Bonn, would retain τῆς αὐτοῦ ἡμέρας of the ms. but emend it slightly to τῆς πρὸ αὐτοῦ ἡμέρας: the man appointed ex-eparch on the day before it (the hippodrome festival): Dagron, "Le cérémonial des fêtes profanes," *TM*, 16 (2010), 240, n. 8. For the ex-eparch entering after the senate cf. R306.14-20.

ΚΕΦ. λϛ'

Περὶ εἰσαγωγῆς ἀπὸ ἐπάρχων ἐν ἡμέρᾳ ἱπποδρομίου, προβληθέντος ἐν τῷ δεξίμῳ τοῦ αὐτοῦ ἱπποδρομίου.

Ἰστέον, ὅτι τῇ ἡμέρᾳ τοῦ ἱπποδρομίου τῆς γεννήσεως Μιχαὴλ τοῦ βασιλέως εἰσήχθη ἐν πρώτοις ἀπὸ τῆς συγκλή- C *του, καθὼς ἡ συνήθεια ἔχει, ὁ προβληθεὶς ἀπὸ ἐπάρχων ἐν τῷ δεξίμῳ τῆς αὐτῆς ἡμέρας.*

ΚΕΦ. λζ'.

Περὶ τινων ἀποστατησάντων καὶ πάλιν δουλωθέντων, πῶς ἐδέχθησαν παρὰ τοῦ βασιλέως.

Χρὴ εἰδέναι, ὅπως ἐδέξατο Μιχαὴλ ὁ βασιλεὺς Σκλάβους τοὺς ἀτακτήσαντας ἐν χώρᾳ τῇ Σουβδελιτίᾳ καὶ ἀνελθόντας εἰς τὰ ὄρη καὶ πάλιν καταφυγόντας τῇ αὐτοκρατο- D *ρικῇ καὶ ὑψηλῇ βασιλείᾳ. περιβαλλόμενος ὁ βασιλεὺς σαγίον πορφυροῦν ἔχον περίκλεισιν χρυσῆν, ἀπὸ μαργαριτῶν ἠμφιεσμένην, περιθεὶς καὶ στέφανον ἐπὶ τῆς ἑαυτοῦ κεφαλῆς ἐκ λίθων καὶ μαργάρων ἠμφιεσμένον, ὅπερ καισαρίκιον λέγεται, ἐκάθισεν ἐπὶ τοῦ σέντζου ἐν τῷ χρυσοτρικλίνῳ. καὶ γενομένης δοχῆς, ἐξῆλθεν ὀστιάριος βαστάζων βεργίον, καὶ*

[R635] led them in along with the logothete. After the emperor spoke with them they went out, and immediately other Slavs from the administrative district of Thessaloniki were led in, they, too, by one *ostiarios*, in the same way as those before them. The emperor also spoke with them as he wished, after giving them one inner garment each as his subjects, and they, too, went out.

Book II, Chapter 38 [R635-36]

Concerning the ordination of the most holy patriarch Theophylaktos

On February 2nd, the feast of the Hypapante of our Lord Jesus Christ, in the year 6442,[1] the *synkellos* Theophylaktos, most beloved of God, son of the ruler Romanos (I), was ordained archbishop of Constantinople. On the said day the ritual of the procession was conducted as follows. When the Palace opened at the exit which leads out to the Church of the Lord, and the *kouboukleion* went in as was customary, the rulers went out in *skaramangia*, having also put on their gold-bordered *sagia*. Escorted by both the *praipositoi* and the *kouboukleion*, they went away through the Magnaura and the passageways into the gallery of the Great Church and, as usual,

1 Theophylaktos Lekapenos, patriarch 2[nd] Feb. 933 to 27[th] Feb. 956 and brother-in-law of Constantine VII, became patriarch during the reign of his father. Judging from verbal similarities, the protocol forming Book II, Chapter 14 (R564) probably had its origins in this ordination. See note 1 at R564.

εἰσῆξεν αὐτοὺς μετὰ καὶ τοῦ λογοθέτου. καὶ μετὰ τὸ διαλεχθῆναι αὐτοῖς τὸν βασιλέα ἐξῆλθον, καὶ εὐθέως εἰσήχθησαν [Ms. 215. a] ἕτεροι Σκλάβοι Θεσσαλονίκης ἀρχοντίας καὶ αὐτοὶ ὑπὸ ἑνὸς ὀστιαρίου, ὃν τρόπον καὶ οἱ πρὸ αὐτῶν. καὶ διαλεχθεὶς [Ed. L. 367] καὶ αὐτοῖς ὁ βασιλεὺς, ὡς ἐβούλετο, δεδωκὼς αὐτοῖς ἀνὰ ἑνὸς ἐσωφορίου ὡς ὑπηκόοις αὐτοῦ, καὶ ἐξῆλθον καὶ αὐτοί.

ΚΕΦ. λη'

Περὶ τῆς χειροτονίας Θεοφυλάκτου τοῦ ἁγιωτάτου πατριάρχου.

Μηνὶ Φεβρουαρίῳ β', ἡ ἑορτὴ τῆς ὑπαπαντῆς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔτους ͵ςυμβ', ἐχειροτονήθη Θεοφύλακτος ὁ θεοφιλέστατος σύγκελλος, ὁ υἱὸς Ῥωμανοῦ δεσπότου, ἀρχιεπίσκοπος Κωνσταντινουπόλεως. τῇ δὲ αὐτῇ ἡμέρᾳ ἐτελέσθη ἡ ἀκολουθία τῆς προελεύσεως οὕτως. τοῦ [B] παλατίου ἀνοίξαντος διὰ τῆς ἐξόδου τῆς ἐξαγούσης ἐπὶ τὴν τοῦ Κυρίου ἐκκλησίαν, καὶ τοῦ κουβουκλείου εἰσελθόντος κατὰ τὸ εἰωθὸς, ἐξῆλθον οἱ δεσπόται ἀπὸ σκαραμαγγίων, περιβεβλημένοι καὶ τὰ χρυσοπερίκλειστα τούτων σαγία, καὶ ἀπίασιν, δορυφορούμενοι ὑπό τε τῶν πραιποσίτων καὶ τοῦ κουβουκλείου, διὰ τῆς μαγναύρας καὶ τῶν διαβατικῶν εἰς τὰ κατηχούμενα τῆς μεγάλης ἐκκλησίας, καὶ κατὰ τὸ εἰωθὸς

[R636] made triple obeisance with candles, giving thanks to God. Having changed into their *divetesia*, they were seated. When everything had been prepared in accordance with the usual ritual, the rulers were advised and immediately put on their chlamyses, and when they had gone out, outside the curtain hanging there, the *magistroi* and patricians received them. When the usual ceremonial had been completed, the rulers descended the great spiral stairway.

In the narthex of the very holy church, at the Beautiful Door, the candidate, with all the ecclesiastical retinue, received them. When they had proceeded inside following the usual prescribed format, and what followed had been conducted as for the rest of the processions, the metropolitans, beloved of God, began the sacred ordination. The Christ-loving emperors[1] stood back a little, as far as the silver column of the ciborium, until the rituals of the ordination had been completed by the metropolitans. Then they went through the right-hand side of the bema and the ambulatory into the chapel where the silver Crucifixion is set up.[2] With triple obeisance with candles, they gave thanks to God and, taking leave of the patriarch, they went up via the spiral stairway which is towards the side of the Chapel of the Holy Well, to the right-hand side of the gallery as one faces east, and waited for the reading of the holy Gospel.

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[1] The emperors in 934 were Romanos I Lekapenos, his two sons Christopher and Stephanos, and Constantine VII.

[2] i.e. the Chapel of St Nicholas. Normally in Byzantium the Crucifixion is represented with attendant figures, not as a crucifix.

διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως τῷ θεῷ εὐχαριστήσαντες καὶ τὰ τούτων διβητήσια ἀλλάξαντες, ἐκαθέσθησαν. καὶ ὅτε πάντα κατὰ τὴν εἰωθυῖαν ἀκολουθίαν εὐ- C τρεπίσθη, ὑπεμνήσθησαν οἱ δεσπόται, καὶ εὐθέως περιεβάλλοντο τὰς ἑαυτῶν χλαμύδας, καὶ ἐξιόντων αὐτῶν ἔξω τοῦ ἐκεῖσε κρεμαμένου βήλου, ἐδέξαντο τούτους οἵ τε μάγιστροι καὶ πατρίκιοι. καὶ τῆς εἰωθυίας τάξεως ἐπιτελεσθείσης, κατίεσαν οἱ δεσπόται διὰ τοῦ μεγάλου κοχλιοῦ. ἐν δὲ τῷ νάρθηκι τῆς ἁγιωτάτης ἐκκλησίας εἰς τὴν ὡραίαν πύλην ἐδέξατο τούτους ὁ ὑποψήφιος μετὰ τῆς ἐκκλησιαστικῆς πάσης τάξεως. καὶ δὴ κατὰ τὸν εἰωθότα τύπον εἰσοδεύσαντες, καὶ τῶν ἑξῆς ἐπιτελεσθέντων κατὰ τὰς λοιπὰς προελεύσεις, ἀπήρξαντο οἱ θεοφιλεῖς μητροπολῖται τῆς ἱερᾶς χειροτονίας. οἱ δὲ φιλόχριστοι βασιλεῖς μικρόν τι ὀπισθοπόδησαν μέχρι τοῦ ἀργυ- D ροῦ κίονος τοῦ κιβωρίου, ἕως ἐτελέσθη παρὰ τῶν μητροπολι- Ms.215.b τῶν τὰ τῆς χειροτονίας. καὶ εἶθ' οὕτως διὰ τοῦ δεξιοῦ μέρους τοῦ βήματος καὶ τοῦ κυκλείου εἰσῆλθον ἐν τῷ εὐκτηρίῳ, ἐν ᾧ καὶ ἡ ἀργυρᾶ ἵδρυται σταύρωσις. καὶ διὰ τῆς τρισσῆς μετὰ τῶν κηρῶν προσκυνήσεως ἀπευχαριστήσαντες τῷ θεῷ καὶ τὸν πατριάρχην ἀποχαιρετίσαντες, ἀνῆλθον διὰ τοῦ κοχλιοῦ τοῦ πρὸς τὸ μέρος τοῦ ἁγίου φρέατος, ἐν τοῖς πρὸς ἀνατολὴν δεξιοῖς μέρεσι τῶν κατηχουμενίων ἐκδεχόμενοι τὴν τοῦ ἁγίου εὐαγγελίου ἀνάγνωσιν.

Book II, Chapter 39 [R637]

[R637] Concerning the patriarch: that in former times he used to have his own *praipositos*

Note that in former times the patriarch, too, used to have his own *praipositos* who was head of the *kouboukleisioi* and was one of the clergy and of the ecclesiastical hierarchy. This is clear from the assurance which the emperor Herakleios (I) gave the patriarch Sergios,[1] which included the following words: "However we shall rank Thomas, the *praipositos* in your venerable *kouboukleisiaton*,[2] third in honour after our *praipositos*, as long as he holds the title of deacon. Then when he reaches the order of priest, we shall rank him immediately after our *praipositos*."

Book II, Chapter 40 [R637-41]

Concerning how on the holy Great Sunday of Easter both the emperor and the *magistroi* and proconsuls and patricians put on *loroi*[3]

I shall sketch an outline of it, as I see it, from our concepts of piety. We think of the *magistroi* and patricians putting on *loroi* on the feast day of the Resurrection of Christ our God as representing

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1 Herakleios I, emperor Oct. 610-641; Sergios I, patriarch April 610 - Dec. 638.

2 i.e. at this date the head of the patriarch's staff of *kouboukleisioi* had the title of *praipositos*; for the *kouboukleisioi* see, too, R734.22 (*Kletorologion*); Thomas *praipositos*: Manini, *Prosopografia* (2009), 128-29..

3 For their wearing of the *loroi* see, too, R574.6-9 & note 1, R591.3-6 & R766.19-21. 15 *loroi* woven with gold and 12 pectorals, likewise woven with gold, to be worn with the *loroi* were kept in the Church of the Lord (R641.8-9). In this chapter there is a sudden sharp rise in linguistic level, more akin to that of the prefaces to the two books and plainly reflecting a change of author or source, possibly Constantine himself. Some words and phrases in one sentence are carried through into the next, and some may have been omitted.

ΚΕΦ. λθ' Ed. L. 368

Περὶ τοῦ πατριάρχου, ὅτι τὸ παλαιὸν ἴδιον εἶχεν πραιπόσιτον.

Ἰστέον, ὅτι καὶ ὁ πατριάρχης τὸ παλαιὸν ἴδιον εἶχεν πραιπόσιτον, πρωτοστατοῦντα τῶν κουβουκλεισίων, ἀπὸ τοῦ κλήρου καὶ τοῦ ἐκκλησιαστικοῦ καταλόγου τυγχάνοντα. καὶ δῆλον ἀπὸ τῆς Ἡρακλείου τοῦ βασιλέως ἀσφαλείας, ἣν ἐποίησεν πρὸς Σέργιον τὸν πατριάρχην, οὑτωσὶ αὐταῖς λέξεσιν περιέχουσαν· „τὸν μέντοι γε πραιπόσιτον Θωμᾶν τοῦ ὑμῶν σεβασμίου κουβουκλεισιάτου τρίτον στήσομεν τῇ τιμῇ ἀπὸ τοῦ ἡμῶν πραιποσίτου, μέχρις ἂν τὴν τοῦ διακόνου ἀξίαν διέπῃ. ἐπειδὰν δὲ εἰς τὴν τοῦ πρεσβυτέρου τάξιν προβῇ, B ἐφεξῆς αὐτὸν τοῦ ἡμετέρου πραιποσίτου στησόμεθα."

ΚΕΦ. μ'

Περὶ τοῦ τίνι τρόπῳ τῇ ἁγίᾳ καὶ μεγάλῃ κυριακῇ τοῦ πάσχα περιβάλλονται τοὺς λώρους ὅ,τε βασιλεὺς καὶ οἱ μάγιστροι καὶ ἀνθύπατοι καὶ πατρίκιοι.

Ἐκ μὲν τῶν καθ' ἡμᾶς νοημάτων τῆς εὐσεβείας, καθὼς ὁ ἐμὸς λόγος, ὑποτυπώσομαι. τὸ μὲν περιβεβλῆσθαι λώρους C τοὺς μαγίστρους καὶ πατρικίους ἐν τῇ ἑορτασίμῳ ἡμέρᾳ τῆς ἀναστάσεως Χριστοῦ τοῦ Θεοῦ ἡμῶν εἰς τύπον ἡγούμεθα

[R638] his laying out for burial, and their being made of gold, for the splendour of this day, as being struck by the rays from the sun at the Resurrection of Christ himself. We think of both the *magistroi* and patricians themselves as representing the Apostles, and the good emperor, insofar as is possible, as being analogous to God.

So, too, the *skepaia*,[1] as they are called in popular parlance, are intentionally modelled with victory symbols which will also, in view of the Resurrection of Christ from the dead, be considered as a representation of the Cross through which Christ triumphed over Hades.

"Scrolls of forbearance,"[2] as they are commonly called, being held in their hands, does not actually convey the truth. Rather, since the patricians are apparently like the disciples of the Saviour, and <the good emperor>[3] like the Emperor himself in their teaching of salvation, the patricians [are thought] to hold scrolls inscribed with this.

Their calves being bound tightly with linen wrapping, along with their gold sandals, this itself [represents] both death and splendour.[4]

Deriving from Roman traditions, the patricians wearing *loroi* in the manner of the consuls of old, and rather than of the emperors later, [is thought] to be the dress when they[5] assumed some high-priestly title for fixed periods, ruling for a time effectively as emperors.[6]

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1 σκηπαῖα: sceptres; cf. at R639.9 σκηπίωνες (Latin: *scipiones*): sceptres.

2 The term "scrolls of forbearance" (*akakia* or *anexikakia*) refers to the cylindrical pouch of dust carried by an emperor. Here, to reinforce the parallel with the disciples and Christ, they are interpreted as scrolls bearing a Scriptural message.

3 This solution to an apparent lacuna is based on R638.4-5. Alternatively, read: καὶ αὐτῷ τῷ Χριστῷ ὁ βασιλεύς, a suggestion from Jeffrey Featherstone: and the emperor like Christ himself.

4 Cf. for the *loros* representing the burial wrappings see above, R637.18 - R638.3.

5 i.e. the consuls; emending ἀνῃρημένους to ἀνῃρομένων to agree with ὑπάτων (consuls) rather than with πατρικίους (patricians), following a suggestion from Jeffrey Featherstone.

6 Here referring to consuls, but perhaps involving some confusion with the office of *pontifex maximus* or even with that of a dictator like Cincinnatus.

*τοῦ ἐνταφιασμοῦ αὐτοῦ· τὸ δὲ κεχρυσῶσθαι αὐτοὺς εἰς
ταύτης λαμπρότητα, ἡλιοβολουμένους ἐξ ἡλίου Χριστοῦ αὐ-
τοῦ τῇ ἐγέρσει. αὐτούς τε τοὺς μαγίστρους καὶ πατρικίους
ἐν τύπῳ χρηματίζειν τῶν ἀποστόλων, τόν τε χρηστὸν βα-
σιλέα κατὰ τὸ ἐφικτὸν ἀναλογοῦντα Θεῷ. διὸ καὶ τὰ κατὰ
τὸν ἐπιδήμιον λόγον λεγόμενα σκεπαῖα σκοπὸν ἔχει ἐκτετυ-*
Ms. 216. a *πῶσθαι συμβόλοις ἐπινικίοις, ἃ κατὰ τὴν ἐκ νεκρῶν ἔγερσιν*
D *τοῦ Χριστοῦ, καὶ εἰς ἀφομοίωσιν τοῦ σταυροῦ λογισθήσον-
ται, δι' οὗ τὸ κατὰ τοῦ ᾅδου ὁ Χριστὸς τρόπαιον ἤρατο.
τὸ δὲ ταῖς χερσὶ κρατεῖσθαι παρ' αὐτῶν ἀνεξικακίας τόμους,
καθὼς ἡ ἐγχώριος κατονομάζει φωνή, οὐχ οὕτως ἔχει τὸ
ἀληθές, ἀλλ' ἐπειδὴ τοῦ Σωτῆρος τοῖς μαθηταῖς ἐοίκασι δῆ-
θεν οἱ πατρίκιοι, καὶ αὐτῷ τῷ βασιλεῖ κατὰ τὴν σωτηριώδη
νομοθεσίαν αὐτῶν τόμους κρατεῖν ταύτην ἐγγεγραμμένους.
τὸ δὲ τὰς κνήμας λινῷ ἐσφιγνῶσθαι ἀμφίῳ μετὰ καὶ χρυσω-
μένων πεδίλων, ταὐτὸ τοῦτο καὶ νεκρότητος καὶ λαμπρότη-*
Ed. L. 369 *τος. ἐκ δὲ τῶν Ῥωμαϊκῶν παραδόσεων τὸ μὲν τοὺς πατρι-
κίους ἐπημφιέσθαι λώρους εἰς τύπον τῶν παλαιῶν ὑπάτων,
καὶ μᾶλλον τῶν μετέπειτα βασιλέων κατά τινας διωρισμένους
καιροὺς ἀρχιερατικὴν ἀξίαν ἀνῃρημένους τὸ σχῆμα εἶναι,
οἳ καὶ ὡς βασιλεῖς πραγματικῶς ὄντες χρονοκράτορες, ὧν*

[R639] Each of them was allotted the leadership for one year and was sent to war. After the completion of this, he returned to the City and was examined by the consuls as to how he conducted the business of the wars, and he was duly dressed in the consular attire in recognition of his victory. For this, too, he carried the trophy for military achievements on which his labours were inscribed, including his bringing the consular spoils and prisoners, and [.....][1] to carry scrolls containing accounts to be submitted of the expenses in respect of the wars.

"*Skepiones*",[2] from the Roman "Scipio", the general with very great successes against the enemy, from which they derived the auspicious word. Alternatively, "*skepaia*" in popular speech, from the fact, I think, that appraisers of fine achievements "have looked steadily"[3] at these achievements and observe what immortal honour those acting bravely have acquired, and they are keen to emulate them.

From *kampagia*, as sandals are called in the Latin language [comes] the mobility of the warrior, while not being protected[4] by the wrappings of felt down the legs, or being sheltered by oblong shields or wrap-around shields,[5] and through not needing carefully considered protection.

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1 A verb is needed, such as "he was accustomed."

2 σκηπίωνες: victory sceptres, judging from the explanation given here. They would have had the chi-rho symbol on them as a finial or as the device on a banner.

3 A play on words in Greek to produce an etymology for the word *skepaia*: as though from ἀποσκέπτομαι: to look steadily at.

4 Accepting the Bonn text and not ἀλλὰ μὴν καὶ τὸ ὀχυροποιεῖσθαι of the ms.

5 i.e. greaves.

ἕκαστος ἔτους ἑνὸς ἡγεμονίαν κληρούμενος ἐν πολέμοις ἠφίετο, ὧν μετὰ τὴν συμπλήρωσιν ἐπιδεδημηκὼς παρὰ τῶν ὑπάτων διηρευνᾶτο, πῶς τὰ τῶν πολέμων διῄτησεν, στολήν τε τὴν ὑπατικὴν κατ' ἀξίαν τῆς νίκης ἐννόμως περιεβέβλητο, ἐφ' ᾗ καὶ τὸ κατὰ τῶν πολεμίων τρόπαιον ἐχειρίζετο, ᾧ ἐνεγέγραπτο τὰ ἐκείνῳ πεπονημένα εἰσάγοντί τε πρὸς τοὺς ὑπάτους B *λάφυρά τε καὶ αἰχμαλώτας, χειρίζεσθαι δὲ τόμους, λόγους ἐν τούτοις ποιησομένους τῶν περὶ πολέμους ἀναλωμάτων. σκηπίωνες δὲ ἀπὸ τοῦ τῶν Ῥωμαίων Σκηπίωνος κατὰ πολεμίων μέγιστα στρατηγήσαντος, ἐξ οὗ τὸ εὔφημον ἀπηνέγκαντο. ἢ καὶ σκεπαῖα κατὰ τὸν δημώδη λόγον διὰ τὸ τοὺς ἐπιγνώμονας, ὡς οἶμαι, τῶν καλῶν ἀποσκέφθαι πρὸς ταῦτα καὶ ἐννοεῖν, ὁποίας ἀναγράπτου τιμῆς οἱ ἀνδραγαθιζόμενοι μετειλήφασιν, καὶ ζηλοῦν πρὸς τὴν μίμησιν. ἀπὸ δὲ τῶν καμπαγίων, ἃ Λατίνων φωνῇ προσηγόρευται, τοῦ πολεμικοῦ ἀνδρὸς τὸ εὐκίνητον, ἀλλὰ μὴ κατοχυροποιεῖσθαι* C *διὰ τὰς κατὰ τὰ σκέλη ἐκ πίλων περιπλοκάς ἢ διὰ τὸ* Ms.216.b *σκέπασθαι αὐτοὺς τοῖς θυρεοῖς, ἢ ταῖς περιφερέσιν ἀσπίσι, καὶ διὰ τὸ μὴ δεῖσθαι περινενοημένης κατοχυρώσεως.*

[R640] In the Church of the Most Holy Theotokos of the Pharos in the Great Palace[1]
the newly-made great cross of Constantine, the Christ-loving and purple-born emperor

In the Chapel of St Theodore in the Chrysotriklinos
the rod of Moses; 4 rods of the *ostiarioi* of solid gold with precious stones and pearls; 4 rods of the silentiaries of gilded silver; 4 rods of the footmen of gilded silver with crescents, and 4 without crescents, and 1 with a case; gold torques of the *protospatharioi*; solid gold, and gilded silver insignia of the *spatharokandidatoi*; gilded solid white-metal swords of the *spatharioi*;[2] gilded insignia of the grooms; a gold enamelled shield decorated with pearls; another gold enamelled shield decorated with precious stones and pearls; 2 gilded silver spears.

In the Church of St Stephen of the Palace of Daphne
the great cross of St Constantine the Great; 3 sceptres; 7 tablets[3]; gold insignia of the *kandidatoi*.

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1 **The subject matter of the latter part of this chapter carries over into Chapter 41; see the manuscript's Index to Book II at R513.**

2 Also referred to at R709.7-8. For gold and white-metal swords see note 1 at R574.21-22, with Haldon's suggestion of a grey base metal. Here presumably parcel-gilt, if the white metal was electrum or a precious metal alloy.

3 See note 2 at R575.16.

Εἰς τὸν ναὸν τῆς ὑπεραγίας Θεοτόκου τοῦ Φάρου τοῦ μεγάλου παλατίου.

Ὁ νεοκατασκεύαστος μέγας σταυρὸς Κωνσταντίνου τοῦ
D φιλοχρίστου καὶ πορφυρογεννήτου βασιλέως.

Εἰς τὸ εὐκτήριον τοῦ ἁγίου Θεοδώρου ἐν τῷ χρυσοτρικλίνῳ.

Ἡ τοῦ Μωσέως ῥάβδος. ῥαβδία ὀστιαρίκια ἀπὸ λίθων καὶ μαργάρων ὁλόχρυσα δ'. ῥαβδία τῶν σιλεντιαρίων ἀργυρᾶ διάχρυσα δ'. ῥαβδία τῶν κουρσώρων ἀργυρᾶ διάχρυσα μετὰ φεγγίων δ', καὶ ἄνευ φεγγίων δ', καὶ μετὰ κατακλειδίων α'. μανιάκια πρωτοσπαθαράτα χρυσᾶ. σπαθαροκανδιδατίκια ὁλόχρυσα, καὶ ἀργυρᾶ διάχρυσα. σπαθία σπα-
Ed.L. 370 θαράτα ὁλόκανα διάχρυσα. στρατωρίκια διάχρυσα. σκοῦτον χρυσοῦν χειμευτὸν ἠμφιεσμένον ἀπὸ μαργάρων. ἕτερον σκοῦτον χρυσοῦν χειμευτὸν ἠμφιεσμένον ἀπὸ λίθων καὶ μαργάρων. κόντα ἀργυρᾶ διάχρυσα β'.

Εἰς τὸν ναὸν τοῦ ἁγίου Στεφάνου τῆς Δάφνης.

Ὁ μέγας σταυρὸς τοῦ ἁγίου καὶ μεγάλου Κωνσταντίνου. σκῆπτρα γ'. πτυχία ζ'. κανδιδατίκια χρυσᾶ.

[R641] In the Church of the Lord

12 sceptres; 5 insignia of the *kampidouktores*; 5 labara; 12 standards; 12 dragon ensigns; 8 military banners; 18 chests for insignia. In the 4th indiction, 12 of these were restored and the work on the other 6 was broken off through not having the wherewithal.

Book II, Chapter 41 [R641][1]

The kinds of ceremonial dress [in the Church of the Lord]

15 *loroi* woven with gold; 12 short-sleeved tunics woven with gold for the said *loroi*; 12 pectorals for the said *loroi*; 6 silver-embroidered chlamyses; <...> gold-embroidered *spekia*; 15 true-purple and sky-blue silver-embroidered short-sleeved tunics; 29 reddish-purple coloured short-sleeved tunics; 18 true-purple and sky-blue coloured short-sleeved tunics; 25 coloured and tasselled chlamyses with gold *tablia* for *magistroi*, proconsuls and patricians; 30 tasselled chlamyses with reddish-purple *tablia* for holders of high office of the bureaux; 6 deer[2] chlamyses for chartularies of the bureaux; 33 tasselled chlamyses, known as Tyrian, with reddish-purple *tablia*, for the *kouboukleion*; 33 dark-russet chlamyses....

[Five folios have been cut out of the Leipzig ms .here. They included all of Ch. 42, the title of which has been preserved in the Index to Book II (R513). A Latin version survived separately: see Addendum 2. In its place Bonn numbers as Ch. 42 the first part of the next chapter (R642.2-R649.6) which deals with the tombs of the emperors.]

[Book II, Chapter 42][3]

[Brief mention of the emperors who have ruled in this great and most blessed Constantinople since the very pious St Constantine the Great]

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1 This Ch. 41 concerning ceremonial dress belongs logically with the material preceding it in Ch. 40. The rest of Bonn's Ch. 41 (which should also be in Ch. 40), plus what was actually Ch. 41, the list of emperors, is now missing from the Leipzig ms. due to the loss of five folia cut from the ms.: Featherstone, "Preliminary remarks on the Leipzig manuscript," *BZ*, 95 (2000), 457.

2 πλατώνιος, a word otherwise unknown, cf. πλάτων: fallow deer (*LBG*); but here with reference to the pattern in the textile; also at R579.11; cf. *LBG*: deer-hide (?).

4 This missing chapter, mistakenly listed as Ch. 42 in the Index to Book II (at R531), should read Ch. 41 there.

Εἰς τὸν ναὸν τοῦ Κυρίου.

Σκῆπτρα ιβ'. καμπηδικτώρια ε'. λάβουρα ε'. σίγνα ιβ'. B δρακόντια ιβ'. βάνδα η'. σκευοφορικὰ ιη'. καὶ εἰς ἰνδ. δ' ἀνεκαινίσθη ἐξ αὐτῶν ιβ', καὶ τῶν ς' τὰ ἔργα εἰσὶν καταχλασμένα μὴ ἔχοντα περιποίησιν.

ΚΕΦ. μα'.

Ὅσα εἴδη τῶν ἀλλαξίμων.

Λῶροι χρυσοῦφαντοι ιε'. κοντομανίκια χρυσοῦφαντα τῶν αὐτῶν λώρων ιβ'. θωράκια τῶν αὐτῶν λώρων ιβ'. χλανίδια ἀργυροκέντητα ς'. σπέκια χρυσοκέντητα. κοντομανίκια ἀργυροκέντητα ἀληθινάερα ιε'. κοντομάνικα ὀξέα χροακὰ C κθ'. κοντομάνικα ἀληθινάερα χροακὰ ιη'. χλανίδια φουνδάτα χροακὰ χρυσόταβλα μαγίστρων, ἀνθυπάτων καὶ πατρικίων κε'. χλανίδια φουνδάτα μετὰ ὀξέων ταβλίων ὀφφικιαλίων σεκρετικῶν λ'. χλανίδια πλατώνια χαρτουλαρίων σεκρετικῶν ς'. χλανίδια φουνδάτα μετὰ ὀξέων ταβλίων τὰ λεγόμενα Τύρεα τοῦ κουβουκλείου λγ'. χλανίδια ἀτραβατικὰ λγ'.

[R642] Book II, Chapter 42 [R642-49][1]

Concerning the tombs of the emperors which are in the Church of the Holy Apostles[2]

Mausoleum of St Constantine the Great

First, to the east, lies the sarcophagus of St Constantine (I), porphyry, that is, Roman, in which he is laid with Helena his blessed mother; another sarcophagus, porphyry, Roman, in which is laid Konstantios (II), the son of Constantine the Great; another sarcophagus, porphyry, Roman, in which is laid Theodosios (I) the Great; another sarcophagus, green hieracite, in which is laid Leo (I) the Great; another sarcophagus, porphyry, Roman, in which is laid Marcian with his wife Poulcheria; another sarcophagus, green Thessalian, in which is laid the emperor Zeno; another sarcophagus, Aquitanian, in which is laid Anastasios (I) Dikoros with Ariadne his wife; another sarcophagus, of green Thessalian stone, in which is laid the emperor Michael (III), the son of Theophilos.

Note that this sarcophagus of the emperor Michael is that of Justinian (I) the Great.[3] It was lying in the Monastery of the Augousta, under the Church of St

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1 Note that the now missing Chapter 41 and Chapter 42 are mistakenly numbered 42 and 43 in the Index to Book II (R513).

2 The Mausoleum of St Constantine was immediately beyond the eastern end of the Church of the Holy Apostles.

3 The Leipzig ms. gives Justinian the Great in error for Justin I. Michael III was originally buried at Chrysopolis, but Leo VI had him reinterred in the Mausoleum of Constantine, re-using the sarcophagus of Justin I and his wife Euphemia from their burial in the Monastery of the Augousta. They, in turn, were reburied in the monastery in a floor tomb that also bore the inscription "Coffin of Alexander *domestikos*"; see R646.19.

Ms. 217. a

ΚΕΦ. μβ΄.

D *Περὶ τῶν τάφων τῶν βασιλέων τῶν ὄντων ἐν τῷ ναῷ τῶν ἁγίων ἀποστόλων.*

Ἡρῷον τοῦ ἁγίου καὶ μεγάλου Κωνσταντίνου.

Ἐν πρώτοις κατὰ ἀνατολὰς κεῖται ὁ λάρναξ τοῦ ἁγίου Κωνσταντίνου πορφυροῦς, ἤγουν Ῥωμαῖος, ἐν ᾧ ἀπόκειται αὐτὸς μετὰ Ἑλένης τῆς μακαρίας μητρὸς αὐτοῦ. ἕτερος λάρναξ πορφυροῦς Ῥωμαῖος, ἐν ᾧ ἀπόκειται Κωνστάντιος ὁ υἱὸς τοῦ μεγάλου Κωνσταντίνου. ἕτερος λάρναξ πορφυροῦς
Ed. L. 371 Ῥωμαῖος, ἐν ᾧ ἀπόκειται Θεοδόσιος ὁ μέγας. ἕτερος λάρναξ πράσινος Ἱερακίτης, ἐν ᾧ ἀπόκειται Λέων ὁ μέγας. ἕτερος λάρναξ πορφυροῦς Ῥωμαῖος, ἐν ᾧ ἀπόκειται Μαρκιανὸς μετὰ τῆς γυναικὸς αὐτοῦ Πουλχερίας. ἕτερος λάρναξ πράσινος Θετταλὸς, ἐν ᾧ ἀπόκειται Ζήνων ὁ βασιλεύς. ἕτερος λάρναξ Ἀκυιτανὸς, ἐν ᾧ ἀπόκειται Ἀναστάσιος ὁ Δίκορος μετὰ Ἀριάδνης τῆς γυναικὸς αὐτοῦ. ἕτερος λάρναξ πρασίας λίθου Θετταλικῆς, ἐν ᾧ ἀπόκειται Μιχαὴλ ὁ βασιλεὺς, ὁ υἱὸς Θεοφίλου. ἰστέον δὲ, ὅτι ὁ τοιοῦτος λάρναξ Μιχαὴλ τοῦ
B βασιλέως Ἰουστινιανοῦ ἐστιν τοῦ μεγάλου. ἔκειτο δὲ ἐν τῷ μοναστηρίῳ τῆς αὐγούστης, ὑποκάτω τοῦ ἁγίου ἀποστόλου

[R643] Thomas the Apostle, where the garments of the Apostles were also found. The lord Leo (VI) the emperor took it and set it here as a resting-place for the body of the said Michael.

another sarcophagus, green Thessalian, in which is laid Basil (I) with Eudokia[1] and Alexander his son; another sarcophagus, Sagarian, that is, Pneumonousian, in which is laid the famous Leo (VI) with his son Constantine (VII) Porphyrogennetos who died later; another sarcophagus, white, known as Basilikion, in which is laid Constantine, the son of Basil (I); another sarcophagus, green Thessalian, in which is laid St Theophano, the first wife of the blessed Leo (VI), with Eudokia, her daughter; another sarcophagus, Bithynian, in which is laid Zoe (Zaoutsina),[2] the second wife of the said Leo; another sarcophagus, green Thessalian, in which is laid Eudokia, surnamed Baïne, the third wife of the said lord Leo; another sarcophagus, Proconnesian, in which are laid Anna and Anna, daughters of the blessed Leo and Zoe (Zaoutsina);[3] another small sarcophagus of Sagarian stone, that is, Pneumonousian, in which is laid Basil, the brother of Constantine Porphyrogennetos,[4] and Bardas, the son of Basil (I), his (Constantine's) grandfather;[5] another small sarcophagus of Sagarian stone in which is laid[6]....

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1 Eudokia Ingerina, wife of Basil I.

2 Zoe Zaoutsina, the daughter of Stylianos Zaoutzes.

3 The second "Anna" has been variously explained or emended; Kresten, "Zur angeblichen Heirat Annas," *RhHistMitt*, 42 (2000), 171-211.

4 Basil, the son of Leo VI and Eudokia Baïne, died at birth with his mother. As Leo's first-born son, he would have been named after his grandfather Basil I; Bury, "The ceremonial book," *EHR*, 22 (1907), 218.

5 Bardas apparently died as a small child; Kresten, "Zur angeblichen Heirat Annas," *RhHistMitt*, 42 (2000), 209.

6 Three lines have been left blank in the ms. following this unfinished entry.

Θωμᾶ, ἐν ᾧ καὶ αἱ στολαὶ τῶν ἀποστόλων εὑρέθησαν. ἔλαβεν δὲ αὐτὸν ὁ κύρις Λέων ὁ βασιλεύς, καὶ κατέθετο αὐτὸν ἐνταῦθα εἰς ἀπόθεσιν τοῦ σώματος τοῦ αὐτοῦ Μιχαήλ. ἕτερος λάρναξ πράσινος Θετταλός, ἐν ᾧ ἀπόκειται Βασίλειος σὺν Εὐδοκίᾳ καὶ Ἀλεξάνδρῳ τῷ υἱῷ αὐτοῦ. ἕτερος λάρναξ Σαγαρινός, ἤγουν Πνευμονούσιος, ἐν ᾧ ἀπόκειται Λέων ὁ ἀοίδιμος σὺν τῷ υἱῷ Κωνσταντίνῳ ὕστερον τελευτήσαντι τῷ Πορφυρογεννήτῳ. ἕτερος λάρναξ λευκὸς ὁ λεγόμενος βασι- C *λίκιον, ἐν ᾧ ἀπόκειται Κωνσταντῖνος ὁ υἱὸς Βασιλείου. ἕτερος λάρναξ πράσινος Θετταλός, ἐν ᾧ ἀπόκειται ἡ ἁγία Θεοφανὼ ἡ πρώτη γυνὴ τοῦ μακαρίου Λέοντος σὺν Εὐδοκίᾳ τῇ θυγατρὶ αὐτῆς. ἕτερος λάρναξ Βιθυνός, ἐν ᾧ ἀπόκειται Ζωὴ ἡ δευτέρα γυνὴ τοῦ αὐτοῦ Λέοντος. ἕτερος λάρναξ πράσινος Θετταλός, ἐν ᾧ ἀπόκειται Εὐδοκία ἡ τρίτη γυνὴ τοῦ αὐτοῦ κυροῦ Λέοντος ἡ ἐπονομαζομένη Βαϊνή. ἕτερος λάρναξ* Ms. 217.b *Προικονήσιος, ἐν ᾧ ἀπόκεινται Ἄννα καὶ Ἄννα αἱ θυγα-* D *τέρες τοῦ μακαρίου Λέοντος καὶ Ζωῆς. ἕτερον λαρνάκιον μικρὸν ἀπὸ λίθου Σαγαρινοῦ, ἤτουν Πνευμονουσίου, ἐν ᾧ ἀπόκειται Βασίλειος ὁ ἀδελφὸς Κωνσταντίνου Πορφυρογεννήτου, καὶ Βάρδας ὁ υἱὸς Βασιλείου τοῦ πάππου αὐτοῦ. ἕτερον λαρνάκιον μικρὸν ἀπὸ λίθου Σαγαρινοῦ, ἐν ᾧ ἀπόκειται* * * * * * * * *

[R644] Mausoleum of Justinian (I) the Great[1]

Towards the conch itself, to the east, the first sarcophagus, in which is laid the body of Justinian, of a strange and unusual stone of a colour midway between Bithynian and Chalcedonian, very like Ostrites stone; another sarcophagus of Hierapolitan stone in which is laid Theodora, the wife of Justinian the Great; another sarcophagus, lying to the west, to the right side, dappled rose in colour, Docimian, in which is laid Eudokia, the wife of Justinian (I) the Great;[2] another sarcophagus, white Proconnesian, in which is laid Justin (II) the Younger;[3] another sarcophagus, of Proconnesian stone, in which is laid Sophia, the wife of Justin (II); another sarcophagus of white stone, Docimian onyx, in which is laid Herakleios (I) the Great; another sarcophagus, green Thessalian, in which is laid Fabia, the wife of Herakleios (I);[4] another sarcophagus, Proconnesian, of Constantine Pogonatos;[5] another sarcophagus, of green Thessalian stone, in which is laid Fausta, the wife of Constantine Pogonatos; another sarcophagus, Sagarian, in which is laid Constantine (IV), a descendant of Herakleios (I),[6] son of Constantine Pogonatos; another sarcophagus of variegated Sagarian stone, in which is laid Anastasios (II), also called Artemios; another sarcophagus, of Hierapolitan stone, in which is laid the wife of Anastasios,

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1 The Mausoleum of Justinian was attached to, or in the precincts of, the Church of the Holy Apostles, to the north.

2 Justinian (I) the Great is named in error here instead of Justinian (II) the Younger whose wife was Eudokia; Reiske in his *apparatus criticus*; Downey, "The tombs of the Byzantine emperors," *JHS*, 79 (1959), 35.

3 Justinian (II) the Younger is named in error here instead of Justin (II) the Younger; Downey, "The tombs of the Byzantine emperors," *JHS*, 79 (1959), 31 & 35; his wife was Sophia.

4 Eudokia, also called Fabia (Favia), first wife of Herakleios I; the second was his niece Anastasia Martina.

5 Son of Herakleios II Constantine and grandson of Herakleios I, he was crowned officially as Constantine but was usually known as Konstans (II) and nicknamed Pogonatos.

6 The son of Konstans II and a great-grandson of the emperor Herakleios I.

Ed.L. 372

Ἡρῷον τοῦ μεγάλου Ἰουστινιανοῦ.

Πρὸς αὐτὴν τὴν κόγχην κατὰ ἀνατολὰς πρῶτος λάρναξ, ἐν ᾧ ἀπόκειται τὸ σῶμα τοῦ Ἰουστινιανοῦ, ἀπὸ λίθου ξένου καὶ ἀλλοκότου μέσην χροιὰν ἔχοντος τοῦ τε Βιθυνοῦ καὶ Χαλκηδονίου, παραπλησίως λίθῳ Ὀστρίτῃ. ἕτερος λάρναξ ἀπὸ λίθου Ἱεραπολίτου, ἐν ᾧ ἀπόκειται Θεοδώρα ἡ γυνὴ τοῦ μεγάλου Ἰουστινιανοῦ. ἕτερος λάρναξ κείμενος πρὸς δυσμὰς πρὸς τὸ μέρος τὸ δεξιὸν, τὴν χροιὰν ῥοδοποίκιλον Δοκιμινὸν, ἐν ᾧ ἀπόκειται Εὐδοκία ἡ γυνὴ Ἰουστινιανοῦ τοῦ μεγάλου. B *ἕτερος λάρναξ λευκὸς Προικοννήσιος, ἐν ᾧ ἀπόκειται Ἰουστινιανὸς ὁ μικρός. ἕτερος λάρναξ ἀπὸ λίθου Προικοννησίας, ἐν ᾧ ἀπόκειται Σοφία ἡ γυνὴ Ἰουστίνου. ἕτερος λάρναξ ἀπὸ λίθου λευκοῦ Δοκιμινοῦ ὀνυχίτου, ἐν ᾧ ἀπόκειται Ἡράκλειος ὁ μέγας. ἕτερος λάρναξ πράσινος Θεσσαλὸς, ἐν ᾧ ἀπόκειται Φαβία ἡ γυνὴ Ἡρακλείου. ἕτερος λάρναξ Προικοννήσιος Κωνσταντίνου Πωγωνάτου. ἕτερος λάρναξ ἀπὸ λίθου πρασίνου Θεσσαλικοῦ, ἐν ᾧ ἀπόκειται Φαῦστα ἡ γυνὴ Κωνσταν-* C *τίνου Πωγωνάτου. ἕτερος λάρναξ Σαγαρινὸς, ἐν ᾧ ἀπόκειται Κωνσταντῖνος, ἔγγων Ἡρακλείου, υἱὸς Κωνσταντίνου τοῦ Πωγωνάτου. ἕτερος λάρναξ ἀπὸ λίθου Σαγαρινοῦ ἑκατοντάλιθος, ἐν ᾧ ἀπόκειται Ἀναστάσιος ὁ καὶ Ἀρτέμιος. ἕτερος λάρναξ ἀπὸ λίθου Ἱεραπολίτου, ἐν ᾧ ἀπόκειται ἡ γυνὴ Ἀνα-*

[R645] also called Artemios;[1] another sarcophagus, of Proconnesian stone, in which is laid Leo (III) the Isaurian; another sarcophagus, of green Thessalian stone, in which was laid Constantine (V), the son of the Isaurian, surnamed Kavallinos, but he was removed by Michael (III) and Theodora[2] and his wretched body was burnt. Likewise, too, his sarcophagus was removed and sawn up and used in the construction of the Church of the Theotokos of the Pharos. Indeed, the large slabs which are in the said Church of the Pharos are from the said sarcophagus.

another sarcophagus, of Proconnesian stone, in which is laid Irene, the wife of Constantine Kavallinos;[3] another sarcophagus, green Thessalian, in which is laid the wife of Kavallinos;[4] a sepulchre of Proconnesian stones, in which are laid Kosmo and Irene, sisters of Kavallinos; another sarcophagus, Proconnesian, in which is laid Leo (IV) the Khazar, son of Constantine Kavallinos; another sarcophagus, of Proconnesian stone, in which is laid Irene, the wife of Leo the Khazar; another sarcophagus, green Thessalian, in which is laid Michael (II) the Stammerer; another sarcophagus, of Sagarian stone, in which is laid Thekla, the wife[5] of Michael the Stammerer; another sarcophagus, of green stone, in which is laid the emperor Theophilos; another small sarcophagus, green, in which is laid Constantine, the son of Theophilos; another small sarcophagus, of Sagarian stone, in which is laid Maria, the daughter of Theophilos.

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1 The name of Anastasios II's wife is not known.

2 Theodora, empress, wife of Theophilos and mother of Michael III.

3 Constantine V's first wife was the daughter of the Khazar khagan; on marriage in 750 she took the name Irene.

4 This was either Constantine V's second wife, Maria, or third, Eudokia.

5 i.e. the first wife.

στασίου τοῦ καὶ Ἀρτεμίου. ἕτερος λάρναξ ἀπὸ λίθου Προι- Ms. 218. A
κοννησίου, ἐν ᾧ ἀπόκειται Λέων ὁ Ἴσαυρος. ἕτερος λάρναξ
ἀπὸ λίθου πρασίνου Θετταλικοῦ, ἐν ᾧ ἀπέκειτο Κωνσταντῖ-
νος ὁ υἱὸς τοῦ Ἰσαύρου ὁ ἐπικληθεὶς Καβαλλῖνος, ἀλλ' ἐξ- D
εώθη ὑπὸ Μιχαὴλ καὶ Θεοδώρας, καὶ κατεκάη τὸ δύστηνον
αὐτοῦ σῶμα. ὁμοίως καὶ ὁ λάρναξ αὐτοῦ ἐξεώθη καὶ κατε-
πρίσθη, καὶ ἐχρημάτισεν εἰς τὰ τοῦ Φάρου συστεμάτια. καὶ
γὰρ καὶ τὰ μεγάλα ἀβλάκια τὰ ὄντα ἐν τῷ αὐτῷ Φάρῳ ἐκ
τοῦ αὐτοῦ λάρνακος τυγχάνοντά εἰσιν. ἕτερος λάρναξ ἀπὸ
λίθου Προικοννησίου, ἐν ᾧ ἀπόκειται Εἰρήνη ἡ γυνὴ Κων-
σταντίνου τοῦ Καβαλλίνου. ἕτερος λάρναξ πράσινος Θεσσα-
λὸς, ἐν ᾧ ἀπόκειται ἡ γυνὴ Καβαλλίνου. σταταραία ἀπὸ Ed.L. 373
λίθων Προικοννησίων, ἐν ᾗ ἀπόκεινται Κοσμὼ καὶ Εἰρήνη,
ἀδελφαὶ Καβαλλίνου. ἕτερος λάρναξ Προικοννήσιος, ἐν ᾧ ἀ-
πόκειται Λέων ὁ Χάζαρος, υἱὸς Κωνσταντίνου τοῦ Καβαλ-
λίνου. ἕτερος λάρναξ ἀπὸ λίθου Προικοννησίου, ἐν ᾧ ἀπό-
κειται Εἰρήνη ἡ γυνὴ Λέοντος τοῦ Χαζάρου. ἕτερος λάρναξ
πράσινος Θετταλὸς, ἐν ᾧ ἀπόκειται Μιχαὴλ ὁ Τραβλός. ἕ-
τερος λάρναξ ἀπὸ λίθου Σαγαρινοῦ, ἐν ᾧ ἀπόκειται Θέκλα
ἡ γυνὴ Μιχαὴλ τοῦ Τραβλοῦ. ἕτερος λάρναξ ἀπὸ λίθου
πρασίνου, ἐν ᾧ ἀπόκειται Θεόφιλος ὁ βασιλεύς. ἕτερον λαρ- B
νάκιον πράσινον, ἐν ᾧ ἀπόκειται Κωνσταντῖνος ὁ υἱὸς Θεο-
φίλου. ἕτερον λαρνάκιον ἀπὸ λίθου Σαγαρινοῦ, ἐν ᾧ ἀπό-
κειται Μαρία ἡ θυγάτηρ Θεοφίλου.

[R646] The stoa towards the south of the said church[1]

In this are placed the sarcophagi of Arkadios, his son Theodosios (II), and Eudoxia his (Theodosios') mother. The tomb of Arkadios is towards the south and that of Theodosios is towards the north,[2] and that of Eudoxia is further to the east, all of porphyry, that is, Roman.

The stoa towards the north of the said church

In this stoa, which is towards the north, is a cylindrically-shaped sarcophagus, porphyry in colour, that is, Roman, in which is laid the wretched and abominable body of Julian the Apostate.

another sarcophagus, porphyry, that is, Roman, in which is laid the body of Jovian who was emperor after Julian.

Note that in the women's monastery known as the House of Justin, in the Church of St Thomas the Apostle, in a sarcophagus of green Thessalian stone, was laid the body of the emperor Justin (I) and of Sophia[3] his wife. Their remains were removed and placed in the said monastery in a floor tomb of Proconnesian stone, that is Pikrimaian, on which was also inscribed: "Coffin of Alexander, *domestikos*."

Note that in the Monastery of St Mamas, near the

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1 Stoa: a pillared structure, here functioning as a mausoleum attached to, or in the precincts of, the Church of the Holy Apostles.

2 The ms. has νότον (south or south-west) which has been emended by Reiske to ἄρκτον (north), thus implying a cruciform structure.

3 The wife of Justin I was in fact Euphemia; Sophia was the wife of Justin II. The House of Justin (I) was also known as the Monastery of the Augousta; see note 3 at R642.18-20 and Janin, *Églises* (1969), 248-50.

Στοὰ ἡ πρὸς μεσημβρίαν τοῦ αὐτοῦ ναοῦ.

Ἐν ταύτῃ ἀπόκεινται λάρνακες Ἀρκαδίου, Θεοδοσίου, υἱοῦ αὐτοῦ, καὶ Εὐδοξίας τῆς μητρὸς αὐτοῦ. καί ἐστιν ὁ μὲν Ἀρκαδίου τάφος πρὸς μεσημβρίαν, ὁ δὲ Θεοδοσίου πρὸς ἄρκτον, τῆς δὲ Εὐδοξίας ἀνατολικώτερος, ἀμφότεροι πορφυροῖ, ἤτουν Ῥωμαῖοι.

C *Στοὰ ἡ πρὸς ἄρκτον τοῦ αὐτοῦ ναοῦ.*

Ἐν ταύτῃ τῇ στοᾷ τῇ οὔσῃ πρὸς ἄρκτον κεῖται λάρναξ κυλινδροειδής, ἐν ᾧ ἀπόκειται τὸ δύστηνον καὶ παμμίαρον σῶμα τοῦ παραβάτου Ἰουλιανοῦ, τὴν χροιὰν πορφυροῦν, ἤτουν Ῥωμαῖον. ἕτερος λάρναξ πορφυροῦς, ἤτουν Ῥωμαῖος, ἐν ᾧ ἀπόκειται τὸ σῶμα Ἰοβιανοῦ τοῦ μετὰ Ἰουλιανὸν βα-
Ms. 218.b σιλεύσαντος. ἰστέον, ὅτι ἐν τῇ γυναικίᾳ μονῇ τὰ Ἰουστίνου, ἐν τῷ ναῷ τοῦ ἁγίου ἀποστόλου Θωμᾶ, ἐν λάρνακι ἀπὸ λίθου πρασίνου Θεσσαλοῦ ἀπέκειτο τὸ σῶμα Ἰουστίνου τοῦ
D βασιλέως καὶ Σοφίας τῆς γυναικὸς αὐτοῦ. καὶ ἐξηνέχθη τὰ τούτων λείψανα, καὶ κατετέθη ἐν τῇ αὐτῇ μονῇ ἐν χαμοσορίον ἀπὸ λίθου Προικοννησίου ἤτουν Πικριμαίου, ἐν ᾧ καὶ ἐπιγέγραπται· „γλωσσόκομος Ἀλεξάνδρου Δομεστίκου." ἰστέον, ὅτι ἐν τῇ μονῇ τοῦ ἁγίου Μάμαντος πλησίον τῆς πόρτης τῆς

[R647] Xylokerkos Gate, in the narthex of the said church, on the left, stands a sarcophagus of variegated stone in which is laid the wife of Maurice with her children. In the crypt of the said monastery, on the left as one faces east, stands a sarcophagus of stone in which is laid the emperor Maurice.

Note that in the Monastery of the Holy Trinity, called the House of Staurakios, on the right-hand side of the said church, in the Chapel of St John the Forerunner, stands a sarcophagus of white stone in which is laid the emperor Staurakios and Theophano his wife.

Note that in the monastery known as the Monastery of the Lady Euphrosyne stands a sarcophagus of Bithynian stone in which is laid Constantine (VI), the son of Irene, who was blinded, and Maria his wife, and his two daughters, Euphrosyne the wife[1] of Michael (II) the Stammerer, and Irene her sister, and Anna the daughter of the emperor Theophilos.

Note that in the Monastery known as The Urns (Ta Gastria), on the right-hand side of the said church as one faces east, in the sepulchre there, is laid the blessed Theodora, the wife of Theophilos, and her three daughters Thekla, Anastasia and Poulcheria. On the left-hand side of the said church, opposite this sepulchre stands a sarcophagus of stone[2] in which is laid Petronas, who became *domestikos* of the *scholai*, the brother of the blessed empress Theodora. In the narthex of the said church, on

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1 i.e. the second wife of Michael II Trablos (the Stammerer).

2 An adjective describing the stone has been omitted.

ξυλοκέρκου, ἐν τῷ νάρθηκι τῆς αὐτῆς ἐκκλησίας ἐξ ἀριστερῶν ἵσταται λάρναξ ἀπὸ λίθου ἑκατονταλίθου, ἐν ᾧ ἀπόκειται ἡ τοῦ Μαυρικίου γυνὴ μετὰ τῶν τέκνων αὐτῆς. ἐν δὲ τῇ καταφυγῇ τῆς αὐτῆς μονῆς ἐξ ἀριστερῶν πρὸς ἀνατολὴν Ed. L. 374 ἵσταται λάρναξ ἀπὸ λίθου, ἐν ᾧ ἀπόκειται Μαυρίκιος ὁ βασιλεύς. ἰστέον, ὅτι ἐν τῇ μονῇ τῆς ἁγίας Τριάδος τῆς ἐπονομαζομένης τὰ Σταυρακίου, ἐν τῷ δεξιῷ μέρει τῆς αὐτῆς ἐκκλησίας, ἐν τῷ εὐκτηρίῳ τοῦ ἁγίου Ἰωάννου τοῦ Προδρόμου, ἵσταται λάρναξ ἀπὸ λίθου λευκοῦ, ἐν ᾧ ἀπόκειται Σταυράκιος ὁ βασιλεὺς καὶ Θεοφανὼ ἡ αὐτοῦ γαμετή. ἰστέον, ὅτι ἐν τῇ μονῇ τῇ λεγομένῃ τῆς Κυρᾶς Εὐφροσύνης ἵσταται λάρναξ ἀπὸ λίθου Βυθινοῦ, ἐν ᾧ ἀπόκειται Κωνσταντῖνος ὁ υἱὸς Εἰρήνης ὁ τυφλωθεὶς, καὶ Μαρία ἡ γυνὴ αὐτοῦ, καὶ αἱ δύο θυγατέρες αὐτοῦ, Εὐφροσύνη ἡ γυνὴ Μιχαὴλ B τοῦ Τραυλοῦ, καὶ Εἰρήνη ἡ ἀδελφὴ αὐτῆς, καὶ Ἄννα ἡ θυγάτηρ Θεοφίλου τοῦ βασιλέως. ἰστέον, ὅτι ἐν τῇ μονῇ τῇ λεγομένῃ τὰ Γαστρία εἰς τὸ πρὸς ἀνατολὴν δεξιὸν μέρος τῆς αὐτῆς ἐκκλησίας ἐν τῇ ἐκεῖσε σταυρωσίᾳ ἀπόκειται ἡ μακαρία Θεοδώρα ἡ τοῦ Θεοφίλου γυνὴ καὶ αἱ τρεῖς θυγατέρες αὐτῆς, Θέκλα, Ἀναστασία καὶ Πουλχερία. ἐν δὲ τῷ εὐωνύμῳ μέρει τῆς αὐτῆς ἐκκλησίας, ἀπέναντι τῆς τοιαύτης σταυρωσίας, ἵσταται λάρναξ ἀπὸ λίθου, ἐν ᾧ ἀπόκειται Πετρωνᾶς ὁ γεγονὼς δομέστικος τῶν σχολῶν ὁ ἀδελφὸς Θεοδώρας τῆς μακαρίας βασιλίδος. ἐν δὲ τῷ νάρθηκι τῆς αὐτῆς ἐκκλησίας ἐν Ms. 219.a

[R648] the left-hand side of the said narthex as one faces east, stands a small sarcophagus of Proconnesian stone, that is, Pikrimaian, in which is laid Theoktiste, the mother of the blessed empress Theodora.

Note that near it stands a small sarcophagus of Sagarian stone, that is, Pneumonousian, in which is laid Irene, the daughter of the caesar Bardas.

Note that a tiny sarcophagus, measuring a span, stands near them, in which is laid the lower jaw of the caesar Bardas.

Note that in the Monastery of St Euphemia, known as the Beautiful,[1] on the left-hand side of the said church as one faces east, in the sepulchre there, is laid Pankalo, the mother of the Christ-loving ruler Basil (I). On the right-hand side of the said church as one faces east, opposite this sepulchre, is another sepulchre of green Thessalian stone in which is laid Marianos, who became *domestikos* of the *scholai*, and Symbatios his brother, both brothers of the Christ-loving ruler Basil.

Note that in the right-hand chapel of St John the Forerunner of the said church, on the left-hand side of the said chapel as one faces east, stands a carved sarcophagus in which is laid Anastasia, the daughter of the Christ-loving ruler Basil.

Note that on the right-hand side of the said chapel as one faces east, opposite the sarcophagus,[2] stands a small carved sarcophagus in which are laid Anna and Helena, daughters of the Christ-loving ruler Basil,

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1 i.e. the Monastery of St Euphemia in the district of Petrion.

2 i.e. opposite the sarcophagus of Anastasia.

C *τῷ πρὸς ἀνατολὴν ἀριστερῷ μέρει τοῦ αὐτοῦ νάρθηκος ἵσταται λαρνάκιον μικρὸν ἀπὸ λίθου Προικοννησίου, ἤτουν Πικριμαίου, ἐν ᾧ ἀπόκειται Θεοκτίστη ἡ μήτηρ Θεοδώρας τῆς μακαρίας βασιλίδος. ἰστέον, ὅτι πλησίον αὐτοῦ ἵσταται λαρνακίδιον ἀπὸ λίθου Σαγαρινοῦ, ἤτουν Πνευμονουσίου, ἐν ᾧ ἀπόκειται Εἰρήνη ἡ θυγάτηρ Βάρδα τοῦ καίσαρος. ἰστέον, ὅτι λαρνακίδιον μικρὸν σπιθαμιαῖον ἵσταται πλησίον αὐτῶν, εἰς ὃ ἀπόκειται τὸ τοῦ καίσαρος Βάρδα κατωμάγουλον. ἰστέον, ὅτι ἐν τῇ μονῇ τῆς ἁγίας Εὐφημίας τῆς λεγομένης Εὐ-* D *μόρφου ἐν τῷ πρὸς ἀνατολὴν ἀριστερῷ μέρει τῆς αὐτῆς ἐκκλησίας, ἐν τῇ ἐκεῖσε σταταραίᾳ ἀπόκειται Παγκαλὼ ἡ μήτηρ Βασιλείου τοῦ φιλοχρίστου δεσπότου. ἐν δὲ τῷ πρὸς ἀνατολὴν δεξιῷ μέρει τῆς αὐτῆς ἐκκλησίας, ἀπέναντι ταύτης τῆς σταταραίας ἐστὶν ἑτέρα σταταραία ἀπὸ λίθου πρασίνου Θετταλοῦ, ἐν ᾗ ἀπόκειται Μαριανὸς ὁ γεγονὼς δομέστικος τῶν σχολῶν, καὶ Συμβάτιος ὁ ἀδελφὸς αὐτοῦ, ἀμφότεροι ἀδελφοὶ Βασιλείου τοῦ φιλοχρίστου δεσπότου. ἰστέον, ὅτι ἐν τῷ δεξιῷ εὐκτηρίῳ τῆς αὐτῆς ἐκκλησίας τοῦ Προδρόμου ἐν τῷ πρὸς ἀνατολὴν εὐωνύμῳ μέρει τοῦ αὐτοῦ εὐκτηρίου ἵσταται* Ed.L. 375 *λάρναξ ἀνάγλυφος, ἐν ᾧ ἀπόκειται Ἀναστασία ἡ θυγάτηρ Βασιλείου τοῦ φιλοχρίστου δεσπότου. ἰστέον, ὅτι ἐν τῷ πρὸς ἀνατολὴν δεξιῷ μέρει τοῦ αὐτοῦ εὐκτηρίου, ἀπέναντι τοῦ λάρνακος ἵσταται λαρνάκιον μικρὸν ἀνάγλυφον, ἐν ᾧ ἀπόκεινται Ἄννα καὶ Ἑλένη, θυγατέρες Βασιλείου τοῦ φιλοχρίστου*

[R649] and Zoe, the mother of Constantine (VII) the divinely-crowned and purple-born blessed emperor, the grandson of Basil.

Note that in the Monastery of the Archangel Michael, called the Archangel Michael of the district of Promoutos, on the right-hand side of the said church in the sepulchre there, is laid Maria, the daughter of the ruler Basil.

Book II, Chapter 43 [R649-51]

Cheers raised by an army when victory celebrations and triumphs are held

Note that the same cheers are also chanted by the army when some largesse or bonus is granted to them by the emperor.

"Many years for the emperors!" The force three times. "Many years for so-and-so and so-and-so, great emperors and sovereigns!" The force three times. "Many years for so-and-so and so-and-so, the most pious *augoustai*!" The force three times. "Many years for those born in the purple!" The force three times. "Many years for the divinely-appointed emperors!" The force three times. "Many years for the divinely governed emperors!" The force three times. "Many years for the world-confirmed emperors!" The force three times. "Many years for the world-desired emperors!" The force three times. "Many years for the very courageous emperors!" The force three times. "Many years for the victorious emperors!" - the people three times.

δεσπότου, καὶ Ζωὴ ἡ μήτηρ Κωνσταντίνου τοῦ θεοστέπτου καὶ Πορφυρογεννήτου τοῦ μακαρίου βασιλέως τοῦ ἐγγόνου Βασιλείου. ἰστέον, ὅτι ἐν τῇ μονῇ τοῦ Ἀρχιστρατήγου τοῦ ἐπονομαζομένου τῶν Προμούτου ἐν τῷ δεξιῷ μέρει τῆς αὐτῆς ἐκκλησίας ἐν τῇ ἐκεῖσε σταταρικῇ ἀπόκειται Μαρία ἡ θυγάτηρ Βασιλείου δεσπότου. B

ΚΕΦ. μγʹ. Ms. 219.b

Εὐφημία ὑπὸ στρατοπέδου εὐφημουμένη, νικητηρίων καὶ θριάμβων ἀγομένων. ἰστέον δέ, ὅτι ἡ αὐτὴ εὐφημία ᾄδεται καὶ παρὰ τοῦ στρατοπέδου, ἡνίκα φιλοτιμία τις ἢ μαϊμὰς παρὰ τοῦ βασιλέως αὐτοῖς παρασχεθῇ.

„Πολλὰ τὰ ἔτη τῶν βασιλέων·" ὁ λαὸς γʹ. „ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων βασιλέων καὶ αὐτοκρατόρων πολλὰ τὰ C *ἔτη·" ὁ λαὸς γʹ. „ὁ δεῖνα καὶ ὁ δεῖνα τῶν εὐσεβεστάτων αὐγουστῶν πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „τῶν πορφυρογεννήτων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „θεοπροβλήτων βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „θεοκυβερνήτων βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „κοσμοσυστάτων βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „κοσμοποθήτων βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „ἀνδρειοτάτων βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „νικητῶν βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ.*

[R650] "Many years for the enemy-destroying emperors!" The force three times. "Many years for the wealth-creating emperors!" The force three times. "Many years for the orthodox emperors!" The force three times. "Son of God, [grant] them [long] life!" The force three times. "Son of God, rule together with them!" The force three times. "Son of God, favour us with them!" The force three times. "Son of God, multiply their years!" The force three times. "Son of God, hear us!" The force three times. "May the faith of the Christians increase!" The force three times. "May the victory and good fortune of the Roman troops increase!" The force three times. "May the courage of the people of the Lord increase!" The force three times. "We are servants of the emperors." The force three times. "Many years for so-and-so and so-and-so, great emperors and sovereigns!" The force three times. "May God make your holy reign long-lasting for many years!"

The cheers chanted by the Sardinians for the emperors
"Christ conquers, Christ rules!" The force three times. "May Christ guard the emperor!" The force three times. "Many years for the emperors!" The force three times. "Many years for so-and-so and so-and-so, great emperors and sovereigns!" The force three times. "Many years for the divinely-appointed emperors!" The force three times. "Many years for the divinely-preserved emperors!" The force three times. "Many years for the peace-making emperors!" The force three times. "Many years for the wealth-creating emperors!" The force three times. "Son of God, rule together with them!" The force three times. "Son of God, favour us with them!"

„ἐχθρολετῶν βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „πλουτοποιῶν βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „ὀρθοδόξων βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „υἱὲ Θεοῦ, ζωὴν αὐ- D τοῖς·" ὁ λαὸς γʹ. „υἱὲ Θεοῦ, συμβασίλευσον αὐτοῖς·" ὁ λαὸς γʹ. „υἱὲ Θεοῦ, χάρισαι ἡμῖν αὐτούς·" ὁ λαὸς γʹ. „υἱὲ Θεοῦ, τοὺς χρόνους αὐτῶν πλήθυνε·" ὁ λαὸς γʹ. „υἱὲ Θεοῦ, ἐπάκουσον ἡμῶν·" ὁ λαὸς γʹ. „αὔξει ἡ πίστις τῶν χριστιανῶν·" ὁ λαὸς γʹ. „αὔξῃ ἡ νίκη καὶ εὐτυχία τῶν στρατευμάτων Ῥωμαίων·" ὁ λαὸς γʹ. „αὔξῃ ἡ ἀνδρεία τοῦ λαοῦ τοῦ Κυρίου·" ὁ λαὸς γʹ. „ἡμεῖς δοῦλοι τῶν βασιλέων·" ὁ λαὸς γʹ. „ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων βασιλέων καὶ αὐτοκρατόρων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν σᾶς εἰς πολλὰ ἔτη."

Ed.L.376 *Ἡ παρὰ τῶν Σάρδων ᾀδομένη εὐφημία τοῖς βασιλεῦσιν.*

„Χριστὸς νικᾷ, Χριστὸς βασιλεύει" ὁ λαὸς γʹ. „Χριστὸς φυλάξει τὸν βασιλέα·" ὁ λαὸς γʹ. „πολλὰ τὰ ἔτη τῶν βασιλέων·" ὁ λαὸς γʹ. „ὁ δεῖνα καὶ ὁ δεῖνα μεγάλων βασιλέων καὶ αὐτοκρατόρων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „θεοπροβλήτων βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „θεοτηρήτων βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „εἰρηνοποιῶν βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „πλουτοποιῶν βασιλέων πολλὰ τὰ ἔτη·" ὁ λαὸς γʹ. „υἱὲ Θεοῦ, συμβασίλευσον αὐ- B τοῖς·" ὁ λαὸς γʹ. „υἱὲ Θεοῦ, χάρισαι ἡμῖν αὐτούς" ὁ λα-

[R651] The force three times. "Son of God, grant them [long] life!" The force three times. "Son of God, multiply their years!" The force three times. "May the faith of the Christians increase!" The force three times. "May the imperial power of the Romans increase!" The force three times. "May the victory of the Roman armies increase!" The force three times. "Many years for so-and-so, the most holy and ecumenical patriarch!" The force three times. "Many years for the sacred senate!" The force three times. "Many years for the Christ-loving army!" The force three times. "May God make our faith strong!" The force three times. "May God make our emperors strong!" The force three times. "We are servants of the emperors." The force three times. "May God make your holy reign long-lasting for many years!"

Book II, Chapter 44 [R651-64; H203-17][1]

[H203] The fitting out and financing and the amount of the pay and the size of the force sent against impious Crete with the patrician and logothete of the post Himerios, under the Christ-loving ruler Leo (VI)[2]

The imperial fleet: 12,000; Rus': 700. The *strategos* of the Kibyrrhaiotai undertook to provide a force of 5,600 and 1,000 reserves; 6,600 in all. The *strategos* of Samos undertook to provide a force of 4,000 and 1,000 reserves; 5,000 in all. The *strategos*

1 Book II, Chapters 44 & 45, primarily concerned with 10th-century Byzantine expeditions against Arab-held Crete (R651-R678), have been edited by John F. Haldon with facing translation and a commentary, "Theory and practice in tenth-century military administration: Chapters II, 44 and 45 of the *Book of Ceremonies*," *TM*, 13 (2000), 201-352; hereafter Haldon, *TM*, 13 (2000) and cited within the text as [H] with the corresponding page numbers for the Greek text.

2 This expedition took place in AD 911. For Himerios: *ODB*; Manini, *Prosopografia* (2009), 133-35.

ὸς γ'. „υἱὲ Θεοῦ, ζωὴν αὐτοῖς δώρησαι·" ὁ λαὸς γ'. „υἱὲ Θεοῦ, τοὺς χρόνους αὐτῶν πλήθυνε·" ὁ λαὸς γ'. „αὔξει ἡ πίστις τῶν χριστιανῶν·" ὁ λαὸς γ'. „αὔξει ἡ βασιλεία τῶν Ῥωμαίων·" ὁ λαὸς γ'. „αὔξει ἡ νίκη τῶν στρατῶν τῶν Ῥωμαίων·" ὁ λαὸς γ'. „ὁ δεῖνα τοῦ ἁγιωτάτου καὶ οἰκουμενικοῦ πατριάρχου πολλὰ τὰ ἔτη·" ὁ λαὸς γ'. „τῆς ἱερᾶς συγκλήτου πολλὰ τὰ ἔτη·" ὁ λαὸς γ'. „τοῦ φιλοχρίστου στρατοῦ πολλὰ τὰ ἔτη·" ὁ λαὸς γ'. „στερεώσει ὁ Θεὸς τὴν πίστιν ἡμῶν·" ὁ λαὸς γ'. „στερεώσει ὁ Θεὸς τοὺς βασιλεῖς ἡμῶν·" ὁ λαὸς γ'. „ἡμεῖς δοῦλοι τῶν βασιλέων·" ὁ λαὸς γ'. „πολυχρόνιον ποιήσει ὁ Θεὸς τὴν ἁγίαν βασιλείαν σᾶς εἰς πολλὰ ἔτη." C

ΚΕΦ. μδ'. Ms. 220. a

Ἡ γενομένη ἐξόπλισις καὶ ἔξοδος καὶ τὸ ποσὸν τῆς ῥόγας καὶ τοῦ λαοῦ τοῦ ἀποσταλέντος κατὰ τῆς θεολέστου Κρήτης μετὰ τοῦ πατρικίου Ἡμερίου καὶ λογοθέτου τοῦ δρόμου ἐπὶ Λέοντος τοῦ φιλοχρίστου δεσπότου.

Τὸ βασιλικοπλόϊμον χιλιάδες ιβ'. Ῥῶς ψ'. ἐδέξατο ὁ D *στρατηγὸς τῶν Κιβυῤῥαιωτῶν ἔχειν στρατὸν ͵εχ', καὶ διπλοῦς ͵α· ὁμοῦ ͵ςχ. ἐδέξατο ὁ στρατηγὸς τῆς Σάμου ἔχειν στρατὸν ͵δ, καὶ διπλοῦς ͵α· ὁμοῦ ͵ε. ἐδέξατο ὁ στρατηγὸς*

[R652] of the Aegean Sea undertook to provide a force of 3,000 and 1,000 reserves; 4,000 in all.[1] The total in all: 28,300.

Concerning the cavalry which should go on campaign with the fleet: *scholarioi* of the Thrakesianoi and Macedonians: 1,037; from the theme of the Thrakesioi: 1,000;[2] from the theme of Sebasteia: 1,000 Armenians; from Platanion: 500 Armenians; from Prine:[3] 500 [Armenians]; 6,037 cavalry in all.

The total in all for both fleet and cavalry: 34,337.[4]

[The fleet]

Concerning the imperial fleet:

60 dromons with 230 oarsmen each and 70 soldiers each: 18,000 in all. 40 *pamphyloi*, 20 of them with 160 men each and the other 20 with 130 men each, and 700 Rus': 5,800 in all. The total in all: 23,800.[5]

H205] Concerning the theme of the Kibyrrhaiotai:

15 dromons with 230 oarsmen each and 70 soldiers each:[6] 4,500 in all. 16 *pamphyloi*,

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1 This total, omitted in Bonn, is given in the ms.

2 By emending ͵α (1,000) to ͵γ (3,000), as at R655.15 where the pay is calculated for 3,000 Thrakesioi, the total here of 6,037 would tally; Treadgold, "The army," *RSBN*, 29 (1992), 146. Haldon, *TM*, 13 (2000), 246, argues that of the 3,000 only 1,000 actually sailed.

3 Haldon, *TM*, 13 (2000), 251, notes 49 & 50, following Bryer & Winfield, *Pontos* (1985), vol. 1, 127, favours identifying Platanion with Platana, 14 km west of Trebizond, and Prine with Giaprino further west near Giresun, rather than with Platanous on the Isaurian coast and Priene south of Ephesos.

4 The total of 34,037 in the ms. must be corrected by inserting the letter τ (= 300) to read χιλιάδες λδ΄ τλζ΄; Treadgold, "The army," *RSBN*, 29 (1992), 146.

5 Correcting 23,002 to 23,800 by emending δύο i.e. β΄ (2) to ω΄ (800), so that the figures tally, an omega apparently having been mistaken for a β in an early minuscule hand; Treadgold, "The army," *RSBN*, 29 (1992), 146. The Rus' are not included in these totals.

6 The very end of lines 16 and 17 of the Bonn edition were transposed but are corrected here to read σλ΄ καὶ ἀνὰ πολεμιστῶν ο΄· ὁμοῦ χιλιάδες δ΄ καὶ φ΄. πάμφυλοι ις΄ ...

τοῦ Αἰγαίου πελάγους ἔχειν στρατὸν ͵γ, καὶ διπλοῦς ͵α. ὁμοῦ τὸ πᾶν χιλιάδες κη΄ καὶ τ΄.

Διὰ τῶν καβαλλαρικῶν τῶν ὀφειλόντων ταξειδεῦσαι εἰς τὸ πλοΐμον.

Σχολάριοι Θρακησιάνοι καὶ Μακεδόνες ͵αλζ΄. ἀπὸ τοῦ
Ed. L.377 θέματος τῶν Θρακησίων ͵α, ἀπὸ τοῦ θέματος Σεβαστίας Ἀρμένιοι ͵α, ἀπὸ τὸ Πλατάνιον Ἀρμένιοι φ΄, ἀπὸ τῆς Πρίνης φ΄· ὁμοῦ καβαλλαρικοὶ ͵ςλζ΄, καὶ ὁμοῦ τὸ πᾶν διά τε τοῦ πλοΐμου διά τε τῶν καβαλλαρικῶν χιλιάδες λδ΄ λζ΄.

Διὰ τοῦ βασιλικοῦ πλοΐμου.

Δρόμονες ξ΄ ἔχοντες ἀνὰ ἀνδρῶν κωπηλατῶν σλ΄ καὶ ἀνὰ πολεμιστῶν ο΄· ὁμοῦ χιλιάδες ιη΄. πάμφυλοι μ΄· ἐξ ὧν οἱ μὲν κ΄ πάμφυλοι ἀνὰ ἀνδρῶν ρξ΄, οἱ δὲ ἕτεροι κ΄ ἀνὰ ἀνδρῶν ρλ΄, καὶ Ῥῶς ψ΄· ὁμοῦ ͵εω΄. ὁμοῦ τὸ πᾶν χιλιάδες κγ΄ καὶ δύο.

B *Διὰ τοῦ θέματος τῶν Κιβυῤῥαιωτῶν.*

Δρόμονες ιε΄ ἔχοντα ἀνὰ ἀνδρῶν κωπηλατῶν σλ΄ καὶ ἀνὰ πολεμιστῶν ο΄· ὁμοῦ χιλιάδες δ΄ καὶ φ΄. πάμφυλοι ις΄

[R653] 6 with 160 men each and the other 10 with 130 men each: 2,260 in all. The total in all: 6,760.

Concerning the theme of Samos:

10 dromons with 230 oarsmen each and 70 soldiers each: 3,000 in all. 12 *pamphyloi*, 4 with 160 oarsmen each and 8 with 130 men each: 1,680 in all. The total in all for the theme of Samos: 4,680.

Concerning the theme of the Aegean Sea:

7 dromons with 230 oarsmen each and 70 soldiers each: 2,100 in all. 7 *pamphyloi*, 3 with 160 men each and the other 4 with 130 men each: 1,000 in all. The total in all for the theme of the Aegean Sea: 3,100.

Concerning the theme of Hellas:

10 dromons with 230 oarsmen each and 70 soldiers each: 3,000 in all.

ἔχοντες οἱ μὲν ϛʹ ἀνὰ ἀνδρῶν ρξʹ, οἱ δὲ ἕτεροι ιʹ ἀνὰ ἀνδρῶν ρλʹ· ὁμοῦ χιλιάδες βʹ καὶ σξʹ. ὁμοῦ τὸ πᾶν χιλιάδες ϛʹ καὶ ψξʹ.

Διὰ τοῦ θέματος τῆς Σάμου.

Δρόμονες ιʹ ἔχοντες ἀνὰ ἀνδρῶν κωπηλατῶν σλʹ καὶ ἀνὰ πολεμιστῶν οʹ· ὁμοῦ γ. πάμφυλοι ιβʹ, ἔχοντες οἱ μὲν δʹ C *ἀνὰ ἀνδρῶν κωπηλατῶν ρξʹ, οἱ δὲ ηʹ ἀνὰ ἀνδρῶν ρλʹ· ὁμοῦ ͵αχπʹ. ὁμοῦ τὸ πᾶν διὰ τοῦ θέματος τῆς Σάμου ͵δχπʹ.*

Διὰ τοῦ θέματος τοῦ Αἰγαίου πελάγους.

Δρόμονες ζʹ ἔχοντες ἀνὰ ἀνδρῶν κωπηλατῶν σλʹ καὶ ἀνὰ πολεμιστῶν οʹ· ὁμοῦ βρʹ. πάμφυλοι ζʹ ἔχοντες οἱ μὲν γʹ ἀνὰ ἀνδρῶν ρξʹ, οἱ δὲ ἕτεροι δʹ ἀνὰ ἀνδρῶν ρλʹ· ὁμοῦ ͵α. ὁμοῦ τὸ πᾶν διὰ τοῦ θέματος τοῦ Αἰγαίου πελάγους γρʹ.

Διὰ τοῦ θέματος Ἑλλάδος. D

Δρόμονες ιʹ ἔχοντες ἀνὰ ἀνδρῶν κωπηλατῶν σλʹ καὶ ἀνὰ πολεμιστῶν οʹ· ὁμοῦ γ.

[R654] Concerning the Mardaites (of the West):
Force including archons[1]: 4,087 and as a supplement another 1,000 men: 5,087 in all.
The total in all for the imperial fleet and for the themes: 102[2] dromons and 75 *pamphyloi*, 34,200 oarsmen and 7,140 soldiers[3] and 700 Rus' and 5,087 Mardaites.

[The pay]
The pay for the imperial fleet:
Force including archons 12,502: pay of 15 *kentenaria*, 90 lbs, 10 *nomismata*. Their supplement of 1,000 men, 5 *nomismata* each, making 69 lbs, 32 *nomismata*. 700 Rus': pay of 1 *kentenarion*. In all, for the fleet and the Rus': pay of 17 *kentenaria*, 59 lbs, 42 *nomismata*. **[H207]**

For the theme of the Kibyrrhaiotai:
Force including archons 6,760: pay of 2 *kentenaria*, 21 lbs, 42 *nomismata*, including the reserves.

For the theme of Samos:
Force including archons 4,680, and from the reserves 1,000: pay of 2 *kentenaria*, 1 lb, 11 *nomismata*.

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1 In the context of the expedition, the "archons" are the officers.

2 For the figures to tally, ριβ΄ (112) of the ms. has been emended to ρβ΄ (102); Treadgold, "The army," *RSBN*, 29 (1992), 146.

3 For the figures to tally, the 34,000 and 7,340 of the ms. have been emended to 34,200 and 7,140; Treadgold, "The army," *RSBN*, 29 (1992), 146. Either way the total force is the same, 47,127.

Διὰ τῶν Μαρδαϊτῶν.

Ms. 220.b *Μαρδαΐται, στρατὸς σὺν ἀρχόντων, ͵δπζ, καὶ κατὰ προσ-*
θήκην ἕτεροι ͵α· ὁμοῦ ͵επζ. ὁμοῦ τὸ πᾶν διά τε τοῦ βα-
σιλικοῦ πλοΐμου, διά τε τῶν θεμάτων δρόμονες ριβ΄, πάμφυ-
Ed.L. 378 *λοι οε΄, ἄνδρες κωπηλάται χιλιάδες λδ΄ καὶ πολεμισταὶ ͵ζτμ΄*
καὶ Ῥῶς ψ΄ καὶ Μαρδαΐται ͵επζ.

Αἱ ῥόγαι διὰ τοῦ βασιλικοῦ πλοΐμου.

Στρατὸς συνάρχοντες χιλιάδες ιβ΄ καὶ φβ΄. ῥόγα κεντη-
νάρια ιε΄, λίτραι ϙ : ι΄. προσθήκην αὐτῶν ͵α ἀνὰ νομισμάτων
ε΄, γινόμενον λίτραι ξθ΄, νομίσματα λβ΄. Ῥῶς ψ΄. ῥόγα κεν-
τηνάριον α΄. ὁμοῦ διὰ τοῦ πλοΐμου καὶ τῶν Ῥῶς ῥόγα κεν-
τηνάρια ιζ΄, λίτραι νθ΄ : μβ΄.

Διὰ τοῦ θέματος τῶν Κιβυῤῥαιωτῶν.

B *Στρατὸς συνάρχοντες ͵ςψξ΄. ῥόγα κεντηνάρια β΄ λίτραι*
κα΄ : μβ΄ σὺν τοῖς διπλοῖς.

Διὰ τοῦ θέματος τῆς Σάμου.

Στρατὸς συνάρχοντες ͵δχπ΄, καὶ ἀπὸ τῶν διπλῶν ͵α.
ῥόγα κεντηνάρια β΄, λίτρα α΄ : ια΄.

[R655] For the theme of the Aegean Sea:
Force including archons 3,100, and from the reserves 1,000: pay of 1 *kentenarion*, 54 lbs, 3 *nomismata*.

For the Mardaites of the West:
Force including archons: 4,087: pay of 4 *kentenaria*, 66 lbs, 32 *nomismata*. The supplement of 1,000 men, 8 *nomismata* each, making 1 *kentenarion*, 11 lbs, 8 *nomismata*. The total in all for the Mardaites of the West: pay of 5 *kentenaria*, 77 lbs, 40[1] *nomismata*.
The total in all for the imperial fleet, the Rus', the fleets from the themes and the Mardaites of the West: pay of 29 *kentenaria*, 13 lbs, 66 *nomismata*.

Concerning the pay for the cavalry
For the *scholarioi* of the Thrakesianoi and Macedonians, for 1,037 men: pay of 1 *kentenarion*, 41 lbs, 24 *nomismata*.
For the theme of the Thrakesioi, for 3,000[2] men, 2 *nomismata* each: pay of 0 *kentenaria*, 83 lbs,[3] 24 *nomismata*.
For the theme of Sebasteia, for 1,000 men: pay of 1 *kentenarion*, 13 lbs, 24 *nomismata*.
For the Armenians of Platanion,[4] for 500 men,

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1 οξ΄ in the text is a misprint for οζ΄ (77 lbs) of the ms. The ms. may have 42 *nomismata*, but to tally, should read 40. (Unfortunately the 2 of the 42 given in Bonn, is not clear in our copy of the ms.)

2 Haldon, *TM*, 13 (2000), 246, argues that of the 3,000 used for this calculation only 1,000 from Prine actually sailed, the number given at R652.5, although the total at R652.13-14 would include all 3,000.

3 80 lbs, 24 *nomismata* of the ms. has been corrected since 6,000 *nomismata* = 83 lbs and 24 *nomismata*.

4 For Platanion see note 3 ατ R652.6.

Διὰ τοῦ θέματος τοῦ Αἰγαίου πελάγους.

Στρατὸς συνάρχοντες ͵γρʹ καὶ ἀπὸ τῶν διπλῶν ͵αʹ. ῥόγα κεντηνάριον αʹ, λίτραι νδʹ : γʹ.

Διὰ τῶν Μαρδαϊτῶν τῆς Δύσεως.

Στρατὸς συνάρχοντες ͵δπζʹ. ῥόγα κεντηνάρια δʹ, λίτραι C ξϛʹ : λβʹ. καὶ ἡ προσθήκη ἀνδρῶν ͵α ἀνὰ : ηʹ, γινόμενον ρ αʹ, λίτραι ιαʹ : ηʹ. ὁμοῦ τὸ πᾶν διὰ τῶν Μαρδαϊτῶν τῆς δύσεως ῥόγα κεντηνάρια εʹ λίτραι οξʹ : μβʹ. καὶ ὁμοῦ τὸ πᾶν διά τε τοῦ βασιλικοῦ πλοΐμου, τῶν Ῥῶς, τῶν θεματικῶν πλοΐμων καὶ τῶν Μαρδαϊτῶν τῆς δύσεως ῥόγα κεντηνάρια κθʹ, λίτραι ιγʹ : ξϛʹ.

Διὰ τῆς ῥόγας τῶν καβαλλαρικῶν.

Διὰ τῶν σχολαρίων τῶν Θρακησιάνων καὶ Μακεδόνων ὑπὲρ ἀνδρῶν χιλίων λζʹ. ῥόγα κεντηνάριον αʹ, λίτραι μαʹ : κδʹ. διὰ τοῦ θέματος τῶν Θρακησίων ὑπὲρ ἀνδρῶν ͵γ ἀνὰ νο- D μισμάτων βʹ ῥόγα ρ, λίτραι πʹ : κδʹ. διὰ τοῦ θέματος Σεβαστείας ὑπὲρ ἀνδρῶν ͵α ῥόγα ρ αʹ, λίτραι ιγʹ : κδʹ. διὰ τῶν Ἀρμενίων τῶν Πλατανιτῶν ὑπὲρ ἀνδρῶν φʹ ἀνὰ νομισμάτων

[R656] 6 *nomismata* each: pay of 0 *kentenaria*, 41 lbs, 48 *nomismata*.
For the Armenians of Prine, for 400[1] men, 5 *nomismata* each: pay of 0 *kentenaria*, 27 lbs, 56 *nomismata*.
The cavalrymen in all, 2,037: pay of 2 *kentenaria*, 54 lbs, 48 *nomismata*.[2] 3,900 supplementary men: pay of 1 *kentenarion*, 52 lbs, 56 *nomismata*.
In all, for the cavalry: pay of 4 *kentenaria*, 7 lbs, 22 *nomismata*.

[H209] Concerning the payment in advance
For the fleets of the three themes of the Kibyrrhaiotai, Samos and the Aegean Sea, for 3,000 men, 2 *nomismata* each: 83 lbs, 24 *nomismata*.
For the Mardaites of the West: 3 *tourmarchai*, 36 *nomismata* each; 42 *droungarioi*, 12 *nomismata* each; 42 *kometes*, 6 *nomismata* each; 5,000 soldiers, 4 *nomismata* each; making for them all: 2 *kentenaria*, 89 lbs, 56 *nomismata*.[3]
For the Armenians of the theme[4] of Sebasteia: 5 *tourmarchai*, 12 *nomismata* each; 10 *droungarioi*, 6 *nomismata* each; 8 *kometes*, 5 *nomismata* each; 965 soldiers, 4 *nomismata* each; making for them all: 55 lbs, 60[5] *nomismata*.
For the Armenians from Prine: 500 men, 2 *nomismata* each, making 13 lbs, 64 *nomismata*.
In all, for the whole payment in advance: 4 *kentenaria*, 42[6] lbs, 60 *nomismata*.

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1 As the number from Prine given at R652.7 is 500, probably only 400 actually sailed, even though the payment in advance, given below at R652.17, was calculated for 500 (R656.17); Haldon, *TM*, 13 (2000), 246.

2 i.e. the pay for the 1,037 *scholarioi* and the 1,000 men from the theme of Sebasteia; the 36 nomismata of the ms. has been corrected to 48. The supplementary 3,900 men are also cavalry men.

3 The total in the ms. of 2 *kentenaria*, 99 lbs, 56 *nomismata* is arithmetically incorrect and this error in the ms. and Bonn carries over into the total for the whole payment in advance below at R656.18.

4 Accepting Haldon's emendation of τῶν θεμάτων to τοῦ θέματος; *TM* 13 (2000), 209, line 82.

5 Emending the ζ′ (7) of the ms. and Bonn to ξ′ (60) so that the figures tally.

6 The ms. and Bonn have a total of 4 *kentenaria*, 52 lbs, 60 *nomismata*, having incorporated in this total the arithmetically incorrect figure for the Mardaites above at R656.13; see also note 3 above.

ϛ′ ῥόγα κεντηνάριον, λίτραι μα′ : μη′. διὰ τῶν Ἀρμενίων Πρίνης ὑπὲρ ἀνδρῶν υ′ ἀνὰ νομισμάτων ε′ ῥόγα κεντηνάριον, λίτραι κζ′ : νϛ′. ὁμοῦ καβαλλάριοι βλζ′. ῥόγα κεντηνάρια β′, λίτραι νδ′ : λη′. καὶ οἱ κατὰ προσθήκην ἄνδρες τρισχίλιοι ἐννεακόσιοι ῥόγα ρ α′, λίτραι νβ′ : νϛ′. καὶ ὁμοῦ διὰ
Ed.L. 379 τοῦ καβαλλαρικοῦ ῥόγα κεντηνάρια δ′, λίτραι ζ′ : κβ′.

Διὰ τοῦ προχρείου.

Ms. 221. a Διὰ τῶν πλοΐμων τῶν γ′ θεμάτων τῶν τε Κιβυῤῥαιωτῶν τῆς Σάμου καὶ τοῦ Αἰγαίου πελάγους ὑπὲρ ἀνδρῶν γ ἀνὰ : β′ λίτραι πγ′ : κδ′. διὰ τῶν Μαρδαϊτῶν τῆς δύσεως τουρμαρχῶν γ′ ἀνὰ : λϛ′, δρουγγαρίων μβ′ ἀνὰ : ιβ′, κομήτων μβ′ ἀνὰ : ϛ′, στρατιωτῶν ͵ε ἀνὰ : δ′, γινόμενα ἀμφότερα κεντη-
B νάρια β′, λίτραι ϙθ′ : νϛ′. διὰ τῶν Ἀρμενίων θεμάτων Σεβαστείας τουρμαρχῶν ε′ ἀνὰ : ιβ′, δρουγγαρίων ι′ ἀνὰ : ϛ′, κομήτων η′ ἀνὰ : ε′, στρατιωτῶν ἐννεακοσίων ἑξήκοντα πέντε ἀνὰ : δ′, γινόμενα ἀμφότερα λίτραι νε′ : ζ. διὰ τῶν Ἀρμενίων Πρίνης ἄνδρες φ′ ἀνὰ : β′, γινόμενα λίτραι ιγ′ : ξδ′. καὶ ὁμοῦ διὰ τοῦ ἀμφοτέρου προχρείου ρρ δ′, λίτραι νβ′ : ξ′. ἰστέον,

[R657] Note that the *strategos* of the Kibyrrhaiotai and the *katepano* of the Mardaites of Attaleia gave undertakings: the *strategos* that he would get ready two *chelandia* from units of the *tourmarchai*, and the *katepano* of the Mardaites that he would get ready galleys, and during the month of March they would send them to Syria to bring back a response and reliable report concerning everything being planned and done there.

Note that Leo Symbatike, the *protospatharios* and archon of Cyprus,[1] undertook to send vigilant scouts to the gulf of Tarsos and to Ta Stomia and also to Tripolis and Laodikeia, to bring reports from both regions as to whether the Saracens were doing anything by way of training.

Note that the *strategos* of Thessalonike undertook to make 200,000 arrows and 3,000 heavy spears and as many shields as he could.

Note that the judge of Hellas undertook to make 1,000 heavy spears, which in fact he did. He undertook to make other items, too, and to bring them to wherever he had undertaken to bring them.

Note that the archon of Chrepos (Euboia) in the theme of Hellas undertook to make 200,000 arrows and 3,000 heavy spears. Likewise also the *strategos* of Nikopolis and that of Peloponnesos.

Note that the *protospatharios* Theodore, son of Pankrate,[2] undertook to go away to the Anatolikoi and to enlist the Platiniatai[3] and to muster from them and from

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[1] Leo Symbatike : also at R660.2; Manini, *Prosopografia* (2009), 210-11. Ta Stomia: river mouths on the Cilician coast; Tripolis on the Phoenician coast (Lebanon) and Laodikeia, a port city of Antioch in Syria.

[2] Theodore, son of Pankrate; Manini, *Prosopografia* (2009), 115-16.

[3] For Platanion see note 3 at R652.6.

ὅτι ἐδέξατο ὁ στρατηγὸς τῶν Κιβυῤῥαιωτῶν καὶ ὁ κατεπάνω τῶν Μαρδαϊτῶν Ἀτταλίας, ἵνα ὁ μὲν στρατηγὸς εὐτρεπίσῃ χελάνδια δύο ἀπὸ τῶν οὐσιῶν τῶν τουρμαρχῶν, ὁ δὲ κατεπάνω τῶν Μαρδαϊτῶν εὐτρεπίσῃ γαλαίας, καὶ διὰ Μαρτίου C *μηνὸς ἀποστείλωσι αὐτὰ εἰς Συρίαν, ἵνα περὶ πάντων τῶν ἐκεῖσε μελετωμένων καὶ πραττομένων ἐνέγκωσιν ἀπόκρισιν καὶ ἀληθὲς μανδάτον. ἰστέον, ὅτι ἐδέξατο ὁ πρωτοσπαθάριος Λέων καὶ ἄρχων Κύπρου, ὁ τοῦ Συμβατίκη, ἀποστεῖλαι ἀκριβεῖς κατασκόπους εἴς τε τὸν κόλπον τῆς Ταρσοῦ καὶ εἰς τὰ Στόμια, ἔτι δὲ καὶ πρὸς Τρίπολιν καὶ Λαοδίκειαν, ἵνα ἐκ τῶν ἀμφοτέρων μερῶν ἐνέγκωσι μανδάτα, εἴ τι διὰ μελέτης ἔχουσιν οἱ Σαρακηνοί. ἰστέον, ὅτι ἐδέξατο ὁ στρατηγὸς Θεσσαλονίκης τοῦ καμεῖν σαγίτας χιλιάδας σʹ καὶ μεναύλια χιλιάδας γʹ καὶ σκουτάρια, ὅσα δυνηθῇ. ἰστέον,* D *ὅτι ἐδέξατο ὁ κριτὴς Ἑλλάδος καμεῖν μεναύλια ͵α, ἅπερ καὶ ἐτελείωσεν. ἐδέξατο δὲ καμεῖν καὶ ἕτερα καὶ καταγωγιάσαι αὐτὰ ἐν οἷς ἂν δέξηται. ἰστέον, ὅτι ἐδέξατο ὁ ἄρχων Χρήπου ἐν τῷ θέματι Ἑλλάδος καμεῖν σαγίτας χιλιάδας σʹ καὶ μεναύλια χιλιάδας γʹ. ὡσαύτως καὶ ὁ στρατηγὸς Νικοπόλεως καὶ ὁ Πελοποννήσου. ἰστέον, ὅτι ἐδέξατο ὁ πρωτοσπαθάριος Θεόδωρος ὁ τοῦ Παγκράτη ἀπελθεῖν εἰς Ἀνατολικοὺς καὶ καταγράψασθαι τοὺς Πλατινιάτας, καὶ δι' αὐτῶν καὶ δι' ἑτέ-* Ed. L. 380

[R658] the others [H211] from the theme, whether from the archons or the *scholarioi*, 500 picked men, selected both as skilled in archery and any of them who might be skilled cavalrymen. If the *scholarioi* had their pay in full, they should equip themselves with cavalry equipment from their own resources, but if their pay was short, they should take animals from the holding yards, or even from a register of horses for requisition in the theme of the Anatolikoi.

Concerning the items which should be got ready in [the theme of the] Thrakesioi, that is, the 20,000 [*modioi*] of barley, and concerning the 40,000 [*modioi*] of wheat, hard biscuit and flour, and concerning the 30,000 [measures] of wine, and concerning the 10,000 livestock for slaughter, and concerning the 10,000 [units] of flax to be got ready for the fuses[1] and caulking, so that they are at Phygela,[2] and 6,000 nails for the nailing in the dromons: the protonotary of the Thrakesioi gave an undertaking concerning these items; also the [official] of Limnogala undertook to support him with regard to the wine.

Concerning getting ready 30,000 five-finger nails[3] for the dromons' planking for the gangways and for the stalls; and the nails should go down to Phygela. The *strategos* of Samos gave an undertaking to obtain the expenses for this from the protonotary.

Concerning getting ready 3,000 lesser-handspan[4] claw-nails

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1 Fuses: the most likely meaning for πρόπυρα; Haldon suggests pre-fire or ignition flame: "'Greek fire' revisited," in E. Jeffreys, ed., *Byzantine Style, Religion and Civilization* (2006), 311 & 315.

2 Phygela: the modern port of Kusadasi, 17 km from Ephesos.

3 i.e. five finger-widths in length. A finger-width or dactyl was 1/16th of a foot, i.e. 1.95 cm; Schilbach, *Byzantinische Metrologie* (1970), 16.

4 κοινοστομαῖος = κυνοστομαῖος; *LBG*: a span's length, here the distance between the thumb and the tip of the forefinger, lit.: a dog's mouth or λιχάς, the lesser span of 10 finger-widths or 19.5 cm; Schilbach, *Metrologie,* (1970), 19.

ρων τῶν ἐκ τοῦ θέματος συστῆσαι ἄνδρας φʹ ἐκλελεγμένους καὶ πρὸς τὸ τοξεύειν ἐπιτηδείους, καὶ ἐὰν ὦσιν ἐξ αὐτῶν τινες ἐπιτήδειοι καβαλλάριοι, εἴ τε ἐκ τῶν ἀρχόντων, εἴ τε ἐκ M. 221.b *τῶν σχολαρίων. εἰ μὲν κατὰ πλήρης ἔχωσιν τὴν ῥόγαν αὐτῶν οἱ σχολάριοι, ἵνα ἐξοπλισθῶσιν ἐκ τῶν ἰδίων καβαλλαρικὴν ἐξόπλισιν· εἰ δὲ ἐλλιπεῖς εἰσιν πρὸς τὴν ῥόγαν, ἵνα λάβωσιν ἀπὸ τῶν μητάτων ἄλογα, ἢ καὶ ἀπὸ ἐκθέσεως μονοπροσώπων ἐν τῷ θέματι τῶν Ἀνατολικῶν. περὶ τῶν ὀφειλόντων ἑτοιμασθῆναι εἰς Θρακησίους, ἤγουν τῶν κʹ χιλιάδων* B *τοῦ κριθαρίου καὶ περὶ τῶν μʹ χιλιάδων τοῦ τε σίτου καὶ τοῦ παξαματίου καὶ ἀλεύρου καὶ περὶ τοῦ οἴνου τῶν λʹ χιλιάδων καὶ περὶ τῶν σφακτῶν τῶν ιʹ χιλιάδων καὶ περὶ τοῦ ἑτοιμασθῆναι λινάριον λόγῳ τῶν προπύρων καὶ καλαφατήσεως χιλιάδας ιʹ, ἵνα ἔχῃ εἰς τὰ Φύγελα, καὶ καρφία χιλιάδας ςʹ λόγῳ τῆς ἡλώσεως τῶν δρομόνων. ἐδέξατο περὶ τούτων ὁ πρωτονοτάριος τῶν Θρακησίων. ἐδέξατο καὶ ὁ Λιμνογάλακτος, ἵνα συνδράμῃ αὐτὸν εἰς τὸν οἶνον. περὶ τοῦ ἑτοιμασθῆναι καρφίον πενταδακτυλαῖον λόγῳ τῆς στρώσεως τῶν δρομονίων, εἰς τὰς σκάλας καὶ εἰς τὰς πάθνας χιλιάδας λʹ, καὶ* C *κατέλθωσιν εἰς τὰ Φύγελα. ἐδέξατο δὲ περὶ τούτου ὁ στρατηγὸς τῆς Σάμου τοῦ λαμβάνειν ἔξοδον παρὰ τοῦ πρωτονοταρίου. περὶ τοῦ ἑτοιμασθῆναι καρφίον ἀρπάγιον κοινοστο-*

[R659] for tortoises and gangplanks and the other equipment on the ships, and 3,000 handspan nails:[1] the *strategos* of Samos gave an undertaking concerning this.

Concerning getting ready 4,000 six-finger, 4,000 five-finger, and 4,000 four-finger nails for the cranes[2] and the walkways and the rest of the necessary items: the *strategos* of Samos gave an undertaking concerning this.

Concerning the undertaking by one of the emperor's men who was in [the theme of the] Anatolikoi to get ready 20,000 [*modioi*] of barley and 60,000 [*modioi*] of hard biscuits and wheat and flour from the Kibyrrhaiotai and the Anatolikon [theme], and that they would bring it down from the Anatolikoi to Attaleia instead of it going to Mt Kalon.

Concerning the purchasing by the protonotary of the Kibyrrhaiotai of 60,000 small nails for the fastening of the hides.

[H213] Concerning the skiffs which had been made for the dromons: with regard to the courier, that he should be sent from the *hetaireia* with a request to the *katepano* [of the Mardaites of Attaleia]: he should give him a *protokankellarios* and every support, and prevail upon the Korphitianoi of Herakleia[3] and take away four sailors for each skiff; that he should dispatch the skiffs promptly with the *protokankellarios*; that each skiff should have its mast and yard and four oars each and the rudder; also

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1 The standard span, from the thumb to the tip of the small finger of 12 finger-widths or 23.4 cm; Schilbach, *Metrologie* (1970), 19.

2 Following Haldon, *TM*, 13 (2000), 210 & 250, who suggests, more specifically, derricks. The meaning of some of the terms for the equipment for these ships is still doubtful; for a detailed discussion: Haldon, *TM*, 13 (2000), 268-84. Four-finger nails: i.e. four finger-widths in length; see note 3 at R658.18.

3 Herakleia in Karia, as Haldon argues, in the theme of the Kibyrrhaiotai, the region occupied by these Mardaites, rather than Herakleia on Kephallenia; *TM*, 13 (2000), 286, n. 169.

μαῖον λόγῳ χελωνῶν καὶ σκαλῶν καὶ λοιπῶν κατέργων χιλιάδας γ', καὶ σπιθαμιαῖον χιλιάδας γ'. ἐδέξατο δὲ περὶ τούτου ὁ στρατηγὸς τῆς Σάμου. περὶ τοῦ ἑτοιμασθῆναι καρφίον ἑξαδακτυλαῖον χιλιάδας δ' καὶ πενταδακτυλαῖον χιλιάδας δ' καὶ τετραδακτυλαῖον δ' διὰ τὰς γερακαρίας καὶ τοὺς διαπάτους καὶ λοιπὰς χρείας. ἐδέξατο δὲ περὶ τούτου ὁ στρατηγὸς τῆς Σάμου. περὶ τοῦ δέξασθαί τινα βασιλικὸν τὸν ὄντα εἰς Ἀνατολικοὺς ἑτοιμάσαι κριθὴν χιλιάδας κ' καὶ παξα- D μάτια καὶ σῖτον καὶ ἀλεύριον χιλιάδας ξ' διὰ τῶν Κιβυρραιωτῶν καὶ τοῦ Ἀνατολικοῦ, καὶ ἵνα καταγωγιασθῶσιν ἀπὸ Ἀνατολικοὺς εἰς Ἀτταλίαν ἀντὶ τοῦ ἀπερχομένου εἰς τὸ Καλὸν ὄρος. περὶ τοῦ ἀγοράσαι τὸν πρωτονοτάριον τῶν Κιβυρραιωτῶν καρφίον μικρὸν λόγῳ τῆς παρηλώσεως τῶν βυρσαρίων χιλιάδας ξ'. περὶ τῶν σανδαλίων τῶν καμοθέντων λόγῳ τῶν δρομωνίων εἰς τὸν τρέχοντα, ἵνα ἀποσταλεῖ τῆς ἑταιρείας Ms. 222 a *μετὰ κελεύσεως πρὸς τὸν κατεπάνω, καὶ δώσει αὐτὸν πρωτοκαγκελλάριον καὶ πᾶσαν συνδρομήν, καὶ κρατήσει τοὺς Κορφι-* E.d.L. 381 *τιάνους Ἡρακλείας, καὶ ἐπάρῃ ναύτας ὑπὲρ ἑκάστου σανδαλίου δ'. ἀποστείλῃ δὲ αὐτὰ διὰ συντομίας διὰ τοῦ πρωτοκαγκελλαρίου. ἵνα δὲ ἔχῃ ἕκαστον σανδάλιον τὸ κατάρτιον αὐτοῦ καὶ τὸ κερατάριον καὶ ἀνὰ κωπίων δ' καὶ τὸ παρακώπιον. ἔτι δὲ καὶ*

[R660] six eight-oared fishing-boats.

Concerning the caltrops: that the member of staff of the imperial bedchamber, Theodoretos,[1] should be asked what became of them; likewise concerning last year's sacks and the mattocks and sledge-hammers and rings and bolts and shackles[2] and rams, and to send his notary to us with the list of everything.

Concerning the command to be given to the harbour-master: to equip 1,200 soldiers from a contribution by city-folk.[3]

Note that both the *strategos* of the Kibyrrhaiotai and the *katepano* of the Mardaites of Attaleia and Leo Symbatike undertook to maintain security and vigilance, and not to allow anyone not known to them to go away to Syria, and for information to be carried from the Roman state through them to Syria.

Concerning the campaigns in Langobardia under the emperor the lord Romanos (I), in indiction 8 (AD 935)[4]

The *chelandia* of the imperial fleet which went out with the *protospatharios* Epiphanios[5] in indiction 8: 11.

The *chelandia* which went out in advance with the patrician Kosmas in indiction 7: 11.

Rus': 7 ships with 415 men.

From the cavalry: Thrakesianoi and Macedonians: 202 archons, 98 *scholarioi*, 608 new *scholarioi*. From the camps of the foreigners: of the great *hetaireia*: 31 men; of the middle *hetaireia*:

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1 Theodoretos: Manini, *Prosopografia* (2009), 115.

2 Following Haldon's translation here and subsequently of κρικελλίων τε καὶ δακτυλίων καὶ ψελλίων καὶ κριῶν as lit. rings and fingers (hence bolts) and armlets (hence shackles) and rams; *TM*, 13 (2000), 212, 269 & 275.

3 Following Reiske's suggestion, *Comm.*, p. 780, in emending αὐτῶν "by them" to ἀστῶν: "by city-folk".

4 R660.13 - R662.11: the Lombard incursion into, and revolt within, the Byzantine theme of Langobardia.

5 Epiphanios *protospatharios* (also R662.5) & patrician Kosmas: Manini, *Prosopografia* (2009), 79 f. & 164 f.

ἁλιάδια ϛʹ ὀκτάκωπα. περὶ τῶν τριβολίων, ἵνα ἐρωτηθῇ ὁ κοιτωνίτης Θεοδώρητος, τί ἐγένοντο· ὁμοίως καὶ περὶ τῶν σακκίων τῶν περυσινῶν καὶ τῶν τζαπίων καὶ τζόκων, κρικελλίων τε καὶ δακτυλίων καὶ ψελλίων καὶ κριῶν, ἵνα ἀποστείλῃ τὸν νοτάριον αὐτοῦ μετὰ τὴν καταγραφὴν πάντων πρὸς ἡμᾶς. περὶ τοῦ ὁρι-
B *σθῆναι τὸν παραθαλασσίτην, ἵνα ἐξοπλίσῃ ἀπὸ συνδόσεως τῶν αὐτῶν στρατιώτας ‚ασʹ. ἰστέον, ὅτι ἐδέξατο ὅ,τε Κιβυρραιώτης καὶ ὁ κατεπάνω τῶν Μαρδαϊτῶν Ἀτταλίας καὶ ὁ Λέων τοῦ Συμβατίκη, ἵνα ἔχωσιν ἀσφάλειαν καὶ ἀκρίβειαν, καὶ μὴ παραχωρῶσίν τινα τῶν ἀγνωρίστων πρὸς Συρίαν ἀπελθεῖν, καὶ δι' αὐτῶν ἀποκομισθῆναι εἰς Συρίαν τὰ ἀπὸ Ῥωμανίας μανδᾶτα.*

Διὰ τῶν ἐν Λαγοβαρδίᾳ ταξειδευσάντων ἐπὶ τοῦ κυροῦ Ῥωμανοῦ
C *τοῦ βασιλέως εἰς ἰνδ. ηʹ.*

Τὰ κατελθόντα μετὰ τοῦ πρωτοσπαθαρίου Ἐπιφανίου βασιλοπλόϊμα χελάνδια εἰς ἰνδικτίονα ηʹ ιαʹ· τὰ προκατελθόντα μετὰ τοῦ πατρικίου Κοσμᾶ χελάνδια εἰς ἰνδικτίονα ζʹ ιαʹ· Ῥῶς καράβια ζʹ ἔχοντα ἄνδρας υιεʹ. διὰ τῶν καβαλλαρικῶν· Θρακησιάνοι καὶ Μακεδόνες ἄρχοντες σβʹ, σχολάριοι ϟηʹ, νέοι σχολάριοι χηʹ. διὰ τῶν χαρακιωτῶν τῶν ἐθνικῶν· τῆς μεγάλης ἑταιρείας ἄνδρες λαʹ· τῆς μέσης ἑται-

[R661] 46 men; Pharganoi: 45 men; Khazars: 47 men. **[H215]** From the emperor's men: 71 men. From the *arithmos*, of those stationed in the City: 35 men. From the new prisoners[2]: 79. Mousoulinoi: 11 men. Palermitans: 18 men. Turks: 84 men. Armenians going out as volunteers together with the mechanics: 36 men. Cavalrymen in all: 1,453 men.[3]

The items sent under the ruler Romanos (I) to the king of Italy,[4] should he go out and subdue the rebellious princes, Landulf and his brother Atenulf, and Guaimar and his brother Guaifer, and all the Langobards from the theme of Langobardia who were in revolt, and hand over the forts to the *strategos* of Langobardia (AD 935)

1 *kentenarion* in cash; 10 inner garments; 1 onyx cup; 17 *kleopatra*[5] glass vessels; incense: 30 small bags; unguents: 500 small bags; for the 7 *kometes* of the said king: 2 inner garments each; for the 6 bishops of the said king: 6 yellow damask *skaramangia*; for the said king's *komes* and marchese whose territory is neigbouring the theme of Langobardia: 5 *skaramangia* and one of yellow damask, one pink damask, one blue damask and one white;[6] in all, 9 *skaramangia*; 4 inner garments and 3 inner garments of lower quality, in all, 7; 3 objects of gilded silver.

Even if the king did not attend in person,

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1 R660.13 - R662.11 is concerned, however, with the campaigns in Langobardia in 935.

2 Alternative translation: young prisoners. Mousoulinoi: inhabitants of Mosul. Turks: i.e. Magyars.

3 These numbers in fact total 1,411.

4 Gifts to gain the support of the king, Hugh of Provence, against the Lombard princes who, though Byzantine vassals, had revolted and occupied Byzantine territory in Apulia: Landulph I and Atenulph II of Capua and Benevento and Guaimar II and Guaifer of Salerno. See Manini, *Prosopografia* (2009), 193-94, 36-37 & 56-58..

5 κλεοπτ. = κλεοπάτρας: *LBG*; Koukoules, Βυζαντινῶν βίος καὶ πολιτισμός (1947-1955), vol. II,2, 96-97; κλεοπατρινός: the term for elephantiasis (*LBG*), so possibly glass vessels with a surface resembling the skin of one suffering this disease. Alternatively, a narrow-necked drinking vessel described by Achmet as a shape analogous to Cleopatra in its beauty, βαυκάλιον τῆς Κλεοπάτρας; *Oneirocriticon*, §196, ed. Drexl (1925), 153, line 1; trans. Oberhelman (1991), 185.

6 See the Introduction, s.v. Terms for silks.

ρείας ἄνδρες μϛ'· Φαργάνοι ἄνδρες με'· Χάζαροι μζ'· ἀπὸ
τῶν βασιλικῶν ἄνδρες οα'· ἀπὸ τοῦ ἀριθμοῦ τῶν ἐν τῇ πό- D
λει ἄνδρες λε'· ἀπὸ τῶν νέων αἰχμαλώτων οθ'· Μουσου-
λινοὶ ἄνδρες ια'· Πανορμῖται ἄνδρες ιη'· Τοῦρκοι ἄνδρες
πδ'· Ἀρμένιοι οἱ ἀπὸ βουλῆς ἐξελθόντες σὺν τῶν μαγγανα-
ρίων ἄνδρες λϛ'· ὁμοῦ καβαλλάριοι ἄνδρες ͵αυνγ'.

Τὰ ἀποσταλέντα τὸν ῥῆγα Ἰταλίας ἐπὶ Ῥωμανοῦ δεσπότου, εἰ ἄρα ἐξέλθῃ καὶ καταπολεμήσῃ τοὺς ἀνταρτὰς πρίγκιπας, τόν τε Λανδούλφον καὶ Ἀτενούλφον, τὸν ἀδελφὸν αὐτοῦ, καὶ Γοίμαριν Ed. L.382
καὶ Γουφέριν, τὸν ἀδελφὸν αὐτοῦ, καὶ πάντας τοὺς ἀποστατήσαντας Λαγοβάρδους ἀπὸ τοῦ θέματος Λαγοβαρδίας, καὶ παραδώσῃ τὰ Ms. 222. b
κάστρα τῷ στρατηγῷ Λαγοβαρδίας.

Λογάριον κεντηνάριον α'. ἐσωφόρια ι'. ποτήριον ὀνυχί-
τον α'. ὑέλια κλεοπτ. ιζ'. θυμίαμα θυλάκια λ'. ἀλειπτὰ φ'.
τοὺς ζ' κόμητας τοῦ αὐτοῦ ῥηγὸς ἀνὰ ἐσωφορίων β'. τοῖς ϛ' B
ἐπισκόποις τοῦ αὐτοῦ ῥηγὸς σκαραμάγγια δίκτρινα ϛ'. λόγῳ
τοῦ κόμητος καὶ μαρκησίου τοῦ αὐτοῦ ῥηγὸς τοῦ πλησιάζον-
τος τὸ θέμα Λαγοβαρδίας σκαραμάγγια ε', δικίτρινον α',
διρόδινον α', διβένετον α', δίασπρον α'· ὁμοῦ σκαραμάγγια
θ'. ἐσωφόρια δ', ἐσωφόρια λεπτόξηλα γ'· ὁμοῦ ζ'. ἔργα
ἀργυρᾶ διάχρυσα γ'. εἰ δὲ καὶ αὐτὸς ὁ ῥὴξ οὐ παραγένη-

[R662] he should send a force, and they should subdue and destroy those in revolt and hand over the forts to the *strategos* of Langobardia.[1] Likewise through them the *strategos* should send the king all the items previously mentioned.

For disbursement on the said Langobardia campaign the *protospatharios* Epiphanios was given: 6 *skaramangia* of various colours and patterns and inner garments: 30 eight [*nomismata*] in value, 20 striped and 20 true-purple. Of these the *protospatharios* Epiphanios disbursed 2 *skaramangia*, and inner garments: 17 eight [*nomismata*] in value, 12 striped and 14 true-purple, but he brought back on his return the 4 superfluous *skaramangia* and inner garments: 13 eight [*nomismata*] in value, 8 striped and 6 true-purple.

(The following notes (R662.11-R664.2), relating first to pay and then to numbers, belong with Chapter 45, dealing with the expedition to Crete in 949 under Constantine VII.)

Note that the fleets of the themes on their arrival in Crete were paid as follows: the *tourmarchai:* 30 *nomismata* each; the *kometes* of the marquee: 20 *nomismata* each; the chartularies of the themes: 20 *nomismata* each; the *domestikoi* of the themes: 20 *nomismata* each; the *droungarioi*: 20 *nomismata* each; the *kometes*: 6 *nomismata* each; **[H217]** the soldiers: 3 *nomismata* each; the captains of the galleys: 4 *nomismata* each; the force on the galleys, that is the Mardaites: 3 *nomismata* each.

Note that those from the Charpezikion theme were paid as follows: the great *tourmarchai,* the *merarches*, the *komes* of the marquee and the *domestikos* of the theme: 5 *nomismata* each; the lesser *tourmarchai*: 4 *nomismata* each; the *droungarioi*: 3 *nomismata* each; the soldiers: 2 *nomismata* each.

Note that the Sthlavesianoi (Slavs) who were stationed in the Opsikion theme were paid as follows: their 3 head men:

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1 Probably Basil Kladon, attested as *strategos* of Sicily and Langobardia in a document dated Jan. 938; Falkenhausen, *Untersuchungen* (1967), 78-79.

ται, ἀποστείλῃ δὲ λαόν, καὶ καταπολεμήσωσι καὶ ἀφανίσωσι τοὺς ἀποστάτας καὶ παραδώσωσι τὰ κάστρα τῷ στρα-
C τηγῷ Λαγοβαρδίας, ὡσαύτως δι' αὐτῶν ἀποστείλῃ τὰ προῤῥηθέντα πάντα πρὸς τὸν ῥῆγα. ἐδόθησαν τῷ πρωτοσπαθαρίῳ Ἐπιφανίῳ λόγῳ ἐξόδου τοῦ αὐτοῦ ταξειδίου τῆς Λαγοβαρδίας σκαραμάγγια διαφόρων χροιῶν καὶ ἐξεμπλίων ϛ', ἐσωφόρια ὀκτάλια λ', λωρωτὰ κ', ἀληθινὰ κ'. ἐξ αὐτῶν ἐξωδίασεν ὁ πρωτοσπαθάριος Ἐπιφάνιος σκαραμάγγια β', ἐσωφόρια ὀκτάλια ιζ', λωρωτὰ ιβ', ἀληθινὰ ιδ'. μετὰ δὲ τὸ ἀναδραμεῖν αὐτὸν εἰσεκόμισεν τὰ περισσεύσαντα σκαραμάγγια δ', ἐσωφόρια ὀκτάλια ιγ', λωρωτὰ η', ἀληθινὰ ϛ'. ἰστέον, ὅτι τὰ θεμα-
D τικὰ πλώϊμα ἐν τῇ κατὰ Κρήτης ἀφίξει ἐρογεύθησαν οὕτως· οἱ τουρμάρχαι ἀνὰ : λ', οἱ κόμητες τῆς κόρτης ἀνὰ : κ', οἱ χαρτουλάριοι τῶν θεμάτων ἀνὰ : κ', οἱ δομέστικοι τῶν θεμάτων ἀνὰ : κ, οἱ δρουγγάριοι ἀνὰ : κ', οἱ κόμητες ἀνὰ : ϛ', οἱ στρατιῶται ἀνὰ : γ', οἱ ναύκληροι τῶν γαλεῶν ἀνὰ : δ', ὁ λαὸς τῶν γαλεῶν, ἤτοι οἱ Μαρδαῗται, ἀνὰ : γ'. ἰστέον, ὅτι οἱ τοῦ θέματος τοῦ Χαρπεζικίου ἐρογεύθησαν οὕτως. οἱ μεγάλοι τουρμάρχαι, ὁ μεράρχης, ὁ κόμης τῆς κόρτης καὶ ὁ δομέστικος τοῦ θέματος ἀνὰ : ε', οἱ ἐλαττότεροι τουρμάρχαι ἀνὰ νομισμάτων δ', οἱ δρουγγάριοι ἀνὰ : γ', οἱ στρατιῶται ἀ-
Ed.1.353 νὰ : β'. ἰστέον, ὅτι οἱ Σθλαβησιάνοι οἱ καθισθέντες εἰς τὸ Ὀψίκιον ἐρογεύθησαν οὕτως· αἱ τρεῖς αὐτῶν κεφαλαὶ ἀνά :

[R663] 5 *nomismata* each; and the rest: 3 *nomismata* each.

[Note that] those from the theme of the Thrakesioi who crossed to Crete: the *strategos*, the *tourmarches* of the Theodosiakoi, the *tourmarchai* of the Viktores, the *tourmarchai* of the coast,[2] the *merarches*, the chartulary of the theme, the *komes* of the marquee, the *domestikos* of the theme, 64 *droungarokometes*,[3] some of the said *droungarokometes* having 2 soldiers each, others 3 soldiers each, so that the total was 150 soldiers. From the entourage of the *strategos*: the *protomandator*, the *protokankellarios*, the head banner-bearer, 6 *protodomestikoi*, 6 head-centurions, and 100 infantry of the entourage. From the Armenians who guard the coast of the theme [of the Thrakesioi]: when the *strategos* set out he had up to 600 men fitted out for the crossing to Crete, but because of the scarcity of transport ships they were not permitted to cross, except for 50 men. From the *bandon* of the *tourma* of the Theodosiakoi: 1 *komes*, 4 guides,[4] 1 *protomandator* of the *tourmarches*, 1 *domestikos* of the *tourmarches*; in all, 7. From the *bandon* of the *merarches* likewise 7.

[Note] that the *droungarios* of the fleet did not order soldiers to cross to Crete, but only archons and guides.

[Note] that the *tourmarches* of the Viktores, because he was unwell, was left behind by the *droungarios* of the fleet as a guard for the coast of the theme.

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1 The chapter heading is misleading here with respect to content in that R662.11 - R664.2 belongs with Chapter 45 which follows, as it deals with the expedition to Crete in 949 under Constantine VII.

2 Haldon, *TM*, 13 (2000), 217, n. 53, considers that instead of the plurals *tourmarchai* of the ms. and the Bonn text, here the singular *tourmarches* is required in each case because at R666.17 this *strategos* had in all only three *tourmarchai*. Both passages relate to the expedition of 949. However, note the lesser *tourmarchai* of a theme at R667.9-10.

3 i.e. *droungarioi* and *kometes*; see R666.19-20.

4 προαγέτας: literally guides, leaders; Haldon suggests probably staff officers here and at R663.20, R664.1 & R666.18; *TM*, 13 (2000), 217, n. 54.

ε΄, καὶ οἱ λοιποὶ ἀνὰ νομισμάτων γ΄. οἱ ἀπὸ τοῦ θέματος Ms. 223 *τῶν Θρακησίων ἐν τῇ Κρήτῃ περάσαντες, ὁ στρατηγὸς, ὁ τουρμάρχης τῶν Θεοδοσιακῶν, οἱ τουρμάρχαι τῶν βικτόρων, οἱ τουρμάρχαι τῆς παραλίου, ὁ μεράρχης, ὁ χαρτουλάριος τοῦ θέματος, ὁ κόμης τῆς κόρτης, ὁ δομέστικος τοῦ θέματος, δρουγγαροκόμητες ξδ΄, ἔχοντες οἱ αὐτοὶ δρουγγαροκόμητες οἱ μὲν ἀνὰ στρατιωτῶν δύο, οἱ δὲ ἀνὰ στρατιωτῶν γ΄, ὡς εἶναι τὸ πᾶν στρατιώτας ρν΄. ἀπὸ τῆς προελεύσεως τοῦ στρατηγοῦ ὁ πρωτομανδάτωρ, ὁ πρωτοκαγκελλάριος, ὁ πρωτοβανδοφόρος,* B *πρωτοδομέστικοι ς΄, πρωτοκένταρχοι ς΄, προελευσιμαῖοι πεζοὶ ρ΄. ἀπὸ τῶν Ἀρμενίων τῶν φυλασσόντων τὴν παραλίαν τοῦ θέματος. ὡς γὰρ ἀνήγαγεν ὁ στρατηγὸς, εἶχεν ἕως τῶν χ΄ ἐξωπλισμένους πρὸς τὸ περάσαι ἐν Κρήτῃ· διὰ δὲ τὴν ὀλιγότητα τῶν καματέρων καραβίων οὐ συνεχωρήθησαν περάσαι, εἰ μὴ οἱ ν΄. ἀπὸ τοῦ βάνδου τῆς τούρμας τῶν Θεοδοσιακῶν κόμης α΄, προαγέται δ΄, ὁ πρωτομανδάτωρ τοῦ τουρμάρχου α΄, ὁ δομέστικος τοῦ τουρμάρχου α΄· ὁμοῦ ζ΄· ἀπὸ τοῦ βάνδου τοῦ μεράρχου ὁμοίως ζ΄. ὅτι στρατιώτας οὐ προσέταξεν ὁ δρουγγάριος τοῦ πλοΐμου περάσαι ἐν Κρήτῃ,* C *εἰ μὴ ἄρχοντας καὶ προαγέτας. ὅτι ὁ τουρμάρχης τῶν βικτόρων διὰ τὸ ἀσθενεῖν αὐτὸν κατελείφθη παρὰ τοῦ δρουγγαρίου τοῦ πλοΐμου εἰς φύλαξιν τῆς παραλίου τοῦ θέματος.*

[R664] The said *tourmarches* also kept his guides.

Book II, Chapter 45 [R664-78; H219-35]

The expedition which took place against the island of Crete and the fitting out of both the fleets and the cavalry under Constantine (VII) and Romanos (II), the purple-born emperors faithful in Christ, in indiction 7 (AD 949)

(Note that the end of the previous chapter, R662.11-R664.2, relating to pay and numbers, deals with this expedition under Constantine VII and belongs properly here.)

The imperial fleet: 150 units,[1] of which 6, and 2 newly built, were *pamphyloi*, and 100 *chelandia* with standard crew. Out of these 100 units:[2] in Dyrrhachion and Dalmatia 7 units; in Calabria 3 units; with the *ostiarios* and *nipsistiarios* Stephen[3] for service in Spain 3 units. As a guard for the God-guarded City: 1 *pamphylos* and 24 units. Those to go on the campaign to Crete: 7 *pamphyloi* and 33 *chelandia* with standard crew, in all, 40 *chelandia*; 20 dromons with 2 units each,[4] 40 units. The Rus': 584 men; and servants contriving to go on the expedition: 45 men; in all 629 Rus'. The Toulmatzoi:[5] 368 men; the prisoners: 700 men. There was left as a guard for the City the *strategos*[6] of the Aegean Sea with 6 *chelandia* that were *pamphyloi*, each with 120 men, and

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1 Units (οὐσίαι): either a crew, as in R664.12-13, or a ship and its crew seen as a unit; Haldon, *TM*, 13 (2000), 218, n. 56. Thus χελάνδια οὐσιακά are *chelandia* with a crew of 108 or 110, a "standard crew", while a more heavily manned *chelandion* with a crew of 150 is called a *pamphylos;* Jenkins, *DAI Comm.* (1962), 196.

2 Reading with Haldon, *TM*, 13 (2000), 219, line 8, two words, ρ' οὐσίων, the rho as the numeral 100, i.e. 100 units, instead of one word Ῥουσίων: of the Rus'.

3 For the *nipsistarios* Stephen: Manini, *Prosopographia* (2009), 273-74.

4 The dromon, the largest warship, had a crew of 220 or 230 plus as many as 70 fighting men, i.e. ca twice the crew of a *chelandion*. Thus "units" must again here mean "standard crews" such as manned the basic *chelandion*.

5 i.e. Dalmatians; Haldon, *TM*, 13 (2000), 259, n. 71.

6 The plural has been emended to the singular as the theme of the Aegean Sea would have had only one *strategos*; Haldon suggests, alternatively, the possibility of a lacuna; Haldon, *TM*, 13 (2000), 218.

ἐκράτησεν δὲ ὁ αὐτὸς τουρμάρχης καὶ τοὺς προαγέτας αὐτοῦ.

ΚΕΦ. με΄.

Ἡ κατὰ τῆς νήσου Κρήτης γενομένη ἐκστρατεία καὶ ἐξόπλισις τῶν τε πλοΐμων καὶ καβαλλαρικῶν ἐπὶ Κωνσταντίνου καὶ Ῥωμανοῦ τῶν 1) Πορφυρογεννήτων ἐν Χριστῷ πιστῶν βασιλέων εἰς ἰνδικτιῶνα ζ΄.

Τὸ βασιλικὸν πλόϊμον οὐσίαι ρν΄, ἐξ ὧν πάμφυλοι ϛ΄ καὶ οἱ ἀρτίως κατασκευασθέντες β΄. οὐσιακὰ χελάνδια ρ΄. ἐξ αὐτῶν τῶν Ῥουσίων ἔν τε Δυῤῥαχίῳ καὶ ἐν Δαλματίᾳ οὐσίαι ζ΄, ἐν Καλαβρίᾳ οὐσίαι γ΄, μετὰ τοῦ ὀστιαρίου Στεφάνου καὶ νιψιστιαρίου εἰς τὴν Ἱσπανίαν δουλεία οὐσίαι γ΄. Ms. 223 εἰς φύλαξιν τῆς θεοφυλάκτου πόλεως πάμφυλος α΄ καὶ οὐ- Ed. L 38 σίαι κδ΄. τὰ μέλλοντα ταξιδεῦσαι ἐν Κρήτῃ πάμφυλοι ζ΄, οὐσιακὰ χελάνδια λγ΄, ὁμοῦ χελάνδια μ΄. δρόμονες κ΄ ἀνὰ οὐσιῶν β΄. οὐσίαι μ΄. οἱ Ῥῶς ἄνδρες φπδ΄ καὶ παιδία τὰ ποιοῦντα ταξιδεῦσαι ἄνδρες με΄, ὁμοῦ Ῥῶς χκθ΄. οἱ Τουλμάτζοι ἄνδρες τξη΄, οἱ αἰχμάλωτοι ἄνδρες ψ΄. ἐάθησαν εἰς φύλαξιν τῆς πόλεως οἱ στρατηγοὶ τοῦ Αἰγαίου πελάγους μετὰ χελανδίων παμφύλων ϛ΄ ἀνὰ ἀνδρῶν ρκ΄ καὶ χελανδίων

[R665] 4 *chelandia* with standard crew, each with 108 men, and also 1 unit was left behind for cutting timber for the eighth indiction.[1]

The *strategos* of Samos with 6 *chelandia* that were *pamphyloi*, each with 150 men, and 6 *chelandia* with standard crew, each with 108 men; there were sent to Africa, with the *protospatharios* and imperial secretary John,[2] 3 *chelandia* and 4 dromons each with 220 men.

The *strategos* of the Kibyrrhaiotai with 6 *chelandia* that were *pamphyloi*, each with 150 men, and 6 *chelandia* with standard crew, each with 110 men; there were also left behind 2 *pamphyloi* and 4 [*chelandia*] with standard crew as a guard for the theme; there were also left behind 2 units for cutting timber for the 8th indiction; there were also left behind in Rhodes as a guard for the lord Stephen, the brother-in-law of the emperor,[3] 1 unit and 4 dromons each with 220 men; 15 galleys of Attaleia: of these **[H221]** 6 galleys were left behind as a guard for the theme; 2 galleys of Antiocheia:[4] these were also left behind as a guard for the said theme; galleys[5] of Karpathos: there was left behind 1 galley as a guard for the island of Karpathos.

From the theme of Peloponnesos: the *tourmarches* of the coast with 4 *chelandia*.

From the Mardaites of the themes of the West, Nikopolis, Peloponnesos and Kephallenia: 3,000 men.

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1 i.e. for the next year, 950; also 2 units from the Kibyrrhaiotai, below at R665.10-11.

2 John, *protospatharios* and imperial secretary: Manini, *Prosopographia* (2009), 156-57.

3 Stephen Lekapenos, son of Romanos I and brother-in-law of Constantine VII, exiled from 945 after the overthrow of the Lekapenoi rulers, was here under guard in Rhodes; Manini, *Prosopographia* (2009), 274-75.

4 i.e. Antiocheia epi Krago in Cilicia.

5 The number of galleys appears to have been omitted.

οὐσιακῶν δ' ἀνὰ ἀνδρῶν ρη'. κατελείφθη δὲ καὶ μία οὐσία εἰς τὸ κόψαι τὴν τῆς ὀγδόης ἰνδικτίονος ξυλήν. ὁ στρατηγὸς B *τῆς Σάμου μετὰ χελανδίων παμφύλων ς' ἀνὰ ἀνδρῶν ρν' καὶ χελανδίων οὐσιακῶν ς' ἀνὰ ἀνδρῶν ρη'. ἀπεστάλησαν δὲ μετὰ τοῦ πρωτοσπαθαρίου Ἰωάννου καὶ ἀσηκρῆτις ἐν Ἀφρικῇ χελάνδια γ' καὶ δρόμονες δ' ἀνὰ ἀνδρῶν σκ'. ὁ στρατηγὸς τῶν Κιβυῤῥαιωτῶν μετὰ χελανδίων παμφύλων ς' ἀνὰ ἀνδρῶν ρν' καὶ χελανδίων οὐσιακῶν ς' ἀνὰ ἀνδρῶν ρι'· κατελείφθη δὲ καὶ εἰς φύλαξιν τοῦ θέματος πάμφυλοι β', οὐσιακὰ δ'. κατελείφθη δὲ καὶ εἰς τὸ κόψαι τὴν τῆς ὀγδόης ἰνδικτίονος ξυλὴν οὐσίαι β'. κατελείφθη δὲ καὶ εἰς φύλαξιν τοῦ κυροῦ Στεφάνου τοῦ γυναικαδέλφου τοῦ βασιλέως ἐν Ῥόδῳ οὐσία α' καὶ δρομόνων δ' ἀνὰ ἀνδρῶν σκ'. γαλέαι* C *τῆς Ἀτταλίας ιε'. ἐξ αὐτῶν κατελείφθη εἰς φύλαξιν τοῦ θέματος γαλέαι ς'. γαλέαι τῆς Ἀντιοχείας β'. κατελείφθησαν καὶ αὗται εἰς φύλαξιν τοῦ αὐτοῦ θέματος. γαλέαι τῆς Καρπάθου. κατελείφθησαν εἰς φύλαξιν τῆς νήσου Καρπάθου γαλέα α'. ἀπὸ τοῦ θέματος Πελοποννήσου ὁ τουρμάρχης τῆς παραλίου μετὰ χελανδίων δ'. ἀπὸ τῶν Μαρδαϊτῶν τῶν τῆς Δύσεως θεμάτων, Νικοπόλεως, Πελοποννήσου, Κεφαληνίας ἄνδρες γ.* D

[R666] Concerning the cavalry

From the theme of Thrace, the *topoteretes* and archons from the four regiments:[1] 139 men; *scholarioi* from the four regiments: 354 men. In all, archons and *scholarioi* from the four regiments: 493 men.

From the theme of Macedonia, the *topoteretes* and archons from the four regiments: 83 men; *scholarioi* from the four regiments: 293 men.
In all, archons and *scholarioi* from the four regiments: 869 men.

From the Peratic regiments, the *exkoubitor* with his *topoteretes* and the whole of his regiment, archons and *scholarioi*: in all, 700 men. The *hikanatos* with his *topoteretes* and the whole of his regiment, archons and *scholarioi*: in all, 456 men.

From the Armenians who had recently been enlisted to be paid in the regiments of the East: 1,000 men.

From the Sthlavesianioi (Slavs) who were established in the Opsikion theme: 220 men.

The *strategos* of the Thrakesioi with his three *tourmarchai* and the rest of his thematic archons and all the guides[2] and the whole of his entourage and soldiers whom the *droungarioi* and *kometes* had in their service: 150 men. How from the other 800 soldiers there was demanded back, in cash,[3] each 4 *nomismata*: 44[4] lbs, 32 *nomismata*, and from that the theme of Charpezikion was paid

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[1] R666.1-13: the *scholarioi* here were detachments of troops from the four imperial regiments that were stationed at the time with their officers in the themes of Thrace and Macedonia and, from Anatolia, the regiments of the *exkoubitoi* and *hikanatoi* in their entirety; Haldon, *TM*, 13 (2000), 220, notes 61-63.

[2] See note 4 at R663.20.

[3] It appears that they were incorrectly paid in advance. At R669.12-14 it is specifically noted that the Thrakesioi were not paid before crossing to Crete. For the earlier campaign of AD 911, Mardite and some Armenian soldiers were to be paid in advance the sum of 4 *nomismata* each.

[4] The arithmetical error of μα′ (41) has been corrected to μδ′ (44) by Treadgold, "The army," *RSBN*, 29 (1992), 146 and by Haldon, *TM*, 13 (2000), 221, line 52, and here.

D *Διὰ τοῦ καβαλλαρικοῦ.*

Ἀπὸ τοῦ θέματος Θρᾴκης ὁ τοποτηρητὴς, καὶ ἀπὸ τῶν δ′ ταγμάτων ἄρχοντες, ἄνδρες ρλθ′, σχολάριοι τῶν δ′ ταγμάτων, ἄνδρες τνδ′· ὁμοῦ ἄρχοντες καὶ σχολάριοι τῶν δ′ ταγμάτων, ἄνδρες υϞγ′. ἀπὸ τοῦ θέματος Μακεδονίας ὁ τοποτηρητὴς καὶ ἀπὸ τῶν δ′ ταγμάτων ἄρχοντες, ἄνδρες πγ′. σχολάριοι τῶν δ′ ταγμάτων ἄνδρες, σϞγ′· ὁμοῦ ἄρχοντες καὶ σχολάριοι τῶν τεσσάρων ταγμάτων, ἄνδρες ωξθ′. ἀ- Ed.L. 385 πὸ τῶν περατικῶν ταγμάτων ὁ ἐξσκουβίτωρ μετὰ τοῦ τοπο- Ms. 224.a τηρητοῦ αὐτοῦ καὶ παντὸς τοῦ τάγματος αὐτοῦ, ἀρχόντων καὶ σχολαρίων, ὁμοῦ ἀνδρῶν ψ′. ὁ ἱκανάτος μετὰ τοῦ τοποτηρητοῦ αὐτοῦ καὶ παντὸς τοῦ τάγματος αὐτοῦ, ἀρχόντων καὶ σχολαρίων, ὁμοῦ ἀνδρῶν υνϛ′. ἀπὸ τῶν Ἀρμενίων τῶν ἀρτίως καταταγέντων ῥογεύεσθαι εἰς τὰ τῆς Ἀνατολῆς τάγματα, ἀνδρῶν ͵α. ἀπὸ τῶν Σθλαβησιάνων τῶν καθημένων εἰς τὸ ὀψίκιον ἀνδρῶν σκ′. ὁ στρατηγὸς τῶν Θρᾳκησίων μετὰ B τῶν τριῶν αὐτοῦ τουρμαρχῶν καὶ τῶν λοιπῶν θεματικῶν ἀρχόντων αὐτοῦ καὶ πάντων τῶν προαγετῶν καὶ πάσης αὐτοῦ τῆς προελεύσεως καὶ στρατιωτῶν, ὧν εἶχον οἱ δρουγγάριοι καὶ κόμητες εἰς δουλείαν αὐτῶν, ἀνδρῶν ρν′. ὡς ἑτέρων ω′ στρατιωτῶν ἀπαιτηθέντων λογάριον ἀνὰ: δ′. λίτραι μά: λβ′. καὶ ἐξ αὐτῶν ἐρογεύθη τὸ θέμα τοῦ Χαρπεζικίου

[R667] 24 lbs, 56 *nomismata*.[1]

Find at the beginning <of the quaternion>[2] in more detail <the members> of the force which crossed to the island of Crete from the theme of the Thrakesioi.[3]

From the Armenians of the said theme of the Thrakesioi who guard the coast of the <theme of the> Thrakesi<oi>:[4] 600 men. Because of the scarcity of transport ships they were not permitted to cross, except for 50 men.[5]

The *strategos* of Charpezikion with all of his theme, that is, with the more senior *tourmarchai* and the *komes* of the marquee <and> the *domestikos* of the theme: 25 men; and lesser *tourmarchai*: 47 men; and *droungarioi*: 205 men; and soldiers: 428 men; in all, 705 men.

[H223] Concerning pay for all the previously mentioned fleets, infantry and cavalry[6]

For the four detachments[7] of the imperial fleet, for the archons and soldiers together with imperial *mandatores* and doctors, and the prisoners, (both) archons and soldiers, Toulmatzoi and the Rus' and the churches and the mechanics, pay: in [gold] coin, 1,691 lbs, 53 *nomismata*, and in *miliaresia*, 73 lbs, 62[8] *nomismata*, 4 *miliaresia*, making in lbs of gold and *miliaresia*: 17 *kentenaria*, 65 lbs, 43[9] *nomismata*, 4 *miliaresia*.

The pay sent

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1 This information is followed up at R669.5-10 where the same total is given.

2 The text is restored from R668.5-6 and, following Haldon, *TM*, 13 (2000), 221, line 54, the contraction in the ms. is expanded to read εἰς τὴν ἀρχὴν (at the beginning) and not, as in Bonn, εἰς τοὺς ἄρχοντας (from the archons).

3 The information appears above in the preceding chapter at R663.1-18.

4 Restoring τοῦ Θρᾳκήσῃ of the ms. and Bonn to τοῦ θέματος τῶν Θρᾳκησίων.

5 This information appears above in the preceding chapter at R662.11-15.

6 See, too, R662.11 - R664.2 which supplements or duplicates some of the information given here.

7 θέματα: here "detachments" or "divisions", not "themes" as elsewhere; Jenkins, *DAI Comm.* (1962), 196.

8 Reading ξβ′ (62) *nomismata* as in the ms., not κβ′ (22) as Bonn.

9 Correcting 42 *nomismata* of the ms. to 43 on the assumption that the other figures are correct.

λίτρας κδ′: νς′. ζήτει εἰς τοὺς ἄρχοντας λεπτομερέστερον τοῦ περάσαντος λαοῦ ἐν τῇ νήσῳ Κρήτῃ ἀπὸ τοῦ θέματος τῶν Θρᾳκησίων. ἀπὸ τῶν Ἀρμενίων τοῦ αὐτοῦ θέματος, τῶν Θρᾳκησίων τῶν φυλασσόντων τὴν παραλίαν τοῦ Θρᾳκήσῃ ἄνδρες χ′. διὰ δὲ τὴν ὀλιγότητα τῶν καματέρων καραβίων C *οὐ συνεχωρήθησαν περάσαι εἰ μὴ ἄνδρες ν′. ὁ στρατηγὸς τοῦ Χαρπεζικίου μετὰ παντὸς τοῦ θέματος αὐτοῦ, ἤγουν μετὰ τουρμαρχῶν προκριτωτέρων καὶ τοῦ κόμητος τῆς κόρτης, τοῦ δομεστίκου τοῦ θέματος, ἀνδρῶν κε′, καὶ μικρῶν τουρμαρχῶν, ἀνδρῶν μζ′, καὶ δρουγγαρίων, ἀνδρῶν σε′, καὶ στρατιωτῶν, ἀνδρῶν υκη′. ὁμοῦ ἄνδρες ψε′.*

Διὰ τῆς ῥόγας τῶν προειρημένων πάντων πλοΐμων, πεζῶν καὶ καβαλλαρίων.

Διὰ τῶν τεσσάρων θεμάτων τοῦ βασιλικοῦ πλοΐμου, διὰ D *τῶν ἀρχόντων καὶ στρατιωτῶν σὺν βασιλικῶν μανδατόρων καὶ ἰατρῶν καὶ τῶν αἰχμαλώτων, ἀρχόντων καὶ στρατιωτῶν, Τουλματζίων καὶ τῶν Ῥῶς καὶ τῶν ἐκκλησιῶν καὶ τῶν μαγγαναρίων, ῥόγα χάραγμα λίτραι ͵αχϟα′: νγ′. καὶ διὰ μιλιαρησίων λίτραι ογ′: κβ′ ζδ′, γινόμενα χρυσοῦ λίτραι, μιλιαρήσια, κεντηνάρια ιζ′, λίτραι ξε′: μβ′ ζδ′. ἡ ἀποσταλεῖσα ῥό-*

[R668] to Dyrrhachion for the 7 *chelandia* which were there and Toulmatzoi prisoners, for 793 men, *miliaresia* in lbs of gold: 116 lbs, 17 *nomismata*.

For the theme of the Aegean Sea, for both the thematic archons and the force,[1] pay, in gold: 69 lbs, 24 *nomismata*.

Find at the beginning of the quaternion[2] in more detail the pay for the three naval themes.

For the theme of Samos, for both the thematic archons <and>[3] the force, pay, in gold: 134 lbs, 20 *nomismata*.

For the theme of the Kibyrrhaiotai, for the thematic archons and the force including Mardaites of the said theme, pay, in gold: 177 lbs, 4 *nomismata*.

For the payments in advance for the Mardaites from the themes of the West, for 3,000 men at 4 *nomismata* each, in gold: 166 lbs, 48 *nomismata*. Of this, there were provided to the patrician Krinites by the patrician Michael Ouranos[4] 36 lbs. The amount provided from the *koiton* to make up the amount of 166 lbs and 48[5] *nomismata*: 130 lbs, 48 *nomismata*.

The total in all: 166 lbs, 48 *nomismata*. The said 3,000 Mardaites should receive each month 1 *nomisma* each, making for the 4 months another 166 lbs, 48 *nomismata*.

For the four regiments from Thrace, as payment of largesse for the campaign, instead of the tunics, in gold: 171 lbs, 29 *nomismata*, and 9 *skaramangia*.

For

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[1] Following the Bonn translation in emending στρατηγοῦ of the ms. and Bonn text to στρατοῦ, as at R668.8 & R668.10.

[2] See note 1 at R667.1.

[3] Inserting "and", in line with the next item at R668.10.

[4] For the patricians Krinites and Michael Ouranos: Haldon, *TM*, 13 (2000), 290, n.195; Manini, *Prosopografia* (2009), 167-68 & 237-38.

[5] Correcting 46 *nomismata* of the ms. and Bonn to 48 as clearly in this context a scribal error.

γα εἰς τὸ Δυῤῥάχιον λόγῳ τῶν ζ' χελανδίων τῶν ὄντων ἐ-
κεῖσε καὶ αἰχμαλώτων Τουλματζίων ὑπὲρ ἀνδρῶν ψϟγ' χρυσοῦ
Ed. L. 386 λίτραι μιλ. λίτραι ριϛ': ιζ'. διὰ τοῦ θέματος τοῦ Αἰγαίου
πελάγους, διά τε τῶν θεματικῶν ἀρχόντων καὶ τοῦ στρατη-
γοῦ ῥόγα χρυσοῦ λίτραι ξθ': κδ'. ζήτει εἰς τοὺς ἄρχοντας
τοῦ τετραδίου λεπτομερέστερον τὴν ῥόγαν τῶν γ' πλοϊμοθε-
μάτων. διὰ τοῦ θέματος τῆς Σάμου, διά τε τῶν θεματικῶν
ἀρχόντων τοῦ στρατοῦ ῥόγα χρυσοῦ λίτραι ρλδ': κ'. διὰ τοῦ
θέματος τῶν Κιβυῤῥαιωτῶν, διὰ τῶν θεματικῶν ἀρχόντων
καὶ τοῦ στρατοῦ σὺν Μαρδαϊτῶν τοῦ αὐτοῦ θέματος ῥόγα
Ms. 224. b χρυσοῦ λίτραι ροζ' ,,δ'. διὰ τοῦ προχρέου τῶν Μαρδαϊτῶν
τῶν τῆς δύσεως θεμάτων ὑπὲρ ἀνδρῶν γ ἀνὰ ,,δ' χρυσοῦ
B λίτραι ρξϛ' ,,μη'. ἐξ αὐτῶν ἐδόθη τῷ πατρικίῳ Κρινίτῃ πα-
ρὰ τοῦ πατρικίου Μιχαὴλ τοῦ Οὐρανοῦ λίτραι λϛ'. καὶ τὰ
δοθέντα ἀπὸ τοῦ κοιτῶνος εἰς ἀναπλήρωσιν τοῦ ποσοῦ τῶν
ρξϛ' λιτρῶν καὶ ,,μϛ' λίτραι ρλ'. ,μη', καὶ ὁμοῦ τὸ πᾶν λίτραι
ρξϛ' ,, μη'. καὶ ὀφείλουσιν λαμβάνειν οἱ αὐτοὶ Μαρδαΐται καθ'
ἕκαστον μῆνα αἱ τρεῖς χιλιάδες ἀνὰ νομίσματος α', γινόμενα
διὰ τῶν δ' μηνῶν ἑτέραι λίτραι ρξϛ' ,, μη'. διὰ τῶν δ' τα-
γμάτων Θρᾴκης διά τε ῥόγας φιλοτιμίας τοῦ φοσσάτου ἀντὶ
τῶν ἱματίων χρυσοῦ λίτραι ροά ,,κθ', σκαραμάγγια θ'. διὰ

[R669] the four regiments from Macedonia, as payment of largesse for the campaign, instead of the tunics, in gold: 130 lbs, 62[1] *nomismata*, and 20 *skaramangia*.

For the two Peratic regiments, the *exkoubiton* and the *hikanatoi*, as payment of largesse for the campaign, instead of tunics, in gold: 4 *kentenaria*, 80 lbs, and 112 *skaramangia*.

For the theme of Charpezikion, 22 more senior *tourmarchai*, the *merarches* of the theme, the *komes* of the marquee and the *domestikos* of the theme: 5 *nomismata* each; 47 lesser *tourmarchai*: 4 *nomismata* each; 205 *droungarioi*: 3 *nomismata* each; 428 soldiers: 2 *nomismata* each. Pay, in gold: 24 lbs, 56 *nomismata*.

For the Sthlavesianoi (Slavs) who were established in the Opsikion theme, 127 men, the 3 head men: 5 *nomismata* each, and the remaining 124: 3 *nomismata* each. Pay, [in gold]: 5 lbs, 27 *nomismata*.

[H225] Note that because the theme of the Thrakesioi was not paid, but crossed to Crete unpaid, for this reason it was not listed here.

The equipping of one dromon:[2] 70 lamellar cuirasses; 12 light corselets for the steersmen and siphon operators and bow hands; 10 other ordinary corselets; 80 helmets; 10 visored helmets; 8 pairs of arm-guards; 100 swords; 70 stitched shields; 30 Lydian shields; 80 tridents; 20 lances with sickle blades; 100 heavy spears; 100 javelins; 50 Roman bows with double bow-strings; 20 small "pontoons"[3] with

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1 Reading ξβ´ (62) as in the ms.; cf. Bonn: ξη´ (68).

2 The meaning of a number of the terms in this chapter is uncertain although the general sense can sometimes be gained from the context in which they occur. In the early stages of this translation Father George Dennis gave generous and much appreciated help with the following lists.

3 "Pontoons", lit. small boats, ναύκλαι (Latin *navicula*): apparently platforms on which the bows were mounted; Kolias, *Byzantinische Waffen* (1988), 244; Pryor & Jeffreys, *ΔΡΟΜΩΝ* (2006), 380: the word unknown, but some part of a crossbow.

τῶν δ´ ταγμάτων Μακεδονίας διά τε ῥόγας φιλοτιμίας τοῦ C *φοσσάτου ἀντὶ τῶν ἱματίων χρυσοῦ λίτραι ρλ´ ,, ξη´, σκαραμάγγια κ´. διὰ τῶν περατικῶν δύο ταγμάτων τοῦ τε ἐξκουβίτου καὶ τῶν ἱκανάτων, διά τε ῥόγας φιλοτιμίας τοῦ φοσσάτου ἀντὶ ἱματίων χ´ κεντηνάρια δ´, λίτραι π´, σκαραμάγγια ριβ´. διὰ τοῦ θέματος τοῦ Χαρπεζικίου τουρμάρχαι προκριτώτεροι κβ´, ὁ μεράρχης τοῦ θέματος, ὁ κόμης τῆς κόρτης, ὁ δομέστικος τοῦ θέματος ἀνὰ ,, ε´, τουρμάρχαι ἐλαττότεροι μζ´ ἀνὰ ,, δ´, δρουγγάριοι σε´ ἀνὰ ,, γ´, στρατιῶται υκη´ ἀνὰ ,, β´. ῥόγα χρυσοῦ λίτραι κδ´ ,, νς´. διὰ τῶν Σθλαβησιάνων τῶν καθημένων εἰς τὸ ὀψίκιον, ἄνδρες ρκζ´, κεφαλαὶ τρεῖς ἀνὰ ,, ε´, καὶ* D *οἱ λοιποὶ ρκδ´ ἀνὰ ,, γ´, ῥόγα λίτραι ε´ ,, κζ´. ἰστέον, ὅτι διὰ τὸ μὴ ῥογευθῆναι τὸ θέμα τῶν Θρακησίων, ἀλλὰ ἀρόγευτον περάσαι ἐν Κρήτῃ, διὰ τοῦτο οὐδὲ ἐνταῦθα ἐτέθη.*

Ἔστιν ἡ ἐξόπλισις δρόμονος α´.

Κλιβάνια ο´. λωρίκια ψιλὰ λόγῳ τῶν πρωτοκαράβων καὶ σιφωναρίων καὶ προρέων ιβ´. ἕτερα λωρίκια κοινὰ ι´. κασίδια π´. αὐτοπρόσωπα ι´. χειρόψελλα ζυγαὶ η´. σπαθία ρ´. σκουτάρια ῥαπτὰ ο´. σκουτάρια Λυδιάτικα λ´. κοντάρια με- Ed. L. 387 *τοτὰ τριβελλίων π´. λογχοδρέπανα κ´. μεναύλια ρ´. ῥικτάρια ρ´. τοξαρέας Ῥωμαίας σὺν κόρδων διπλῶν ν´. ναύκλας μετὰ χει-*

[R670] hand-drawn bow-ballistae and silk bow-strings; 10,000 arrows; 200 "mice";[1] 10,000 caltrops; 4 grapnels with chains; 50 surcoats; 50 caps.

The dromon should have 300 men, 230 oarsmen for sailing but who are also soldiers, and the other 70 soldiers from the cavalry themes and from the foreigners.

For the six *pamphyloi*: as many leather shields as God shall guide the holy emperor [to provide]; each lamellar cuirasses: 60 each; helmets: 60 each; corselets: 10 each.

For the *chelandia* with standard crew: lamellar cuirasses: 10 each; helmets: 10 each; light corselets: 2, and ordinary ones: 8.

For fitting out for an attack on a fortress: a wooden tower; tortoises; large bow-ballistae with pulleys and silk bow-strings; machines for hurling stones; lambda-shaped rigs; [various] siege engines[2] and the equipment for these: rams for the tortoises; rings and clamps[3] for the various siege engines; shackles and bolts; iron and leather slings; flange-plates[4] for covering the various pulleys; crowbars; sledge-hammers; pickaxes; weights; hides; felt; tubs; cauldrons; buckets;[5] shovels; various ropes; nails; vests.[6]

[H227] For the

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1 Short arrows for the crossbow, quarrels; in the West called "flies"; also at R676.17; Dennis, "Flies, mice, and the Byzantine crossbow," *GRBS*, 7 (1981) 1-5.

2 The lambda shape of the rig for hurling stones is deduced from the name. For other possible specific meanings for μαγγανικά: Haldon, *TM*, 13 (2000), 275. Cf. R671.1-2 & R672.16. For the equipping of siege engines see, too, R672.16 - R673.6.

3 Clamps or claws, lit.: crabs; also at R671.2, R672.17 & R677.2; Haldon, *TM*, 13 (2000), 275.

4 Flange-plates: lit. plates of doors or of gates: πέταλα πορτῶν; also at R671.3 & 10; see Haldon, *TM*, 13 (2000), 276. Pryor & Jeffreys, *ΔΡΟΜΩΝ* (2006), 558, n. 18, suggest these are casings of the swallows of blocks.

5 *LBG*: buckets; also at R671.14 and R675.18. For other possible interpretations, including "levers" or "handles": Haldon, *TM*, 13 (2000), 276.

6 See, too, R352.10; perhaps here a covering or wrap for an object rather than an item of dress.

τοξοβολίστρων καὶ κόρδων μεταξωτῶν κ'. σαγίτας χιλιάδας ι'. μύας σ'. τριβόλια χιλιάδας ι'. ἀγρίφους μετὰ ἁλυσιδίων δ'. ἐπιλώρικα ν'. καμελαύκια ν'. ὁ δρόμων ὀφείλει ἔχειν ἄνδρας τ', οἱ μὲν σλ' πλόϊμοι κωπηλάται ἤτοι καὶ Ms. 225.a *πολεμισταί, καὶ οἱ ἕτεροι ο' ἄνδρες πολεμισταὶ ἀπὸ τῶν* B *καβαλλαρικῶν θεμάτων καὶ ἀπὸ τῶν ἐθνικῶν. διὰ τῶν ἓξ παμφύλων δόρκας ὅσας ὁδηγήσει ὁ Θεὸς τὸν βασιλέα τὸν ἅγιον. κλιβάνια ἀνὰ ξ', κασίδια ἀνὰ ξ', λωρίκια ἀνὰ ι'. διὰ τῶν οὐσιακῶν χελανδίων κλιβάνια ἀνὰ ι', κασίδια ἀνὰ ι', λωρίκια ψιλὰ β', καὶ κοινὰ η'. διὰ τῆς ἐξοπλίσεως καστρομαχίας ξυλόπυργος, χελῶναι, τοξοβολίστραι μεγάλαι μετὰ τροχιλίων καὶ κόρδων μεταξωτῶν, τετραρέαι, λαβδαρέαι, μαγγανικά, καὶ ἡ τούτων ἐξόπλισις. εἰς μὲν τὰς χελώνας κριοί, εἰς δὲ τὰ διάφορα μαγγανικὰ κρικελοπάγουροι, ψελλία καὶ δάκτυλοι,* C *σφενδόναι σιδηραῖ πετζεῖναι, πέταλα πορτῶν λόγῳ ἐνδύσεως τῶν διαφόρων τροχιλίων, σιύτας, τζόκους, ἀξινορύγια, βαρέας, βυρσάρια, κέντουκλα, σκαφίδια, καλδάρια, καπούλια, πτυάρια, σχοινία διάφορα, καρφία, ἀρμελαύσια. διὰ τῆς*

[R671] fitting out of the artillery: fitting out of 4 machines for hurling stones, 4 lambda-shaped rigs, and 4 windlass artillery,[1] that is: 2 metal bands each, 1 clamp; 12 iron slings; 200 flange-plates[2] for the pulleys; 100 crowbars; 200 pickaxes; 100 two-edged axes; 300 battle-axes; 10 rams for the tortoises; 20 large weights; 30 small weights.

Concerning the items which should have been attended to[3] by the bureau of the *eidikos* for fitting out the 20 dromons

5 sheets of lead each for sheathing:[4] 100 sheets in all, 3,000 lbs in weight; 20 hides for the said sheathing; 300 large flange-plates; 500,000 caltrops; 200 two-edged axes; 500 battle-axes; 200 extra lengths of felt; 100 extra small sails; 200 lbs unworked copper; 200 lbs tin; 200 lbs unworked lead; 100 lbs wax; 200 spades; 200 cauldrons; 2,000 buckets; 1,000 shovels; 5 thick bow-strings of silk [and] spart, and 5 bow-strings of spart for the small bow-ballistae; 100 hides for the *chelandia*; 100 jars; 10 goatskin covers per dromon: 200 in all; 24 leather slings.

Note that the expenditure for the sails and the tanned hides should come out of the *eidikon*.

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1 εἰλάκτιων: for ἠλακάτιον or ἀλακάτιον: *LBG*; Haldon, *TM*, 13 (2000), 226 & 276-77: swivel ballistae; *The Taktika of Leo VI*, ed. & trans. Dennis (2010), Const. 5, line 38, where *manganika alakatia* are described as "windlass artillery called alakatia that swivel in both directions"; also Const. 6, line 150, & p. 649: called in the West a trebuchet. The construction of these three types of stone-throwing machines is debated. Cf. R670.12 & R672.16.

2 See note 4 at R670.15.

3 The wording here and in the heading at R672.1 leaves it unclear whether or not these items were attended to by the bureau.

4 Sheathing: Haldon, *TM*, 13 (2000), 226, n. 77, emends καλυβομάτων to κολυμβωμάτων and translates as "bilges"; also in the next entry and at R676.13.

ἐξοπλίσεως τῶν μαγγανικῶν ἐξόπλισις τετραρέων δ', λαβδαρέων δ', εἰλακτιῶν δ', ἤγουν κρικέλλους ἀνὰ δύο, παγούρους α', σφενδόνας σιδηρᾶς ιβ', πέταλα πορτῶν εἰς τὰ τροχίλια σ', σείστας ρ', ἀξινορύγια σ', πελέκια ρ', τζικούρια τ', κριοὺς εἰς τὰς χελώνας ι', βαρέας μεγάλας κ', βαρέας μικρὰς λ'. D

Διὰ τῶν ὀφειλόντων φροντισθῆναι ἀπὸ τοῦ σεκρέτου τοῦ εἰδικοῦ εἰς ἐξόπλισιν τῶν κ' δρομονίων.

Μολίβιον λόγῳ τῶν καλυμβομάτων ἀνὰ χαρτῶν ε'. ὁμοῦ χάρται ρ', στι λίτραι γ. βυρσάρια λόγῳ τῶν αὐτῶν καλυβομάτων κ'. πέταλα μεγάλα πορτῶν τ'. τριβόλια χιλιάδες φ'. πελέκια σ'. τζικούρια φ'. κέντουκλα κατὰ περίσσειαν σ'. ἀρμενόπουλα κατὰ περίσσειαν ρ'. χάλκωμα ἀργὸν λίτραι σ'. κασίτερον λίτραι σ'. μολίβιον ἀργὸν λίτραι σ'. κηρίον λίτραι ρ'. Ed.I.388 *σκαφίδια σ'. καλδάρια σ'. καπούλια χιλιάδας β'. πτυάρια χιλιάδα α'. κόρδας μεταξωτὰς παχέας σπαρτίνας ε', καὶ εἰς τὰς μικρὰς τοξοβολίστρας σπαρτίνας ε'. βυρσάρια λόγῳ τῶν χελανδίων ρ'. κάδους ρ'. ἀτέγια κιλικεῖνα κατὰ δρομόνιον ι', ὁμοῦ σ'. σφενδόναι πετζεῖναι κδ'. ἰστέον, ὅτι ἡ ἔξοδος τῶν ἀρμένων καὶ τῶν διφθερίων ὀφείλει ἐξέρχεσθαι ἀπὸ τὸ εἰδικόν.*

[R672] Concerning the items which should have been attended to by the bureau of the imperial *vestiarios* for fitting out the 20 dromons: 3 siphons each, 60 in all, and an extra 40 joints <and> pins with bosses;[1] 20 sails; 60 tanned hides; 20 defences against axes; breastworks, as prescribed; 50 oar-sleeves each, 1,000 in all, with their joints; 120 oars each, 2,400 in all; 20 masthead-blocks,[2] along with the rest of the pulley blocks; 20 shackles;[3] 40 fenders (lit. cushions); 20 poles[4] for prows with their fastenings; 120 iron plumb-lines; 120 anchors; 20 winches with their halyards; 24 *peripetomena*[5] each, 480 in all; 12 lime-bark ropes each, 240 in all; 200 crowbars; 400 sledge-hammers; 400 pickaxes; an extra 200 poles; 3,000 staples; 3,000 screws (?);[6] 6,000 four-finger nails,[7] and 12,000 fastening [nails]; 3,000 lbs unworked iron; 80 braziers.

[H229] For equipping 4 stone-throwers, 4 lambda-shaped rigs and 4 [other] siege engines:[8] 30 rings; 15 clamps; 30 shackles, particularly for the

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1 γονάτια ἀκόντια μετὰ βουκολίων: cf. Haldon, *TM*, 13 (2000), 226: angled brackets with side plates; ibid., 280: possibly the tubes for directing the flammable liquid with a joint at one end and a cap at the other..

2 χαλκίσια: a variant of καρχήσιον; the masthead blocks through which the halyards worked; LSJ; Kahane, "Sprache" (1970), col. 417, §174; Haldon, *TM*, 13 (2000), 281.

3 Probably to fasten the middle of the yard to the mast; Pryor & Jeffreys, *ΔΡΟΜΩΝ*, (2006), 560 & 246-47.

4 περόνια / περόναι: pins, poles; here spurs (deleting the full stop in Bonn after "poles"); also at R676.20; cf. R672.12 & R677.1; Haldon, *TM* 13 (2000), 226 & n. 83 & 281-83. Fastenings: κόρακες; cf. Anon., *Naumachika*, 2.14, ed. & trans. Pryor & Jeffreys, *ΔΡΟΜΩΝ* (2006), 537: "On the prow [is] the flame-thrower (siphon) called the *katakorax*" (the beak). Cf. *LBG* citing *Cer.* for κατακόραξ: hook, grappling iron.

5 Lit.: things flying around; also at R673.7 & R677.8; as the context is ropes, possibly mooring or grapnel cables: Haldon, *TM*, 13 (2000), 226 & 283; lariats / lassoes (?).

6 γυλαρικόν i.e. γυραρικὸν καρπίον (also at R677.4): a bent or twisted (?) nail (*LBG*); hence a screw (?); cf. Haldon, *TM*, 13 (2000), 227 & n. 84, retains γυλαρικόν: round/flat-headed nail.

7 i.e. four finger-widths in length.

8 For fitting out these and other siege-engines see, too, R670.12 - R671.5.

Ms. 225.b Διὰ τῶν ὀφειλόντων φροντισθῆναι ἀπὸ τοῦ σεκρέτου τοῦ βασιλικοῦ βεστιαρίου εἰς ἐξόπλισιν τῶν κ' δρομονίων.

B Σιφώνια ἀνὰ γ', ὁμοῦ ξ', καὶ κατὰ περίσσειαν γονάτια ἀκόντια μετὰ βουκολίων μ'. ἄρμενα κ'. διφθέρια ξ'. παραπελέκια κ'. καστελλώματα κατὰ τύπον. μανικέλια ἀνὰ ν', ὁμοῦ ͵α σὺν τῶν γονατίων αὐτῶν. κωπία ἀνὰ ρκ', ὁμοῦ βυ'. χαλκίσια κ' μετὰ καὶ τὰ λοιπὰ μάγγανα. ψελλία κ'. μαξιλάρια μ'. περόνια κ'. κατωπρόσωπα σὺν τῶν κατακοράκων αὐτῶν. σίδηρα βολιστικὰ ρκ'. σιδηροβόλια ρκ'. ἀναγοκατάγοντα σὺν τῶν ἱμανταρίων αὐτῶν κ'. περιπετόμενα ἀνὰ κδ', ὁμοῦ υπ'. φιλουρέαι ἀνὰ ιβ', ὁμοῦ σμ'. σείστας σ'. τζόκους υ'. ἀξινορύγια υ'. περόνας κατὰ περίσσειαν σ'. καρφίον ἁρπάγιον χιλιάδας γ'. γυλαρικὸν καρφίον ͵γ. τετραδακτυλιαῖζον καρφίον ͵ς, καὶ τῆς πυρηλώσεως χιλιάδες ιβ'. σίδηρον ἀργὸν λίτραι ͵γ. κατζία π'.

[R673] large bow-ballistae; 15 rams for the tortoises; 15 bolts; 20 large weights and 30 smaller ones, and iron as prescribed for the large bow-ballistae; 10,000 lbs of pitch; 300 round earthenware pots of liquid pitch; 50 earthenware pots of cedar oil; 8,000 lbs of linen fibre; 2,000 lbs of hemp; 20 skiffs; 12 iron slings; an extra 50 iron plumb-lines; 50 anchors; 100 lime-bark ropes; 100 *peripetomena*;[1] 100 ropes of spart; 200 thin ropes;[2] 100 stands[3] for the siphons; 50 lbs[4] of linen fibre for the sponges; 400 mooring cables;[5] 24 siphons [for] the 8[6] *pamphyloi*; 80 siphons [for] the 40 [*chelandia*] with standard crew; 6,000 decking nails.

The expenditure from the bureau of the *eidikos* for the Cretan expedition

There was taken from the mint for the purchase of the various items for the Cretan expedition, including the fitting out of the 9 Rus' ships and the prisoners' 2 vessels which have a single bank of oars, together with the various extra items ordered by imperial command to be provided for the divinely protected imperial armament of the imperial fleet, and the rest [of the items]: 24 lbs of gold, and the expenditure was as follows.

There was provided to Joachim, *protospatharios* and archon of the Armoury[7] for 500,000 caltrops: 266 *nomismata*, 0 *miliaresia*.[8] There was provided to the

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1 *peripetomena*: see the note to R672.10; also at R677.8.

2 λεπτάρια: lit. something thin; qualified as ropes at R675.12.

3 τετράκουλα; suggested alternative form: τετράκωλα, i.e. four-legged [grates]: Haldon, *TM*, 13 (2000), 229.

4 Following the ms.: ν΄ (50), not υ΄ (400) as Bonn.

5 σκαλοδέματα: σκάλα: ladders, wharf plus δέματα: tow-ropes = mooring cables; Haldon, *TM*, 13 (2000), 283.

6 Emending the 50 of the ms. and Reiske to 8 *pamphyloi*, the total derived from R664.7-8. The Greek maiuscule eta (H = 8), would have been misread by a scribe as a nu (N = 50): Haldon, *TM*, 13 (2000), 263.

7 Joachim: Manini, *Prosopografia* (2009), 151-53.

8 Bonn incorrectly: 260 *nomismata*, 3 *miliaresia*,,reading the stigma (6) as the abbreviation for καί ("and") giving 260. Reiske then mistakenly read the symbol for *miliaresia* as a gamma (3), but there is no numeral.

μεγάλων τοξοβολίστρων, κριοὶ εἰς τὰς χελώνας ιε΄. δακτύλιοι ιε΄. βαρέας μεγάλας κ΄, καὶ μικροτέρας λ΄, καὶ λόγῳ τῶν μεγάλων τοξοβολίστρων σίδηρα κατὰ τύπον. πίσσα λίτραι χιλιάδες ι΄. ὑγροπίσσιον μαγαρικὰ στρογγύλια τ΄. κέδρια μα- D *γαρικὰ ν΄. λινάριον λίτραι χιλιάδες η΄. καννάβιον χιλιάδες β΄. σανδάλους κ΄. σφενδόναι σιδηραῖ ιβ΄. σιδηροβολιστικὰ κατὰ περίσσειαν ν΄. σιδηρόβολα ν΄. φιλουρέαι ρ΄. περιπετόμενα ρ΄. σπαρτίνας ρ΄. λεπτάρια σ΄. τετράκουλα εἰς τὰ σιφώνια ρ΄. λινάριον εἰς τοὺς σφόγγους ν΄. σκαλοδέματα υ΄. οἱ πεντήκοντα πάμφυλοι σιφώνια κδ΄. τὰ μ΄ οὐσιακὰ σιφώνια π΄. καρφίον σιγναδερὸν χιλιάδες ς΄.*

Τὰ ἀπὸ τοῦ σεκρέτου τοῦ εἰδικοῦ ἐξοδιασθέντα ὑπὲρ τοῦ ταξειδίου Ed.L. 389 *τῆς Κρήτης.*

Ἐπάρθη ἀπὸ τὸν ζυγὸν λόγῳ ἀγορᾶς διαφόρων εἰδῶν τοῦ ταξειδίου τῆς Κρήτης σὺν ἐξοπλίσει τῶν θ΄ Ῥωσικῶν καραβίων καὶ τῶν β΄ μονερίων τῶν αἰχμαλώτων σὺν τῶν ὁρισθέντων ἀπὸ κελεύσεως δοθῆναι τὰ κατὰ περίσσειαν διαφόρων εἰδῶν εἰς τὸν θεόσωστον βασιλικὸν στόλον τοῦ βασιλικοῦ πλωΐμου καὶ λοιπῶν χ΄ λίτραι κδ΄, τὰ καὶ ἐξοδιασθέντα οὕτως. ἐδόθη Ἰωακεὶμ πρωτοσπαθαρίῳ καὶ ἄρχοντι τοῦ ἁρμαμέντου ὑπὲρ τριβολίων χιλιάδων φ΄ „σξ ςγ΄. ἐδόθη τὸν Ms. 226 a

[R674] said Joachim for 500 battle-axes: 50 *nomismata*. There was provided to the said Joachim for 200 two-edged axes: 20 *nomismata*. There was provided to the said Joachim for 4,000 blades for the spiked traps, 10,000 lbs of iron from the Armoury and for the purchase of charcoal: 30 *nomismata*. There was provided to the said Joachim for 200 pairs of arm-guards: 100 *nomismata*. In all the amount provided to Joachim, archon of the Armoury, in gold: 466[1] *nomismata*, 0 [*miliaresia*], making 6 lbs, 34 *nomismata*, 0 [*miliaresia*].

There was provided for the purchase of napless cloth for the manufacture of 9 sails, 30 cubits each, for the 9 ships of the Rus', and of another 2 sails, 28 cubits each, for the 2 vessels of the prisoners which have a single bank of oars, together with additional napless cloth provided for the said Rus'. For the cloth for them all, 1,154 [*miliaresia*].[2] <There was> also the [cloth] purchased from the monks of the monastery of the lord Romanos (I) (the Myrelaion) with respect to the rents, and from the **[H231]** fullers of the market-place, from various individuals: three [cubits][3] per *nomisma*: 326 *nomismata*, 4 [*miliaresia*]; also the [cloth] purchased through the *sakellarios* and the *vestiarios*. There was provided for the payment of sailmakers who made the said sails, together with the purchase of thread: 33 *nomismata*. There was provided for the purchase of wooden spars for the said 11 ships: ... *nomismata*. There was provided for the purchase of ropes, for the concealed, waxed ropes and foot-ropes running along the foot of the said 11 sails: 3 *nomismata*. There was provided for the purchase of the 14 tanned hides: 62 *nomismata*, with the other 19 tanned hides provided from those

1 Bonn: 460 *nomismata*, 0 *miliaresia*. For the misreading of the stigma in the ms. see note 5 at R673.21.

2 Cf. Reiske and Haldon [*nomismata*]. If 326 cubits plus say 60 extra for the Rus' cost 1,154 *miliaresia* or ca 3 *miliaresia* per cubit, this would be comparable to the cost of 28 *nomismata*, 12 *miliaresia* (i.e. 348 *miliaresia*) for an extra 100 [cubits] or 3.48 *miliaresia* per cubit, given at R675.8, if the unit of measurement there is also a cubit.

3 Reiske misread as Π (80) a Γ (3) with a trail down from the bar due to a slip of the pen. Then the τῷ ν (not τῶν) with a tiny omicron above the nu in the ms. means per *nomisma*. (So Haldon correctly at R675.12.) For the total that follows Bonn has 320 *nomismata* 4 [*miliaresia*]; for the error see note 5 at R673.21.

B αὐτὸν Ἰωακεὶμ ὑπὲρ τζικουρίων φ' „ ν'. ἐδόθη τὸν αὐτὸν
Ἰωακεὶμ ὑπὲρ πελεκίων σ' „ κ'. ἐδόθη τὸν αὐτὸν Ἰωακεὶμ ὑ-
πὲρ ζιφαρίων χιλιάδων δ' λόγῳ τῶν τζιπαίων ἀπὸ τὸ ἁρμα-
μέντον σίδηρον χιλιάδες ι' καὶ ὑπὲρ ἀγορᾶς καρβωνίων „ λ'.
ἐδόθη τῷ αὐτῷ Ἰωακεὶμ ὑπὲρ χειροψέλλων ζυγῶν σ' : ρ'. ὁ-
μοῦ τὰ δοθέντα Ἰωακεὶμ ἄρχοντι τοῦ ἁρμαμέντου χρ : υξ' :
γινόμενα λίτραι ς' „ λδ'. ἐδόθη ὑπὲρ ἀγορᾶς τῶν πανίων
τῶν ῥασικῶν λόγῳ ποιήσεως ἀρμένων ἐννέα ἀνὰ πηχῶν λ'
τῶν θ' καραβίων τῶν Ῥῶς, καὶ ἑτέρων ἀρμένων β' ἀνὰ πη-
C χῶν κη' τῶν β' μονερίων τῶν αἰχμαλώτων σὺν τῶν δοθέν-
των πανίων ῥασικῶν κατὰ περίσσειαν τοὺς αὐτοὺς Ῥῶς. ὑ-
πὲρ πανίων διὰ τῶν ἀμφοτέρων ,αρνδ', τὰ καὶ ἀγορασθέν-
τα ἀπὸ τοὺς ἀββάδας εἰς τὰ ἐνοικηκὰ τῆς μονῆς τοῦ κυροῦ
Ῥωμανοῦ καὶ ἀπὸ τοὺς ἀναγναφαρίους τοῦ φόρου ἀπὸ δια-
φόρων προσώπων τῶν Π νομισμ. τκ' ζδ, τὰ καὶ ἀγορα-
σθέντα κατενώπιον τοῦ σακελλαρίου καὶ τοῦ βεστιαρίου. ἐδό-
θησαν ὑπὲρ μισθοῦ τῶν ἀρμενορράφων τῶν ῥαψάντων τὰ αὐ-
τὰ ἄρμενα σὺν ἀγορᾶς νήματος „ λγ'. ἐδόθη ὑπὲρ ἀγορᾶς
ξυλοκεραίων λόγῳ τῶν αὐτῶν ια' καραβίων „.... ἐδόθη ὑπὲρ
ἀγορᾶς σχοινίων λόγῳ κρυπτῶν ἐπικήρων καὶ ποδιοδρόμων
D τῶν αὐτῶν ια' ἀρμένων „ γ'. ἐδόθη ὑπὲρ ἀγορᾶς διφθερίων
ιδ' : ξβ', ὡς τῶν ἑτέρων ιθ' διφθερίων δοθέντων ἀπὸ τῶν

[R675] stored in the Eidikon. There was provided for the greasing of the said tanned hides: 7 *nomismata*, 0 *miliaresia*. There was provided for the purchase of tackle for the said 11 ships: 9 *nomismata*, 6 [*miliaresia*.] There was provided for the purchase of 385 oars: 5 *nomismata*. There was provided for construction-work on the said 11 ships, for both their split timbers and their enclosing structures[1] etc.: 11 *nomismata*. There was provided for the caulking of the said 11 ships: 33 *nomismata*.

There was provided for the purchase of another 100 [cubits] of napless cloth, provided in addition for the said voyage: 28 *nomismata*, 12 *miliaresia* (i.e. 29 *nomismata*). There was provided for the purchase of 122 ox hides: 88 *nomismata*, 0 *miliaresia*. There was provided for the purchase of 200 felts, provided in addition likewise for the imperial fleet: 28 *nomismata*, 0 *miliaresia*. There was provided for the purchase of 1,000 goatskins at 6 per *nomisma*:[2] 166 *nomismata*, 8 *miliaresia*.[3] There was provided for the purchase of thin ropes and leather lacing[4] and the rest of the outlay: 16 *nomismata*, 3[5] *miliaresia*. [There was provided] for the making of 100 goatskin covers: 183 *nomismata*, 0 *miliaresia*.

There was provided for the purchase of 200 lbs of tin: 34 *nomismata*. There was provided for the purchase of copper: 18 *nomismata*. There was provided for the purchase of 100 large round tubs: 12 *nomismata*. There was provided for the purchase of 100 smaller tubs: 23 *nomismata*. There was provided for the purchase of 200 cauldrons: 33 *nomismata*. There was provided for the purchase of 2,000 buckets: 40 *nomismata*. There was provided for the purchase of 1,000 shovels: 14 *nomismata*. There was provided for the purchase of another 50 smaller jars: 5 *nomismata*. There was provided for the purchase of another 200 lbs of tin, which was provided to the metal-caster Michael for

1 Haldon, *TM*, 13 (2000), 230: split timbers and planking; ibid., 247, n. 40: perhaps for the ships' sides.

2 Likewise Haldon: 6 per *nomisma*. For the sign for "*per nomisma*" see note 3 at R674.15.

3 With Haldon, *TM*, 13 (2000), 230, n. 101, correcting the number of *miliaresia* to 8, cf. Reiske 6 and the ms. 3.

4 Leather lacing (a suggestion here from George Dennis): χαρτάρια lit. pieces of papyrus or parchment.

5 For the *miliaresia* reading a maiuscule gamma (3) in the ms., not a stigma (6) as Reiske and Haldon.

ἀποκειμένων εἰς τὸ εἰδικόν. ἐδόθη ὑπὲρ ἀλειφῆς τῶν αὐτῶν
διφθερίων ,, ζ√. ἐδόθη ὑπὲρ ἀγορᾶς μαγγάνων λόγῳ τῶν
αὐτῶν ια' καραβίων ,, θ ς'. ἐδόθη ὑπὲρ ἀγορᾶς κωπίων
τπε' ,, ε'. ἐδόθη ὑπὲρ ναυπηγήσεως τῶν αὐτῶν ια' καραβίων
τῶν τε σχιστῶν καὶ τῶν περιβόλων αὐτῶν καὶ λοιπῶν ,, ια'.
ἐδόθη ὑπὲρ καλαφατήσεως τῶν αὐτῶν ια' καραβίων ,, λγ'.
ἐδόθη ὑπὲρ ἀγορᾶς ἑτέρων πανίων ῥασικῶν ρ' τῶν δοθέν-
των κατὰ περίσσειαν εἰς τὸν αὐτὸν στόλον ,, κη' ζιβ'. ἐδόθη Ed.L. 390
ὑπὲρ ἀγορᾶς βυρσαρίων βοείων ρκβ' ,, πη√. ἐδόθη ὑπὲρ ἀγο-
ρᾶς κεντούκλων σ' τῶν δοθέντων κατὰ περίσσειαν ὁμοίως εἰς
τὸ βασιλικὸν πλώϊμον ,, κη' ζ . ἐδόθη ὑπὲρ ἀγορᾶς κιλικίων
͵α τῶν ς' ,, ρξς' ζς'. ἐδόθη ὑπὲρ ἀγορᾶς σχοινίων λεπταρίων καὶ Ms. 226.b
χαρταρίων καὶ λοιπῆς ἐξόδου ,, ις' ζς'. λόγῳ ποιῆσαι ἀτεγίων
κιλικίνων ρ' ,, ρπγ√. ἐδόθη ὑπὲρ ἀγορᾶς κασιτέρου λίτραι σ'
,, λδ'. ἐδόθη ὑπὲρ ἀγορᾶς χαλκώματος λίτραι σ' ,, ιη'. ἐδό-
θη ὑπὲρ ἀγορᾶς σκαφιδίων στρογγύλων μεγάλων ρ' ,, ιβ'. ἐδό-
θη ὑπὲρ ἀγορᾶς σκαφιδίων μικροτέρων ρ': κγ'. ἐδόθη ὑπὲρ
ἀγορᾶς καλδαρίων σ': λγ'. ἐδόθη ὑπὲρ ἀγορᾶς καπουλίων
͵β ,, μ'. ἐδόθη ὑπὲρ ἀγορᾶς πτυαρίων ͵α ,, ιδ'. ἐδόθη ὑπὲρ B
ἀγορᾶς ἑτέρων κάδων μικροτέρων ν' : ε'. ἐδόθη ὑπὲρ ἀγορᾶς
ἑτέρου κασιτέρου λίτραι σ' τὰ δοθέντα Μιχαὴλ χυτῇ λόγῳ

[R676] the soldering together of various parts of the siphons of the imperial fleet: 30 *nomismata*, 0 *miliaresia*. There was provided for the purchase of 100 lbs of wax: 5 *nomismata*. There was provided for the purchase of 200 lbs of unworked lead: 4 *nomismata*. There was provided for the purchase of various items of bronze for the personal service of the *droungarios* of the fleet, for 2 large cauldrons and 2 other medium-sized cauldrons and 4 tinned, urn-shaped cauldrons,[1] and 2 large kettles and 2 large frying pans, 1 tinned bronze decanter, 2 tinned flasks, 2 sets of ewer and basin: 24 *nomismata*.
The total expenditure in all in gold: 21 lbs, 57 *nomismata*, 6 *miliaresia*.

[H233] There were provided from the Eidikon: bowstrings of silk [and] spart. Other small silk bowstrings were provided for the bow-ballistae. Likewise there was provided from the Eidikon for the sheathing[2] for the *chelandia* of the imperial fleet, 5 sheets of lead each, 100 sheets, that is, 3,000 lbs in weight.[3]

There was provided to the *droungarios* of the fleet, from the Lower Armoury:[4] 3,000 swords; 3,000 shields; 3,000 spears; 240,000 arrows; 4,000 other arrows, "mice,"[5] for the bow-ballistae.

The additional items provided from the bureau of the *vestiarios* to the *droungarios* of the fleets for the Cretan expedition: 150 crowbars; 130 poles for the *chelandia*;[6]

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1 γανωτός: tinned, polished, or burnished; metal surfaces were tinned to imitate silver.

2 See note 4 at R671.8-10.

3 The Bonn text has 3 lbs, (γ') for the 3,000 lbs (,γ) of the ms.; the error is corrected in Reiske's translation.

4 The phrase is abbreviated in the ms. to απο του κατ which is expanded in Bonn to: ἀπὸ τοῦ κατεπάνω τοῦ ἅρματος, suggesting the existence of a *katepano* of the Armoury, otherwise unattested. Cf. Niebuhr, in Bonn's *apparatus criticus*: ἀπὸ τοῦ κατὰ ἅρματος. Instead read ἀπο τοῦ κάτω ἀρμαμέντον following Oikonomidès, *Listes*, 317 and notes 173 & 174, referring to the naval armoury.

5 "Mice": short arrows for the crossbow, quarrels; see note 1 at R670.2.

6 Possibly for spurs at the prows of *chelandia*; see note 4 at R672.8.

καταχολλήματος διαφόρων ἔργων τῶν σιφωνίων τοῦ βασιλικοῦ πλοΐμου „λ' ι'. ἐδόθη ὑπὲρ ἀγορᾶς κηρίου λίτραι ρ' „ ε'. ἐδόθη ὑπὲρ ἀγορᾶς μολιβίου ἀργοῦ λίτραι σ' „ δ'. ἐδόθη ὑπὲρ ἀγορᾶς χαλκώματος διαφόρου τῷ δοθέντι λόγῳ τῆς ὑπουργίας τοῦ δρουγγαρίου τοῦ πλοΐμου ὑπὲρ κακκαβίων μεγάλων β', καὶ ἑτέρων κακκαβίων μεσαίων β', καὶ χυτροκακκαβίων γανωτῶν δ', καὶ κουκουμίων μεγάλων β', καὶ τηγανίων μεγάλων β', χαλκοσταμνίου γανωτοῦ ἑνός, φλασκίων γανωτῶν β', χερνιβοξέστων β' „ κδ'. ὁμοῦ τὸ πᾶν ἔξοδος χ' λίτραι κα' „ νζ',
C *μιλ. ς'. ἐδόθησαν παρὰ τοῦ εἰδικοῦ κόρδαι μεταξωταὶ σπαρτίναι. ἐδόθησαν ἕτεραι κόρδαι μεταξωταὶ μικραὶ λόγῳ τῶν τοξοβολίστρων. ἐδόθη ὁμοίως παρὰ τοῦ εἰδικοῦ λόγῳ τῶν καλυβωμάτων τῶν χελανδίων τοῦ βασιλικοῦ πλοΐμου ἀνὰ χαρτίων ε' μολίβων χαρτία ρ' ὅ ἐστι λίτραι γ'. ἐδόθη τὸν δρουγγάριον τοῦ πλοΐμου ἀπὸ τοῦ κατεπάνω τοῦ ἅρματος σπαθία γ, σκουτάρια γ, κοντάρια γ, σαγίτας χιλιάδες σμ', ἑτέρας σαγίτας λόγῳ τῶν τοξοβολίστρων μύας χιλιάδες δ'.*

Τὰ ἀπὸ τοῦ σεκρέτου τοῦ βεστιαρίου δοθέντα τῷ δρουγγαρίῳ τῶν
D *πλοΐμων κατὰ περίσσειαν ὑπὲρ τοῦ ταξειδίου τῆς Κρήτης.*

Στίστας ρν'. περόνας τῶν χελανδίων ρλ'. σφενδόβολα

[R677] 12 iron slings; 240 sledge-hammers; 300 mattocks; 12 large iron pins[1] for the wooden fortress; 15 iron clamps; 30 iron shackles; 15 bolts; 8 braziers; 10 weights; 24 hand weights; 4,000 screws (?);[2] 2,000 staples; 5,000 four-finger [nails];[3] 8,000 fastening [nails]; 6,000 decking [nails]; 15 bronze pins;[4] 30 tinned bronzes; 20 bronze *paradraktia*;[5] 30 bronze butts; 15 bronze hoists; 60 anchor ropes; 140 *peripetomena*;[6] 140 cords of spart-grass; 220 thin ropes; 300 mooring cables; 100 rope coils; 2,000 lbs of hemp; and, instead of 7,000 lbs of linen fibre, 80 *nomismata*; and for the purchase of 10,000 [lbs] of pitch and 300,000 [lbs] of liquid pitch and 100,000 [lbs] of cedar oil: 23 *nomismata*; 3,000 lbs of unworked iron; 10 large iron rams.

The items provided from the Koiton to the *droungarios* of the fleets as outlay for the expedition against Crete: 6 plain-coloured tunics, inner garments, of great value; likewise 6 pairs of leggings; 6 undershirts and breeches; 6 reddish-purple capes.[7]

The items provided from the Eidikon to the said *droungarios* of the fleets for the said expedition: 10 tunics, inner garments, tailored in the Saracen manner, 10 [*nomismata*] in value;

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1 περόνια: pins, poles; at R672.8 poles for spurs on the prows of ships.

2 See note 6 at R672.13.

3 i.e. four finger-widths in length.

4 ἀκόντια: javelins or darts, in this context perhaps spits; Haldon, *TM*, 13 (2000), 232, n. 105: boathooks. Cf. Pryor & Jeffreys, *ΔΡΟΜΩΝ* (2006), make a case for boathooks at p. 569, n. 50, but at p. 404, n. 693 suggest in this case possibly rods for suspending pots over fires; also at R672.3-4: pins, although again the sense is not clear.

5 παραδράκτια: perhaps potstands or hobs: δράκτον: a vase, measure. Haldon, *TM*, 13 (2000), 232, n. 106, tentatively suggests trays, as accompanying a cup or vessel, and at 284: a vessel, perhaps parts for a block and pulley system; *LBG*: a container (?).

6 See note 5 at R672.10; also at R673.7.

7 ἐπιρριπτάριον: a short cape; also at R678.6. At R723.10 an imperial *epirriptarion* is described as the insignia of a eunuch *protospatharios*.

σιδηρᾶ ιβ΄. τζόκους σμ΄. τζαπία τ΄. περόνια σιδηρᾶ μεγάλα τοῦ ξυλοκάστρου ιβ΄. πάγουροι σιδηροῖ ιε΄. ψελλία σιδηρᾶ λ΄. δάκτυλοι ιε΄. κατζία η΄. βαρέας ι΄. χειροβαρέαι κδ΄. καρφίον γυραρικὸν χιλιάδες δ΄. καρφίον ἁρπάγιον χιλιάδες β, τετραδακτυλαῖον ͵ε, τῆς παρηλώσεως ͵η, στεγαδερὸν ͵ς. ἀκόντια χαλκᾶ ιε΄. γανωτὰ χαλκᾶ λ΄. παραδρά- Ed. L. 391
κτια χαλκᾶ λ΄. βουτία χαλκᾶ λ΄. ἀναγοντιτέα χαλκᾶ ιε΄. σχοι- Ms. 227 a
νία σιδηρόβολα ξ΄. περιπετόμενα ρμ΄. σπαρτίνας ρμ΄. λεπτάρια σκ΄. σχαλοδέματα τ΄. κουβάρια ρ΄. καννάβιον λίτραι ͵β, καὶ ἀντὶ λιναρίου χιλιάδων ζ „ π΄, καὶ ὑπὲρ ἀγορᾶς πίσσης χιλιάδες ι΄, καὶ ὑγροπισσίου χιλιάδες τ΄, καὶ κεδρέας χιλιάδες ρ΄ „ κγ΄. σίδηρον ἀργὸν λίτραι ͵γ. κριοὶ σιδηροῖ μεγάλοι ι΄.

Τὰ ἀπὸ τοῦ κοιτῶνος δοθέντα τῷ δρουγγαρίῳ τῶν πλοΐμων εἰς ἐξοδον τοῦ κατὰ τῆς Κρήτης ταξειδίου. B

Ἱμάτια ἐσωφόρια μεγαλόξηλα λιτὰ ς΄. τουβία ὁμοίως ζυγὰς ς΄. ὑποκαμισοβράκια ς΄. ἐπιρριπτάρια ὀξέα ς΄.

Τὰ ἀπὸ τοῦ εἰδικοῦ δοθέντα τῷ αὐτῷ δρουγγαρίῳ τῶν πλοΐμων ὑπὲρ τοῦ αὐτοῦ ταξειδίου.

Ἱμάτια ἐσωφόρια κατὰ Σαρακηνοὺς ἐῤῥαμμένα δεκά-

[R678] 10 tunics, inner garments, 8 [*nomismata*] in value; 20 tunics, inner garments, 7 [*nomismata*] in value; 40 pairs of leggings for inner garments, 10, 8 and 7 [*nomismata*] in value; **[H235]** 100 Egyptian tailored, striped tunics; 100 coarse silk tunics; 100 cotton tunics; 140 better quality undershirts and breeches; 100 second quality undershirts and breeches; 40 better quality capes;[1] 200 second quality capes; 100 third quality capes; 100 [pairs of] striped Egyptian leggings; 100 pairs of coarse silk leggings; 100 [pairs of] cotton leggings; 40 belts; 40 pairs of better quality shoes; 200 pairs of second quality shoes; 100 pairs of third quality shoes.

Reckoning of the distance
from the God-guarded City[2] to Herakleia (i.e. Perinthos), 60 miles; from Herakleia to Tapeukia,[3] 12 miles; from Tapeukia to Tenedos, 18[4] miles; from Tenedos to Mytilene, 100 miles; from Mytilene to Chios, 100 miles; from Chios to Samos, 100 miles; from Samos to Phournoi,[5] 30 miles; from Phournoi to Naxia (i.e. Naxos), 70 miles; from Naxia to Ios, 30 miles; from Ios to Thera and Therasia, 20 miles; from Thera and Therasia to Ta Christiana, 20 miles; from Ta Christiana to Dia, 80 miles; from Dia to Crete, 12 miles; in all 792 miles.

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1 See note 7 at R677.17.

2 Constantinople. Alternative or corrected forms of the place names are given in brackets.

3 Or Ta Peukia, otherwise unknown. Huxley suggests a location near Ophryneion; "A Porphyrogenitan portulan," *GRBS*, 17 (1976) 295-300.

4 Reading ιη' (18) as in the ms., cf. Bonn's η' (8), but the first letter, correcting the numeral, may have been inserted more recently in the ms.

5 i.e. Korsia in the Korsiai, a group of small islands to the east of Ikaros; Talbot, ed., *Barrington Atlas* (2000), *Directory* (CD-ROM).

λια ι'. ἱμάτια ἐσωφόρια ὀκτάλια ι'. ἱμάτια ἐσωφόρια ἑπτάλια κ'. τουβία ἀπὸ ἐσωφορίων δεκαλίων καὶ ὀκταλίων καὶ
C *ἑπταλίων ζυγαὶ μ'. ἱμάτια λωρωτὰ Αἰγύπτικα ἐῤῥαμμένα ρ'. ἱμάτια κουκουλάρικα ρ'. ἱμάτια βαμβακερὰ ρ'. ὑποκαμισοβράκια διαφορώτερα ρμ'. ὑποκαμισοβράκια δεύτερα ρ'. ἐπαριπτάρια διαφορώτερα μ'. ἐπαριπτάρια δεύτερα σ'. ἐπαριπτάρια τρίτα ρ'. τουβία λωρωτὰ Αἰγύπτικα ρ'. τουβία κουκουλάρικα ζυγὰς ρ'. τουβία βαμβακερὰ ρ'. ζωστρία μ'. ὑποδήματα διαφορώτερα ζυγὰς μ'. ὑποδήματα δεύτερα ζυγὰς σ'. ὑποδήματα τρίτα ζυγὰς ρ'.*

Σταδιοδρομικόν.

D *Ἀπὸ τῆς θεοφυλάκτου πόλεως εἰς Ἡράκλειαν μίλια ξ'. ἀπὸ Ἡρακλείας ἕως Προικονήσου μιλ. μ'. ἀπὸ Προικονήσου ἕως Ἀβύδου μιλ. ρ'. ἀπὸ Ἀβύδου ἕως Ταπευκία μιλ. ιβ'. ἀπὸ Ταπευκία ἕως Τενέδου μιλ. η'· ἀπὸ Τενέδου ἕως Μιτυλήνης μιλ. ρ'. ἀπὸ Μιτυλήνης ἕως Χίου μιλ. ρ'. ἀπὸ Χίου ἕως Σάμου μιλ. ρ'. ἀπὸ τῆς Σάμου ἕως τοὺς Φούρνους μιλ. λ'. ἀπὸ τοὺς Φούρνους ἕως Ναξίας μιλ. ο'. ἀπὸ Ναξίας ἕως τὴν Ἴον μιλ. λ'. ἀπὸ τὴν Ἴον ἕως τὴν Θήραν*
Ed. L. 392 *καὶ Θηρασίαν μιλ. κ'. ἀπὸ τὴν Θήραν καὶ Θηρασίαν ἕως τὰ Χριστιανὰ μιλ. κ'. ἀπὸ τὰ Χριστιανὰ ἕως τῆς Δίας μιλ. π'. ἀπὸ τῆς Δίας ἕως Κρήτης μιλ. ιβ'. ὁμοῦ μίλια ψϞβ'.*

Book II, Chapter 46 [R679]

[R679] Titles with which the emperor should honour the chiefs and foremost men of foreign nations[1]

mighty potentate, mighty ruler, mighty, archon of archons, chief, chieftain, archon, exarch, principal guide, governor, teacher, master, commander-in-chief, commander, leader, ephor, powerful, administrator, all-supreme, supreme, sovereign, greatly esteemed; king, prince, duke, senator, ethnarch, toparch, satrap, phylarch, local chief, general (*strategos*), military chief, military officer, military commander, taxiarch, divisional commander, most highly distinguished, highly distinguished, beloved, highly esteemed, esteemed, most illustrious, illustrious, admirable, most admirable, most nobly-born, nobly-born, extremely distinguished, most distinguished, most splendid, splendid, most highly valued, highly valued, most senior, senior, most glorious, glorious, most lordly, lord, most honoured, honoured, most eminent, eminent, most blessed, blessed, counsellor, supporter, protector, advocate, defender.[2]

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1 Some of these titles occur in Chapter 48 below; others convey little meaning out of context and even less in translation.

2 Emending ἀμάντωρ, "lover" to ἀμύντωρ, "defender", as suggested in Bonn's *apparatus criticus*, being much more likely in this context.

ΚΕΦ. μϛ'.

Οἷς ὀφείλει ὁ βασιλεὺς ὀνόμασι τιμᾷν τοῖς μεγιστᾶσι καὶ πρώτοις τῶν ἐθνῶν. Ms. 227 b

Ἐξουσιοκράτωρ, ἐξουσιάρχης, ἐξουσιαστὴς, ἄρχων τῶν ἀρχόντων, ἀρχηγὸς, ἀρχηγέτης, ἄρχων, ἔξαρχων, προηγεμὼν, B ἡγεμονάρχης, ἡγεμὼν, καθηγεμὼν, δυνάστης, προηγήτωρ, ἡγήτωρ, πρῶτος, ἔφορος, ὑπερέχων, διατάκτωρ, πανυπέρτατος, ὑπέρτατος, κοίρανος, μεγαλόδοξος. † ῥὴξ, πρίγκιψ, δοὺξ, συγκλητικὸς, ἐθνάρχης, τοπάρχης, σατράπης, φύλαρχος, πάτραρχος, στρατηγὸς, στρατάρχης, στρατίαρχος, στρατηλάτης, ταξίαρχος, ταξιάρχης, μεγαλοπρεπέστατος, μεγαλοπρεπὴς, πεποθημένος, ἐνδοξότατος, ἔνδοξος, περιφανέστατος, περιφανὴς, περίβλεπτος, περιβλεπτότατος, εὐγενέστατος, εὐγενὴς, ἀριπρεπέστατος, ἀριπρεπὴς, ἀγλαώτατος, ἀγλαὸς, ἐριτιμώτατος, ἐρίτιμος, γερουσιώτατος, γερούσιος, φαιδιμώτατος, φαίδιμος, κυριώτατος, κύριος, ἐντιμώτατος, ἔντιμος, προηγούμενος, ἡγούμενος, ὀλβιώτατος, ὄλβιος, βουληφόρος, ἀρωγὸς, ἐπίκουρος, ἐπίῤῥοθος, ἀμάντωρ. C

[R680] Book II, Chapter 47 [R680-86]

The greetings to the emperor of ambassadors coming from various foreign nations

The greetings to the emperor of the ambassadors coming from Old Rome
The foremost of the holy apostles, Peter, the keeper of the keys of heaven, and Paul, the teacher of the nations, are visiting you. Our spiritual father so-and-so, the most holy and ecumenical patriarch, together with the most holy bishops, priests and deacons and the whole priestly order of the holy church of the Romans, through our humble selves, send you, emperor, faithful prayers. The highly esteemed so-and-so, prince of Old Rome, with the archons and all the people subject to him, send your imperial power their most loyal homage.

The logothete's questioning of them
How is the most holy bishop of Rome, the spiritual father of our holy emperor? How are all the bishops and priests and deacons and the rest of the clergy

ΚΕΦ. μζ'.

ΟΙ ΤΩΝ ΑΠΟ ΔΙΑΦΟΡΩΝ ΕΘΝΩΝ ΕΡΧΟΜΕΝΩΝ ΠΡΕΣΒΕΩΝ ΠΡΟΣ ΤΟΝ ΒΑΣΙΛΕΑ ΧΑΙΡΕΤΙΣΜΟΙ.

Οἱ τῶν ἀπὸ τῆς πρεσβυτέρας Ῥώμης ἐρχομένων πρέσβεων πρὸς τὸν βασιλέα χαιρετισμοί.

Ἐπισκέπτονται ὑμᾶς οἱ κορυφαῖοι τῶν ἁγίων ἀποστόλων, D Πέτρος ὁ τῶν οὐρανῶν κλειδοῦχος, καὶ Παῦλος ὁ τῶν ἐθνῶν διδάσκαλος. ὁ πνευματικὸς πατὴρ ἡμῶν ὁ δεῖνα ὁ ἁγιώτατος καὶ οἰκουμενικὸς πατριάρχης ἅμα τῶν ἁγιωτάτων ἐπισκόπων, πρεσβυτέρων καὶ διακόνων καὶ πάσης τῆς ἱερατικῆς τάξεως τῆς ἁγίας τῶν Ῥωμαίων ἐκκλησίας ἐπαποστέλλουσί σοι, βασιλεῦ, πιστὰς εὐχὰς διὰ τῆς ἡμετέρας ταπεινότητος. ὁ ἐνδοξότατος ὁ δεῖνα ὁ πρίγκιψ τῆς πρεσβυτέρας Ῥώμης σὺν τῶν ἀρχόντων καὶ παντὸς τοῦ ὑποκειμένου αὐτῷ λαοῦ ἐξαποστέλλουσιν τὴν βασιλείαν σου πιστοτάτην δούλωσιν.

Ed L. 393 *Ἡ τοῦ λογοθέτου πρὸς αὐτοὺς ἐρώτησις.*

Πῶς ἔχει ὁ ἁγιώτατος ἐπίσκοπος Ῥώμης ὁ πνευματικὸς
Ms. 228. a πατὴρ τοῦ βασιλέως ἡμῶν τοῦ ἁγίου; πῶς ἔχουσι πάντες οἱ ἐπίσκοποι καὶ πρεσβύτεροι καὶ διάκονοι καὶ ὁ λοιπὸς κλῆρος

[R681] of the holy church of the Romans? How is the highly esteemed so-and-so, prince of Old Rome?

The greeting to the emperor of the ambassadors coming from Bulgaria
How is the divinely crowned emperor, the spiritual grandfather of the ruler of Bulgaria by the grace of God? How is the lady, the *augousta*? How are the imperial sons[1] of the great and sublime emperor and the rest of his children? How is the most holy and ecumenical patriarch? How are the two *magistroi*? How is all the senate? How are the four logothetes?
The logothete's questioning of them
How is the spiritual grandson of our holy emperor, the archon of Bulgaria by the grace of God? How is the *archontissa* by the grace of God? How are the *kanarti keinos* and the *boulias tarkanos*,[2] the sons of the archon of Bulgaria by the grace of God, and the rest of his children? How are the six great boyars? How are the rest of the boyars, both within [the court] and outside? How are the common people?

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[1] i.e. the sons who are co-emperors.

[2] For the reading of these words κανάρτι κείνος and βουλίας ταρκάνος as titles: Mango and Ševčenko, "A new manuscript of the *De Cerimoniis*," *DOP*, 14 (1960), 248.

τῆς ἁγίας τῶν Ῥωμαίων ἐκκλησίας; πῶς ἔχει ὁ ἐνδοξότατος ὁ δεῖνα πρίγκιψ τῆς πρεσβυτέρας Ῥώμης;

Ὁ τῶν ἀπὸ Βουλγαρίας ἐρχομένων πρέσβεων πρὸς τὸν βασιλέα χαιρετισμός. B

Πῶς ἔχει ὁ θεοστεφὴς βασιλεὺς ὁ πνευματικὸς πάππος τοῦ ἐκ Θεοῦ ἄρχοντος Βουλγαρίας; πῶς ἔχει ἡ αὐγοῦστα καὶ δέσποινα; πῶς ἔχουσιν οἱ υἱοὶ καὶ βασιλεῖς τοῦ μεγάλου καὶ ὑψηλοῦ βασιλέως καὶ τὰ λοιπὰ αὐτοῦ τέκνα; πῶς ἔχει ὁ ἁγιώτατος καὶ οἰκουμενικὸς πατριάρχης; πῶς ἔχουσιν οἱ δύο μάγιστροι; πῶς ἔχει ἡ σύγκλητος πᾶσα; πῶς ἔχουσιν οἱ δʹ λογοθέται;

Ἡ τοῦ λογοθέτου πρὸς αὐτοὺς ἐρώτησις. C

Πῶς ἔχει ὁ πνευματικὸς ἔγγονος τοῦ βασιλέως ἡμῶν τοῦ ἁγίου ὁ ἐκ Θεοῦ ἄρχων Βουλγαρίας; πῶς ἔχει ἡ ἐκ Θεοῦ ἀρχόντισσα; πῶς ἔχουσιν ὁ Κανάρτι κεῖνος καὶ ὁ Βουλίας ταρκάνος οἱ υἱοὶ τοῦ ἐκ Θεοῦ ἄρχοντος Βουλγαρίας καὶ τὰ λοιπὰ αὐτοῦ τέκνα; πῶς ἔχουσιν οἱ ἓξ Βολιάδες οἱ μεγάλοι; πῶς ἔχουσι καὶ οἱ λοιποὶ οἱ ἔσω καὶ ἔξω Βολιάδες; πῶς ἔχουσιν τὸ κοινὸν τοῦ λαοῦ;

[R682] After the title [of the archon of Bulgaria] was changed when he became a son [of the emperor],[1] the Bulgarians formerly used to question as follows

How is the great and sublime emperor who sits on the gold throne? How is the imperial son of the great and sublime emperor and the rest of his children? How is the lady, the *augousta*? How is the most holy and ecumenical patriarch? How are the *magistroi*, proconsuls, and patricians? How is all the senate? How are the *strategoi* and the troops of the holy emperor?

The logothete's questioning of them

How is the spiritual son of our holy emperor, the archon of Bulgaria by the grace of God? How is the *archontissa* of Bulgaria by the grace of God? How are the sons and daughters of the spiritual son of the emperor? How are the six great boyars? How are the rest of the boyars, both within [the court] and outside? How are the common people?

The greeting to the emperor when ambassadors from the *amermoumnes*[2] come from Syria

Peace and mercy to you, joy and glory from God

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1 Boris I, khan of Bulgaria 852-889, was converted to Christianity and baptized by the patriarch Photios in 864, in the reign of Michael III, and received the baptismal name of Michael. Good relations ceased under Boris's successor Symeon (d. 927), who repeatedly attempted to seize the Byzantine throne and created a patriarchate in Bulgaria as a rival to that in Constantinople; Browning, *Byzantium and Bulgaria* (1975), 57-69.

2 *Amermoumnes*: the commander of the faithful, i.e. the caliph; see R682-R686.

D *Μεταμειφθέντος δὲ τοῦ ὀνόματος καὶ ἐλθόντος εἰς υἱότητα, πάλιν ἐπηρώτων οἱ Βούλγαροι οὕτως.*

Πῶς ἔχει ὁ μέγας καὶ ὑψηλὸς βασιλεὺς ὁ ἐπὶ τοῦ χρυσοῦ καθεζόμενος θρόνου; πῶς ἔχει ὁ υἱὸς καὶ βασιλεὺς τοῦ μεγάλου καὶ ὑψηλοῦ βασιλέως καὶ τὰ λοιπὰ αὐτοῦ τέκνα; πῶς ἔχει ἡ αὐγοῦστα καὶ δέσποινα; πῶς ἔχει ὁ ἁγιώτατος καὶ οἰκουμενικὸς πατριάρχης; πῶς ἔχουσιν οἱ μάγιστροι, ἀνθύπατοι, πατρίκιοι; πῶς ἔχει ἡ πᾶσα σύγκλητος; πῶς ἔχουσιν οἱ στρατηγοὶ καὶ τὰ στρατεύματα τοῦ βασιλέως τοῦ ἁγίου;

Ed. L. 394 *Ἡ τοῦ λογοθέτου πρὸς αὐτοὺς ἐρώτησις.*

Πῶς ἔχει ὁ πνευματικὸς υἱὸς τοῦ βασιλέως ἡμῶν τοῦ ἁγίου ὁ ἐκ Θεοῦ ἄρχων Βουλγαρίας; πῶς ἔχει ἡ ἐκ Θεοῦ ἀρχόντισσα Βουλγαρίας; πῶς ἔχουσιν οἱ υἱοὶ καὶ θυγατέρες τοῦ πνευματικοῦ υἱοῦ τοῦ βασιλέως; πῶς ἔχουσιν οἱ ἓξ Βολιάδες οἱ μεγάλοι; πῶς ἔχουσιν καὶ οἱ λοιποὶ οἱ ἔσω καὶ ἔξω Βολιάδες; πῶς ἔχει τὸ κοινὸν τοῦ λαοῦ;

Ὁ τῶν ἀπὸ Συρίας καὶ τοῦ Ἀμερμουμνῆ ἐρχομένων πρέσβεων πρὸς τὸν βασιλέα χαιρετισμός.

B *Εἰρήνη σοι καὶ ἔλεος, εὐφροσύνη καὶ δόξα παρὰ Θεοῦ*

[R683] to the sublime and great emperor of the Romans! Good life and health to you and a long life from the Lord, peace-making and virtuous emperor! May justice and abundant peace dawn in your time, most peaceable and philanthropic emperor!

The logothete's questioning of them

How is the most highly distinguished and most nobly-born and admirable *amermoumnes*? How is the emir and the council of elders of Tarsos? If, however, the emissaries of the *amermoumnes* come from another emirate, they should ask[1] questions about that emir and his council of elders. How are you? How were you received by the patrician and *strategos* of Kappadokia? How did the imperial emissary conduct you on your journey? We trust that nothing untoward or distressing happened to you on the way? Approach with great gladness and rejoicing; today you are dining with our holy emperor.

How it is necessary for the ambassadors coming from the emperors of the Romans[2] to greet the *amermoumnes*

Hail, you who rejoice in peace, prudent in councils, both virtuous and very gentle, being in good health and of good cheer, bringing peace

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1 As advised by Jeffrey Featherstone, the palimpsest ms. *Chalcensis S. Trinitatis* 125 (133) has, in this aside, the better reading in this aside: "he should ask" (ὀφείλει...ἐρωτᾶν).

2 i.e. from the Byzantine emperors.

τῷ ὑψηλῷ καὶ μεγάλῳ βασιλεῖ τῶν Ῥωμαίων. εὐζωΐα καὶ
ὑγίειά σοι καὶ ζωὴ πολυχρόνιος παρὰ Κυρίου, εἰρηνοποιὲ καὶ
ἀγαθὲ βασιλεῦ. ἀνατελεῖ ἐν ταῖς ἡμέραις σου δικαιοσύνη Ms. 228. b
καὶ πλῆθος εἰρήνης, εἰρηνικώτατε καὶ φιλάνθρωπε βασιλεῦ.

Ἡ τοῦ λογοθέτου πρὸς αὐτοὺς ἐρώτησις.

Πῶς ἔχει ὁ μεγαλοπρεπέστατος καὶ εὐγενέστατος καὶ πε-
ρίβλεπτος Ἀμερμουμνῆς; πῶς ἔχει ὁ Ἀμηρᾶς καὶ ἡ γερου-
σία Ταρσοῦ; (εἰ δὲ ἀπὸ ἄλλης Ἀμηραδίας ἔλθωσιν οἱ τοῦ C
Ἀμερμουμνῆ ἀποκρισιάριοι, ὀφείλουσιν ὑπὲρ ἐκείνου ἐρωτᾶν
τοῦ Ἀμηρᾶ καὶ τῆς γερουσίας αὐτοῦ.) πῶς ἔχετε ὑμεῖς;
πῶς ὑπεδέχθητε παρὰ τοῦ πατρικίου καὶ στρατηγοῦ Καππα-
δοκίας; πῶς διέσωσεν ὑμᾶς ὁ ἀποσταλεὶς βασιλικὸς εἰς δι-
άσωσιν ὑμῶν; μή τι ἐναντίον ἢ θλιβερὸν συνέβη ὑμῖν κα-
τὰ τὴν ὁδόν; ὑπάγετε καλῶς εὐφραινόμενοι καὶ ἀγαλλό-
μενοι, σήμερον συνεστιώμενοι μετὰ τοῦ βασιλέως ἡμῶν τοῦ
ἁγίου.

Πῶς δεῖ χαιρετίζειν τοὺς ἀπὸ τοὺς βασιλεῖς τῶν Ῥωμαίων
ἀπιόντας φίλους πρὸς τὸν Ἀμερμουμνῆν. D

Χαίροις ὁ χαίρων εἰρήνῃ, ὁ φρόνιμος ἐν βουλαῖς, καὶ
ὁ ἀγαθὸς καὶ πρᾳότατος, ὑγιαίνων, εὐθυμῶν, εἰρηνεύων πάντο-

[R684] from all quarters, very highly distinguished and highly esteemed *amermoumnes*! Peace to you on land and sea, glory and honour, joy and a long life! Most peaceable and nobly-born *amermoumnes*, may your name be honoured and your life long, dearest friend of our holy emperor, admirable and most illustrious *amermoumnes*!

The greeting to the emperor of the ambassadors coming from a chief emir, whether of Egypt or Persia or Chorosan, that is to say, [those] subject to the imperial power of the Romans and sending tribute

Long life and glory and joy from God to you, our sublime and great emperor! We find in your sublime and great imperial power noble protection and shelter and support. May your rule and imperial power be vouchsafed us for many years for we are your people and most loyal servants of your sovereign power.

The logothete's questioning of them

How is the most nobly-born so-and-so, the most loyal and close friend of our holy emperor? How are all his people, the loyal and grateful servants of our holy emperor? How are you? How were you received by

θεν, μεγαλοπρεπέστατε καὶ ἐνδοξότατε Ἀμερμουμνῆ· εἰρήνη σοι ἀπὸ γῆς καὶ θαλάσσης, δόξα καὶ τιμή, εὐφροσύνη καὶ ζωὴ μακροχρόνιος· εἰρηνικώτατε καὶ εὐγενέστατε Ἀμερμουμνῆ, εἴη σου τὸ ὄνομα ἔντιμον καὶ ἡ ζωὴ μακροχρόνιος, φίλε γλυκύτατε τοῦ βασιλέως ἡμῶν τοῦ ἁγίου, περίβλεπτε καὶ περιφανέστατε Ἀμερμουμνῆ.

Ed. L. 395 *Ὁ τῶν ἐρχομένων πρέσβεων ἀπὸ μεγιστάνου Ἀμηρᾶ ἢ Αἰγύπτου ἢ Περσίας ἢ τοῦ Χορασάν, ὑποταγέντες δηλονότι τῇ βασιλείᾳ Ῥωμαίων καὶ πάκτα ἀποστέλλοντες, πρὸς τὸν βασιλέα χαιρετισμός.*

Πολυχρόνιος ζωὴ καὶ δόξα καὶ εὐφροσύνη παρὰ Θεοῦ σοι τῷ ὑψηλῷ καὶ μεγάλῳ βασιλεῖ ἡμῶν, καλὴν προστασίαν καὶ σκέπην καὶ ἀντίληψιν εὕρομεν τὴν σὴν ὑψηλὴν καὶ μεγάλην βασιλείαν. χαρισθείη ἡμῖν ἐν πολλοῖς ἔτεσιν ἡ σὴ δεσποτεία καὶ βασιλεία, ὅτι ἡμεῖς λαός σου καὶ δοῦλοι πι-
B *στότατοι τῆς αὐτοκρατορίας ὑμῶν.*

Ἡ τοῦ λογοθέτου πρὸς αὐτοὺς ἐρώτησις.

Πῶς ἔχει ὁ πιστότατος καὶ οἰκεῖος τοῦ βασιλέως ἡμῶν τοῦ ἁγίου ὁ δεῖνα ὁ εὐγενέστατος; πῶς ἔχει ὁ λαὸς αὐτοῦ ἅπας οἱ πιστοὶ καὶ εὐγνώμονες δοῦλοι τοῦ βασιλέως ἡμῶν τοῦ ἁγίου; πῶς ἔχεις σύ; πῶς ἐπεδέχθης παρὰ τοῦ πατρικίου

[R685] so-and-so, the patrician and *strategos* of the theme? How did the imperial emissary conduct you on your journey? We trust that nothing untoward or distressing happened to you on the way? Approach with great gladness and rejoicing; today you are dining with our holy emperor.

The greeting to the emperor of the ambassadors coming from a chief emir, whether of Egypt or Persia or Chorosan, that is to say, when he is not subject to the imperial power of the Romans, and indeed whether or not he is under the subjection of the *amermoumnes*

Peace and mercy to you, joy and glory from God to the sublime and great emperor of the Romans! Good life and health to you and a long life from the Lord, peace-making and virtuous emperor! May justice and abundant peace dawn in your time, most peaceable and philanthropic emperor!

The logothete's questioning of them

How is the most nobly-born emir of Egypt? How is the council of elders and all its people? How are you? How were you conducted on the way? We trust that nothing untoward or distressing happened to you on the way? Approach

καὶ στρατηγοῦ θέματος ὁ δεῖνα; πῶς διέσωσέν σε ὁ ἀπο- Ms. 279 a
σταλεὶς βασιλικὸς εἰς διάσωσίν σου; μή τι ἐναντίον ἢ θλι-
βερὸν συνέβη σοι κατὰ τὴν ὁδόν; ὕπαγε καλῶς εὐφραινό-
μενος καὶ ἀγαλλόμενος, σήμερον συνεσθίων μετὰ τοῦ βασι-
λέως ἡμῶν τοῦ ἁγίου. C

Ὁ τῶν ἐρχομένων πρέσβεων ἀπὸ μεγιστάνου Ἀμηρᾶ ἢ Αἰγύπτου ἢ Περσίας ἢ τοῦ Χοροσὰν, δηλονότι μὴ ὄντος ὑποτεταγμένου τῇ βασιλείᾳ Ῥωμαίων, ἀλλ' ἤ τε ὑπὸ τὴν ὑποταγὴν τοῦ Ἀμερμουμνῆ ὄντος, εἴτε καὶ μὴ, πρὸς τὸν βασιλέα χαιρετισμός.

Εἰρήνη σοι καὶ ἔλεος, εὐφροσύνη καὶ δόξα παρὰ Θεοῦ
τῷ ὑψηλῷ καὶ μεγάλῳ βασιλεῖ τῶν Ῥωμαίων, εὐζωΐα καὶ ὑ- D
γιεία σοι καὶ ζωὴ πολυχρόνιος παρὰ Κυρίου, εἰρηνοποιὲ καὶ
ἀγαθὲ βασιλεῦ. ἀνατελεῖ ἐν ταῖς ἡμέραις σου δικαιοσύνη
καὶ πλῆθος εἰρήνης, εἰρηνικώτατε καὶ φιλάνθρωπε βασιλεῦ.

Ἡ τοῦ λογοθέτου πρὸς αὐτοὺς ἐρώτησις.

Πῶς ἔχει ὁ εὐγενέστατος Ἀμηρᾶς Αἰγύπτου; πῶς ἔχει
ἡ γερουσία καὶ ὁ λαὸς αὐτῆς ἅπας; πῶς ἔχεις σύ; πῶς Ed. L. 396
διεσώθης κατὰ τὴν ὁδόν; μή τι ἐναντίον ἢ θλιβερὸν συνέβη
σοι κατὰ τὴν ὁδόν; μή τι ἐναντίον συνέβη σοι; ὕπαγε κα-

[R686] with great gladness and rejoicing; today you are dining with our holy emperor.

Book II, Chapter 48 [R686-92]

The forms of address used in writing to foreign nations

To the pope of Rome: a one-solidus gold seal:[1] "In the name of the Father and of the Son and of the Holy Spirit, our one and only true God. So-and-so and so-and-so, having faith in God alone, emperors of the Romans, to so-and-so, the most holy pope of Rome and our spiritual father." Likewise also to the pope of Alexandria, except that one does not write "father." Likewise also to the patriarch of Antioch and the patriarch of Jerusalem, except that one does not write "spiritual father." The gold seals are to be three-solidi.

To the chief counsellor,[2] that is, to the *amermoumnes*,[3] a four-solidi gold seal: "To the most distinguished, most nobly-born and admirable so-and-so, chief counsellor and administrator of the Hagarenes, from so-and-so and so-and-so, the faithful sovereigns, *augoustoi* and great emperors of the Romans." "So-and-so and so-and-so, having faith in Christ our God, sovereigns, *augoustoi* and great emperors of the Romans to the most highly distinguished, most nobly-born and admirable so-and-so, chief counsellor and administrator of the Hagarenes."

To the archon of archons of Great Armenia, a three-solidi gold seal: "Constantine (VII) and

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1 i.e. a seal the weight in gold of one solidus. Solidus: the Latin word for the gold coin which in Greek is *nomisma*.

2 SCHOLION: It should be known how the *amermoumnes* should be addressed.

3 i.e. the caliph.

λῶς εὐφραινόμενος καὶ ἀγαλλόμενος, σήμερον συνεσθίων μετὰ τοῦ βασιλέως ἡμῶν τοῦ ἁγίου.

ΚΕΦ. μη΄.

Τὰ ἴσα τῶν εἰς τοὺς ἐθνικοὺς γενομένων ἐπιγραφῶν.

Εἰς τὸν πάπαν Ῥώμης. βοῦλλα χρυσῆ μονοσολδία. „ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος B *τοῦ ἑνὸς καὶ μόνου ἀληθινοῦ Θεοῦ ἡμῶν. ὁ δεῖνα καὶ ὁ δεῖνα πιστοὶ ἐν αὐτῷ τῷ Θεῷ βασιλεῖς Ῥωμαίων πρὸς ὁ δεῖνα τὸν ἁγιώτατον πάπαν Ῥώμης καὶ πνευματικὸν ἡμῶν πατέρα." ὁμοίως καὶ εἰς τὸν πάπαν Ἀλεξανδρείας, πλὴν πατέρα οὐ γράφει. ὁμοίως καὶ εἰς τὸν πατριάρχην Ἀντιοχείας καὶ τὸν πατριάρχην Ἱεροσολύμων, πλὴν πνευματικὸν πατέρα οὐ γράφει. αἱ δὲ βοῦλλαι χρυσαῖ τρισολδίαι. εἰς τὸν πρωτοσύμβουλον, ἤγουν εἰς τὸν Ἀμερμουμνῆν. βοῦλλα χρυσᾶ τετρασολδία. „τῷ μεγαλοπρεπεστάτῳ, εὐγενεστάτῳ καὶ περιβλέπτῳ ὁ δεῖνα πρωτοσυμβούλῳ καὶ διατάκτορι τῶν Ἀ-* C *γαρηνῶν ἀπὸ ὁ δεῖνα καὶ ὁ δεῖνα τῶν πιστῶν αὐτοκρατόρων αὐγούστων μεγάλων βασιλέων Ῥωμαίων. ὁ δεῖνα καὶ ὁ δεῖ-* Ms. 229. b *να πιστοὶ ἐν Χριστῷ τῷ Θεῷ αὐτοκράτορες αὔγουστοι μεγάλοι βασιλεῖς Ῥωμαίων τῷ μεγαλοπρεπεστάτῳ, εὐγενεστάτῳ καὶ περιβλέπτῳ ὁ δεῖνα πρωτοσυμβούλῳ καὶ διατάκτορι τῶν Ἀγαρηνῶν." εἰς τὸν ἄρχοντα τῶν ἀρχόντων τῆς μεγάλης Ἀρμενίας. βοῦλλα χρυσῆ τρισολδία. „Κωνσταντῖνος καὶ*

[R687] Romanos (II), having faith in Christ our God, sovereigns, *augoustoi* and great emperors of the Romans, to so-and-so, the most illustrious leader of Great Armenia and our spiritual son." To the archon of Aspourakan, that is, of Basparakan (i.e. Vaspurakan), he who is now honoured as archon of archons, a three-solidi gold seal: "Constantine and Romanos, having faith in Christ our God, sovereigns, *augoustoi* and emperors of the Romans, to so-and-so the most illustrious archon of archons."

To the archon of Kokobit (i.e. Kogovit), Armenia;[1] to the archon of Taro (i.e. Taron), Armenia; to the archon of Moex (i.e. Mokk'), Armenia; to the archon of Auzan (i.e. Anjewac'ik'), Armenia; to the archon of Synes (i.e. Siwnik'), Armenia; to the archon of Baitzor (i.e. Vayoc' jor), Armenia; to the archon of Chatzienes (i.e. Xač'en), Armenia; to the three archons of the Serbotioi (i.e. Sewordi), who are known as "Black Children"; in writing to all the aforementioned: "Greetings from the Christ-loving rulers to so-and-so, the archon of such-and-such a place."

To the *kouropalates* of Iberia, a two-solidi gold seal: "Greetings from the Christ-loving ruler to so-and-so, the highly esteemed *kouropalates*." The *kouropalates* has four other powers around him: to the archon of Beriasach (i.e. Beriasakh), Iberia; to the archon of Karnataes (i.e. T'aosk'ari), Iberia; to the archon of Kouel (i.e. Q'veli), Iberia; to the archon of

1 Armenia, here eastern Georgia. For the identification of the following place-names see Martin-Hisard, "Constantinople et les archontes du monde caucasien," *TM*, 13 (2000), 359-530 and esp. 519-20 and the maps at 528-30.

Ῥωμανός, πιστοὶ ἐν Χριστῷ τῷ Θεῷ αὐτοκράτορες αὔγουστοι
μεγάλοι βασιλεῖς Ῥωμαίων, πρὸς ὁ δεῖνα τὸν περιφανέστατον
πρῶτον τῆς μεγάλης Ἀρμενίας καὶ πνευματικὸν ἡμῶν τέκνον."
εἰς τὸν ἄρχοντα τοῦ Ἀσπουρακᾶν, ἤγουν τοῦ Βασπαρακᾶν, D
ὁ νῦν τιμηθεὶς ἄρχων τῶν ἀρχόντων. βοῦλλα χρυσῆ τρισολ-
δία. „Κωνσταντῖνος καὶ Ῥωμανός, πιστοὶ ἐν Χριστῷ τῷ Θεῷ
αὐτοκράτορες αὔγουστοι βασιλεῖς Ῥωμαίων, πρὸς ὁ δεῖνα τὸν
περιφανέστατον ἄρχοντα τῶν ἀρχόντων." εἰς τὸν ἄρχοντα
τοῦ Κοκοβὶτ, Ἀρμενία· εἰς τὸν ἄρχοντα τοῦ Ταρὼ, Ἀρμενία·
εἰς τὸν ἄρχοντα τοῦ Μῶεξ, Ἀρμενία· εἰς τὸν ἄρχοντα
τοῦ Αὔζαν, Ἀρμενία· εἰς τὸν ἄρχοντα τοῦ Συνῆς, Ἀρμενία· Ed.L. 397
εἰς τὸν ἄρχοντα τοῦ Βαιτζὼρ, Ἀρμενία· εἰς τὸν ἄρχοντα τοῦ
Χατζιένης, Ἀρμενία· εἰς τοὺς γ' ἄρχοντας τῶν Σερβοτιῶν
τῶν λεγομένων Μαῦρα παιδία· ἐπιγραφὴ εἰς πάντας τοὺς
προειρημένους· „κέλευσις ἐκ τῶν φιλοχρίστων δεσποτῶν πρὸς
τὸν ὁ δεῖνα ἄρχοντα τοῦδε." εἰς τὸν κουροπαλάτην Ἰβερίας.
βοῦλλα χρυσῆ δισολδία. „κέλευσις ἐκ τῶν φιλοχρίστων δεσπο-
τῶν πρὸς ὁ δεῖνα τὸν ἐνδοξότατον κουροπαλάτην." ἔχει δὲ περὶ
αὐτὸν ὁ κουροπαλάτης ἑτέρας ἐξουσίας δ'. εἰς τὸν ἄρχοντα τοῦ
Βεριασὰχ, Ἰβηρία· εἰς τὸν ἄρχοντα τοῦ Καρνατάης, Ἰβηρία· B
εἰς τὸν ἄρχοντα τοῦ Κουὲλ, Ἰβηρία· εἰς τὸν ἄρχοντα τοῦ

[R688] Atzara (i.e. Ač'ara), Iberia: "Greetings from the Christ-loving ruler to so-and-so."

To the mighty chief of Alania, a two-solidi gold seal: "In the name of the Father and of the Son and of the Holy Spirit, our one and only true God, Constantine and Romanos, having faith in God alone, emperors of the Romans, to so-and-so, the mighty leader of Alania and our spiritual son."

To the mighty leader of Abasgia, a two-solidi gold seal: "Greetings from the Christ-loving rulers to so-and-so, the illustrious mighty leader of Abasgia."

To the archon of [Caucasian] Albania;[1] to the archon of the Krebatadoi that is, what is called Krebatan (i.e. possibly Darband); to the archon of Kedonia (i.e. Dudaniyya, part of S. Daghestan); to the archon of Tzanaria (i.e. Sanariyya, or Tsanars); to the archon of Sarban (i.e. Sharwan), to the archons of Azia (i.e. possibly Sarir in Daghestan) who are between Alania and Tzanaria (i.e. Sanariyya / Carnak), where the Caspian Gates are; to the archon of Chrysa (i.e. Khursan / Khirsan); to the archon of Brezan (i.e. Barzand); to the archon of Mokan (i.e. Muqan) - note that Lake Maiotis (i.e. the Sea of Azov) starts from Mokan;[2] in writing to all the aforementioned: "Greetings from the Christ-loving rulers to so-and-so, the archon of this place."

To the catholicos[3] of Armenia; to the catholicos of Iberia; to the catholicos of [Caucasian] Albania; in writing to these three catholici: "Greetings from the Christ-loving rulers to so-and-so, the most reverent teacher of this place."

To the pope of Rome, a two-solidi gold seal: "In the name of the Father and

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1 For the difficulty in identifying the territories of the other eight archons of the eastern Caucasus and the unreliability of the glosses now in the text, see Martin-Hisard, ibid., 479-518; Zuckerman, "À propos du *Livre des cérémonies*, II, 48," *TM*, 13 (2000), 531-94, esp. 532-35 & maps at 593-94. Their suggested rearrangement of the text concerning Azia is followed here: εἰς τοὺς ἄρχοντας Ἀζίας, οἵτινες κεῖνται μέσον Ἀλανίας καὶ Τζαναρίας (Zuckerman, 535).

2 i.e. it is fed by waters from the region of Mokan in the Caucasus (an erroneous belief).

3 Catholicos: the title given to the heads of the churches of these regions; teacher: the term used of a bishop.

Ἀτζαρᾶ, Ἰβηρίας· „κέλευσις ἐκ τῶν φιλοχρίστων δεσποτῶν πρὸς ὁ δεῖνα." εἰς τὸν ἐξουσιοκράτορα Ἀλανίας. βούλλα χρυσῆ διώλδια. „ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, τοῦ ἑνὸς καὶ μόνου ἀληθινοῦ Θεοῦ ἡμῶν. Κωνσταντῖνος καὶ Ῥωμανός, πιστοὶ ἐν αὐτῷ τῷ Θεῷ βασιλεῖς Ῥωμαίων, πρὸς ὁ δεῖνα τὸν ἐξουσιαστὴν Ἀλανίας καὶ πνευματικὸν ἡμῶν τέκνον." εἰς τὸν ἐξουσιαστὴν Ἀβασγίας. βούλλα χρυσῆ διώλδια. „κέλευσις ἐκ τῶν φιλοχρίστων C δεσποτῶν πρὸς ὁ δεῖνα τὸν περιφανῆ ἐξουσιαστὴν Ἀβασγίας." εἰς τὸν ἄρχοντα Ἀλβανίας· εἰς τὸν ἄρχοντα τῶν Κρεβατάδων, ἤγουν τὸν λεγόμενον Κρεβατᾶν· εἰς τὸν ἄρχοντα Κηδωνίας· εἰς τοὺς ἄρχοντας Τζαναρίας· εἰς τὸν ἄρχοντα τοῦ Σαρβᾶν, οἵτινες κεῖνται μέσον Ἀλανίας καὶ Ms. 230. a Τζαναρίας· εἰς τοὺς ἄρχοντας Ἀζίας, ἐν ᾧ εἰσιν αἱ Κασπεῖαι πύλαι· εἰς τὸν ἄρχοντα Χρύσα· εἰς τὸν ἄρχοντα Βρέζαν· εἰς τὸν ἄρχοντα Μωκᾶν. (ἰστέον, ὅτι ἀπὸ Μωκᾶν ἐστιν ἡ Μαιώτης λίμνη.) ἐπιγραφὴ εἰς πάντας τοὺς προειρημένους· „κέλευσις ἐκ τῶν φιλοχρίστων δεσποτῶν πρὸς ὁ δεῖνα τὸν ἄρχοντα τῇδε." εἰς τὸν καθολικὸν Ἀρμενίας, εἰς τὸν καθολικὸν Ἰβηρίας, εἰς τὸν καθολικὸν Ἀλβανίας. ἐπιγραφὴ εἰς τοὺς γʹ καθολικούς· „κέλευσις ἐκ τῶν φιλοχρίστων δεσποτῶν πρὸς ὁ δεῖνα τὸν εὐλαβέστατον καθηγητὴν τῇδε." εἰς τὸν πάπαν Ῥώμης. βούλλα χρυσῆ διώλδια. „ἐν ὀνόματι τοῦ πατρὸς καὶ

[R689] of the Son and of the Holy Spirit, our one and only true God, Constantine and Romanos, having faith in God alone, emperors of the Romans, to so-and-so, the most holy pope of Rome and our spiritual father."

To the king of Saxony, to the king of Bavaria - this is the place where the people are called Nemitzioi; to the king of Gaul; to the king of Germany; in writing to all the aforementioned: "In the name of the Father and of the Son and of the Holy Spirit, our one and only true God, Constantine and Romanos, having faith in God alone, emperors of the Romans, to so-and-so, the beloved spiritual brother, the admirable king."

To the prince of Rome, a two-solidi gold seal: "Constantine and Romanos etc., to so-and-so, the highly esteemed prince of Rome."

To the emir of Africa: "Constantine and Romanos, having faith in Christ our God, sovereigns, *augoustoi*, and great emperors of the Romans, to the highly esteemed and most nobly-born mighty leader of the Muslims": a two-solidi gold seal.

To the emir of Egypt, a four-solidi gold seal. When a letter was sent in the reign of the purple-born Constantine and Romanos, the seal set on it was of 18 *exagia*:[1] "Constantine and Romanos, sovereigns pious in Christ, great and sublime *augoustoi*, emperors of the Romans, to

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1 An *exagion* was the weight equivalent to 1 *nomisma*. A seal of 18 *exagia*, equal to 18 *nomismata*, is more than a little surprising; the other seals here were, at most, of 4 solidi (*nomismata*) in value. The text at the bottom of this folio is cramped in parts and extends into the margin for the figure 18; perhaps read 8 *exagia*. This apparent addition to the text is differently phrased and, uniquely, the amount is given *in exagia*.

τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος τοῦ ἑνὸς καὶ μόνου ἀληθινοῦ Θεοῦ ἡμῶν. Κωνσταντῖνος καὶ Ῥωμανὸς, πιστοὶ ἐν αὐτῷ τῷ Θεῷ βασιλεῖς Ῥωμαίων, πρὸς ὁ δεῖνα τὸν ἁγιώτατον πάπαν Ῥώμης καὶ πνευματικὸν ἡμῶν πατέρα." εἰς τὸν Ed. L. 398 *ῥῆγα Σαξωνίας· εἰς τὸν ῥῆγα Βαϊούρη· (ἔστιν δὲ αὕτη ἡ χώρα οἱ λεγόμενοι Νεμίτζιοι·) εἰς τὸν ῥῆγα Γαλλίας· εἰς τὸν ῥῆγα Γερμανίας· ἐπιγραφὴ εἰς πάντας τοὺς προειρημένους· „ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, τοῦ ἑνὸς καὶ μόνου ἀληθινοῦ Θεοῦ ἡμῶν. Κωνσταντῖνος καὶ Ῥωμανὸς, πιστοὶ ἐν αὐτῷ τῷ Θεῷ βασιλεῖς Ῥωμαίων, πρὸς ὁ δεῖνα τὸν ποθεινότατον πνευματικὸν ἀδελφὸν τὸν περίβλεπτον ῥῆγα." εἰς τὸν πρίγκιψ Ῥώμης. βοῦλλα χρυσῆ δισολδία. „Κωνσταντῖνος καὶ Ῥωμανὸς καὶ λοιπὰ πρὸς ὁ δεῖνα τὸν ἐνδοξότατον πρίγκιπα Ῥώμης." εἰς* B *τὸν Ἀμηρᾶν Ἀφρικῆς· „Κωνσταντῖνος καὶ Ῥωμανὸς, πιστοὶ ἐν Χριστῷ τῷ Θεῷ αὐτοκράτορες αὔγουστοι μεγάλοι βασιλεῖς Ῥωμαίων, πρὸς τὸν ἐνδοξότατον καὶ εὐγενέστατον ἐξουσιαστὴν τῶν Μουσουλημιτῶν." βοῦλλα χρυσῆ δισολδία. εἰς τὸν Ἀμηρᾶν Αἰγύπτου. βοῦλλα χρυσῆ τετρασολδία. τοῦ ἀποσταλέντος γράμματος ἐπὶ Κωνσταντίνου καὶ Ῥωμανοῦ τῶν Πορφυρογεννήτων ἔστησεν ἡ βοῦλλα ἐξάγια ιη΄. „Κωνσταντῖνος καὶ Ῥωμανὸς, ἐν Χριστῷ εὐσεβεῖς αὐτοκράτορες μεγάλοι ὑψηλοὶ αὔγουστοι βασιλεῖς Ῥωμαίων, πρὸς τὸν ἠγαπη-*

[R690] our dearest friend, the most nobly-born emir of Egypt."

To the archon of Sardinia, a two-solidi gold seal: "Greetings from the Christ-loving ruler to the archon of Sardinia;" to the doge of Venice; to the prince of Capua; to the prince of Salerno; to the duke of Naples;[1] to the archon of Amalfi; to the archon of Gaeta.

To the archon, by the grace of God, of Bulgaria: "In the name of the Father and of the Son and of the Holy Spirit, our one and only true God, Constantine and Romanos, having faith in God alone, emperors of the Romans, to our beloved spiritual son and archon, by the grace of God, of the most Christian nation of the Bulgarians." It is more fittingly expressed: "Constantine and Romanos, pious sovereigns in Christ our God and emperors of the Romans, to our beloved spiritual son, the lord so-and-so, emperor of Bulgaria."

To the khagan of Khazaria, a three-solidi gold seal: "In the name of the Father and of the Son and of the Holy Spirit, our one and only true God. Constantine and Romanos, having faith in God alone, emperors of the Romans, to so-and-so, the most nobly-born and most illustrious khagan of Khazaria."

To the archon of Rhosia, a two-solidi gold seal: "Letters from Constantine and Romanos,

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[1] SCHOLION: Note that the duke of Naples is called *mastromiles*.

σμένον ἡμῶν φίλον τὸν εὐγενέστατον Ἀμηρᾶν Αἰγύπτου." εἰς τὸν ἄρχοντα Σαρδανίας. βοῦλλα χρυσῆ δισολδία. „κέλευσις ἐκ τῶν φιλοχρίστων δεσποτῶν πρὸς τὸν ἄρχοντα Σαρδανίας." εἰς τὸν δοῦκα Βενετίας· εἰς τὸν πρίγκιπα Καπύας· εἰς τὸν πρίγκιπα Σαλερινοῦ· εἰς τὸν δοῦκα Νεαπόλεως· εἰς τὸν ἄρχοντα Ἀμάλφης· εἰς τὸν ἄρχοντα Γαέτης. εἰς τὸν ἐκ Θεοῦ ἄρχοντα Βουλγαρίας· „ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, τοῦ ἑνὸς καὶ μόνου ἀληθι- Ms. 230.b *νοῦ Θεοῦ ἡμῶν. Κωνσταντῖνος καὶ Ῥωμανὸς, πιστοὶ ἐν αὐτῷ τῷ Θεῷ βασιλεῖς Ῥωμαίων πρὸς τὸν πεποθημένον καὶ πνευματικὸν ἡμῶν τέκνον καὶ ἐκ Θεοῦ ἄρχοντα τοῦ χριστιανικωτάτου ἔθνους τῶν Βουλγάρων." τὸ ἀρτίως γραφόμενον· „Κωνσταντῖνος καὶ Ῥωμανὸς, ἐν Χριστῷ τῷ Θεῷ εὐσεβεῖς αὐτοκράτορες βασιλεῖς Ῥωμαίων, πρὸς τὸν πεποθημένον καὶ πνευματικὸν ἡμῶν τέκνον τὸν κύριον ὁ δεῖνα βασιλέα Βουλγαρίας." εἰς τὸν χαγάνον Χαζαρίας. βοῦλλα χρυσῆ τρισολδία. „ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, τοῦ ἑνὸς καὶ μόνου ἀληθινοῦ Θεοῦ ἡμῶν. Κωνσταντῖνος καὶ Ῥωμανὸς, πιστοὶ ἐν αὐτῷ τῷ Θεῷ βασιλεῖς* Ed.L. 399 *Ῥωμαίων πρὸς τὸν ὁ δεῖνα εὐγενέστατον, περιφανέστατον χαγάνον Χαζαρίας." εἰς τὸν ἄρχοντα Ῥωσίας. βοῦλλα χρυσῆ δισολδία. „γράμματα Κωνσταντίνου καὶ Ῥωμανοῦ τῶν*

[R691] the Christ-loving emperors of the Romans, to the archon of Rhosia."

To the archons of the Turks, a two-solidi gold seal: "Letters from Constantine and Romanos, the Christ-loving emperors of the Romans to the archons of the Turks (i.e. Hungarians)."

To the archons of the Patzinaks,[1] a two-solidi gold seal: "Letters from Constantine and Romanos, the Christ-loving emperors of the Romans, to the archons of the Patzinaks."

To the archon of Croatia; to the archon of the Serbs;[2] to the archon of the Zachloumoi;[3] to the archon of Kanale (i.e. Konavle); to the archon of the Trabounoi (i.e. of Trebinje); to the archon of Diokleia; to the archon of Moravia; in writing to these: "Greetings from the Christ-loving rulers to so-and-so, the archon of this place;" a two-solidi gold seal.

To the king of Francia, a gold seal: "In the name of the Father and of the Son and of the Holy Spirit, our one and only true God, Constantine and Romanos, having faith in God alone, sublime *augoustoi*, sovereigns and great emperors of the Romans, to our dearest, beloved spiritual brother, so-and-so, the most nobly-born, admirable king of Francia."

To the overlord of India: "Constantine and Romanos, having faith in Christ our God, great sovereigns and emperors of the Romans, to so-and-so, the overlord of India and our dearest friend."

To the lord of Arabia Felix: a gold seal: "Constantine and Romanos, having faith in Christ our God,

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1 Also called Pechenegs.

2 For these south Slavs see Jenkins, *DAI Comm.* (1962), 137-41; Malamut, "Les adresses aux princes des pays slaves du sud," *TM*, 13 (2000), 595-615 with 1 map.

3 Now Hercegovina.

φιλοχρίστων βασιλέων Ῥωμαίων πρὸς τὸν ἄρχοντα Ῥωσίας." εἰς τοὺς ἄρχοντας τῶν Τούρκων. βούλλα χρυσῆ δισολδία. „γράμματα Κωνσταντίνου καὶ Ῥωμανοῦ τῶν φιλοχρίστων βασιλέων Ῥωμαίων πρὸς τοὺς ἄρχοντας τῶν Τούρκων." εἰς τοὺς ἄρχοντας τῶν Πατζινακιτῶν. βούλλα χρυσῆ δισολδία. „γράμματα Κωνσταντίνου καὶ Ῥωμανοῦ τῶν φιλοχρίστων βασιλέων Ῥωμαίων πρὸς τοὺς ἄρχοντας τῶν Πατζινακιτῶν." εἰς τὸν ἄρχοντα Χρωβατίας· εἰς τὸν ἄρχοντα Σέρβλων· εἰς B *τὸν ἄρχοντα τῶν Ζαχλούμων· εἰς τὸν ἄρχοντα τοῦ Κανάλη· εἰς τὸν ἄρχοντα τῶν Τραβούνων· εἰς τὸν ἄρχοντα Διοκλείας· εἰς τὸν ἄρχοντα Μωραβίας. ἐπιγραφὴ εἰς αὐτούς· „κέλευσις ἐκ τῶν φιλοχρίστων δεσποτῶν πρὸς τὸν ὁ δεῖνα τὸν ἄρχοντα τῆσδε." βούλλα χρυσῆ δισολδία. εἰς τὸν ῥῆγα Φραγγίας. βούλλα χρυσῆ. „ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, τοῦ ἑνὸς καὶ μόνου ἀληθινοῦ Θεοῦ ἡμῶν. Κωνσταντῖνος καὶ Ῥωμανὸς, πιστοὶ ἐν αὐτῷ τῷ Θεῷ, ὑψηλοὶ αὔγουστοι αὐτοκράτορες μεγάλοι βασιλεῖς Ῥωμαίων, τῷ ἠγαπημένῳ, πεποθημένῳ καὶ πνευματικῷ ἡμῶν ἀδελφῷ ὁ δεῖνα τῷ εὐγενεστάτῳ περιβλέπτῳ ῥη-* C *γὶ Φραγγίας." εἰς τὸν ὑπερέχοντα κυριεύοντα Ἰνδίας· „Κωνσταντῖνος καὶ Ῥωμανὸς, πιστοὶ ἐν Χριστῷ τῷ Θεῷ μεγάλοι αὐτοκράτορες βασιλεῖς Ῥωμαίων, πρὸς ὁ δεῖνα τὸν ὑπερέχοντα κύριον τῆς Ἰνδίας, τὸν ἠγαπημένον ἡμῶν φίλον." εἰς τὸν κυριεύοντα τῆς εὐδαίμονος Ἀραβίας. βούλλα χρυσῆ. „Κωνσταντῖνος καὶ Ῥωμανὸς, πιστοὶ ἐν Χριστῷ τῷ Θεῷ, με-*

[R692] great sovereigns and emperors of the Romans, to so-and-so, the lord of Arabia."

Book II, Chapter 49 [R692-96]

List of the outlays to be made by those who would be honoured, both in ranks and in offices, as they were under Leo (VI) the Christ-loving ruler[1]

the imperial *mandator*, 2 lbs; the imperial *kandidatos*, 3 lbs; the imperial groom, 4 lbs; the imperial *spatharios*, 5 lbs; the imperial *spatharokandidatos*, 6 lbs; the imperial *protospatharios*, 12 lbs, but often even 18 lbs.

All of these apply whether they already hold an office or not. But if, moreover, any of these wishes also to register for an imperial salary, he furnishes 4 lbs in addition to the price of the rank, and if it is in the Chrysotriklinos, he furnishes a further 4 lbs.

Anyone wishing to enter the great *hetaireia*, if his salary is up to 40 *nomismata*, furnishes 16 lbs, but if he seeks a higher salary, the payment should be increased, too, in proportion to the salary, that is, for 7 *nomismata*, 1 lb.

Anyone wishing to enter the middle *hetaireia*, if he receives a salary of 20 *nomismata*,

[1] Here the weights given in *litrai*, pounds weight (lbs), are lbs of gold, 72 gold *nomismata* weighing 1 *litra*.

γάλοι αὐτοκράτορες βασιλεῖς Ῥωμαίων, πρὸς ὁ δεῖνα τὸν κυριεύοντα τῆς Ἀραβίας."

D *ΚΕΦ. μθ'.*

Ms. 231. a *Εἰσὶν τὰ ἐκτεθέντα δίδοσθαι παρὰ τῶν ὀφειλόντων τιμᾶσθαι ἔν τε ἀξιώμασι καὶ ὀφφικίοις, καθὼς ἐπῆρχον ἐπὶ Λέοντος τοῦ φιλοχρίστου δεσπότου.*

Ὁ βασιλικὸς μανδάτωρ λίτρας β'. ὁ βασιλικὸς κανδιδάτος λίτρας γ'. ὁ βασιλικὸς στράτωρ λίτρας δ'. ὁ βα- Ed.L. 400 *σιλικὸς σπαθάριος λίτρας ε'. ὁ βασιλικὸς σπαθαροκανδιδάτος λίτρας ς'. ὁ βασιλικὸς πρωτοσπαθάριος λίτρας ιβ', πολλάκις δὲ καὶ ιη' λίτρας. ἀμφότεροι οὗτοι κἄντε ὦσιν εἰς ὀφφίκια, κἄντε μή. εἰ δὲ καὶ ἐκ τούτων τις θέλει καὶ εἰς τοὺς βασιλικοὺς τοὺς ἐνρόγους ὀρθῶσαι, παρέχει ἔξωθεν τῆς τιμῆς τοῦ ἀξιώματος λίτρας δ'. εἰ δὲ καὶ εἰς τὸν χρυσοτρίκλινον, παρέχει ἑτέρας λίτρας δ'. ὁ θέλων γενέσθαι εἰς τὴν μεγάλην ἑταιρείαν, εἰ μέν ἐστιν ἡ ῥόγα αὐτοῦ μέχρι νομισμάτων μ', παρέχει λίτρας ιϛ'· εἰ δὲ πλείονα ῥόγαν ἐπιζητεῖ, κατὰ ἀναλογίαν τῆς ῥόγας ὀφείλει ἀναβιβάζεσθαι καὶ τὸ* B *τίμημα, ἤγουν τὰ ζ' νομίσματα, λίτραν α'. ὁ εἰς τὴν μέσην ἑταιρείαν θέλων γενέσθαι, ἐὰν λαμβάνει ῥόγαν νομίσμα-*

[R693] should provide 10 lbs, but if he seeks more than 20 *nomismata*, the payment should increase, too, in proportion to the salary. Anyone wishing to enter the Pharganoi, or the Khazars, should provide 6 lbs, that is to say, to have a salary of 12 *nomismata*.

However, anyone wishing to enter the *trapezion*,[1] or the [emperor's] *vestiarion*, or the ranks of the archons' sons, if he receives a salary of 10 *nomismata*, should provide 6 lbs.

Anyone wishing to enter the clergy of the church[2] should provide 7 lbs.

Anyone about to enter the imperial secretariats, if he receives a salary of 30 *nomismata*, should provide 12 lbs. If he seeks a higher salary, the payment should be increased, too, in proportion to the salary.

Anyone wishing to become a notary of the imperial secretariats, if he receives a salary of 20 *nomismata*, should provide 8 lbs.

Anyone wishing to become a *koubikoularios*, whether he is in either the *trapezion* or the [emperor's] *vestiarion* and he wishes to become a *koubikoularios*, if he gives up his allowances paid in kind,[3] provides 30 *nomismata* as a gift, and if he seeks for his salary and the allowances to be increased, the donation rises too, in proportion to his salary and the allowances. Anyone from the military[4] becoming a *koubikoularios*, if he asks to receive a salary of 20 *nomismata*, should provide 8 lbs, but anyone who is a civilian about to become a *koubikoularios* should provide 6 lbs.

Anyone

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1 *Trapezion*: the service of the imperial table.

2 Given the context, this probably refers only to the clergy attached to the Palace; see R698.5.

3 The term involved here and at R695.3 for an allowance paid in kind *is annona*; also at R389.17 & R390.12.

4 Military: literally "from military boots".

τα κ', ὀφείλει δοῦναι λίτρας ι'· εἰ δὲ πλείω τῶν κ' νομισμά-
των ἐπιζητεῖ, κατὰ ἀναλογίαν τῆς ῥόγας ὀφείλει ἀναβιβά-
ζειν καὶ τὸ τίμημα. ὁ εἰς τοὺς Φαργάνους, εἴτε εἰς τοὺς
Χαζάρους θέλων γενέσθαι, ὀφείλει διδόναι λίτρας ζ', δηλον-
ότι νὰ ἔχει ῥόγαν νομίσματα ιβ'. ὁ δὲ εἰς τὸ τραπέζιον, εἴ-
τε εἰς τὸ βεστιάριον, εἴτε εἰς τὰ ἀρχοντογεννήματα θέλων
γενέσθαι, ἐὰν λαμβάνει ῥόγαν νομίσματα ι', ὀφείλει διδό-
ναι λίτρας ϛ'. ὁ εἰς τοὺς κληρικοὺς τοῦ ναοῦ θέλων γενέ- C
σθαι ὀφείλει διδόναι λίτρας ζ'. ὁ εἰς τὰ ἀσηκρητεῖα μέλλων
γενέσθαι, ἐὰν λαμβάνει ῥόγαν νομίσματα λ', ὀφείλει διδόναι
λίτρας ιβ'. εἰ δὲ πλείονα ῥόγαν ἐπιζητεῖ, κατὰ ἀναλογίαν
τῆς ῥόγας ὀφείλει ἀναβιβάζεσθαι καὶ τὸ τίμημα. ὁ δὲ νο-
τάριος τῶν ἀσηκρητειῶν ὁ θέλων γενέσθαι, ἐὰν λαμβάνει
ῥόγαν νομίσματα κ', ὀφείλει δοῦναι λίτρας η'. ὁ δὲ κουβι-
κουλάριος θέλων γενέσθαι, εἰ μὲν ἔστιν εἴτε εἰς τὸ τραπέ-
ζιον, εἴτε εἰς τὸ βεστιάριον, καὶ θέλει γενέσθαι κουβικουλά-
ριος, ἐὰν καταλιμπάνῃ τὰς ἀννόνας αὐτοῦ, δίδει λόγῳ κανι- D
σκίου νομίσματα λ'. εἰ δὲ ἐπιζητεῖ ῥόγαν αὐτοῦ αὐξηθῆναι
καὶ τὰς ἀννόνας, κατὰ ἀναλογίαν τῆς ῥόγας καὶ τῶν ἀννωνῶν
αὐτοῦ ὀφείλει ἀναβιβάζεσθαι καὶ τὸ δόμα. ὁ δὲ ἀπὸ καλι-
γίων γενόμενος κουβικουλάριος εἰ μὲν αἰτεῖται λαμβάνειν
ῥόγαν ,, κ', ὀφείλει διδόναι λίτρας η'. ὁ δὲ διὰ πόλεως θέ-
λων γενέσθαι κουβικουλάριος ὀφείλει δοῦναι λίτρας ϛ'. ὁ δὲ

[R694] from the rank of *koubikoularios* wishing to become a *spatharokoubikoularios* should provide 4 lbs; and if he also seeks a supplement to the salary, the payment should be increased, too, in proportion to his salary. But anyone from the military wishing to become a *spatharokoubikoularios* should provide 10 lbs; and if he also seeks a supplement to the salary the payment should be increased, too, in proportion to the salary.

Anyone from the rank of *spatharokoubikoularios* wishing to become an *ostiarios* should provide 10 lbs, and if he also seeks a supplement to the salary, the payment should be increased, too, in proportion to the salary.

Anyone from the rank of *ostiarioi* wishing to become a *primikerios* should provide 10 lbs, and if he also seeks a supplement to the salary, the payment should be increased, too, in proportion to the salary.

The donations which should be provided for the positions of chartulary and notary of the bureaux: the notaries of the *eidikon*: 55 lbs; the chartularies of the *genikon*: 65 lbs; the external chartularies of the *genikon*, that is, of the repositories: ... lbs;[1] the chartularies of the *stratiotikon*: 40 lbs; the notaries of the *stratiotikon*: 20 lbs; the notaries of the *sakelle*: 30 lbs; the notaries of the *vestiarion*: ... lbs.

Concerning Saracen prisoners baptized in a theme
It is should be known that they should receive from the protonotary of the theme,

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1 The figure here, and below for the notaries of the *vestiarion*, has been left blank in the ms.

*ἀπὸ τοῦ κουβικουλαρίτου μέλλων γενέσθαι σπαθαροκουβικου-
λάριος ὀφείλει δοῦναι λίτρας δ'. ἐὰν δὲ καὶ προσθήκην
Ed. L. 401 ῥόγας ἐπιζητεῖ, κατὰ ἀναλογίαν τῆς ῥόγας αὐτοῦ ὀφείλει
Ms. 231. b ἀναβιβάζεσθαι καὶ τὸ τίμημα. ὁ δὲ ἀπὸ καλίγων γενέσθαι
θέλων σπαθαροκουβικουλάριος ὀφείλει διδόναι λίτρας ι'. εἰ
δὲ καὶ προσθήκην ῥόγας ἐπιζητεῖ, κατὰ ἀναλογίαν τῆς ῥό-
γας ὀφείλει ἀναβιβάζεσθαι καὶ τὸ τίμημα. ὁ δὲ ὀστιάριος
ἀπὸ τοῦ σπαθαροκουβικουλαρίτου θέλων γενέσθαι ὀφείλει
δοῦναι λίτρας ι'. εἰ δὲ καὶ προσθήκην ῥόγας ἐπιζητεῖ, κατὰ
ἀναλογίαν τῆς ῥόγας ὀφείλει ἀναβιβάζεσθαι καὶ τὸ τίμημα.
ὁ δὲ πριμικήριος ἀπὸ τὸ ὀστιαρίτον θέλων γενέσθαι ὀφείλει
B διδόναι λίτρας ι'. εἰ δὲ καὶ προσθήκην ῥόγας ἐπιζητεῖ, κα-
τὰ ἀναλογίαν τῆς ῥόγας ὀφείλει ἀναβιβάζεσθαι καὶ τὸ
τίμημα.*

*Τὰ ὀφειλόμενα δίδοσθαι δόματα εἰς τὰ χαρτουλαράτα καὶ νοταράτα
τῶν σεκρέτων.*

Οἱ νοτάριοι τοῦ εἰδικοῦ λίτρας νε'· οἱ χαρτουλάριοι τοῦ
γενικοῦ λίτρας ξε'· οἱ ἔξω χαρτουλάριοι τοῦ γενικοῦ, ἤτοι
τῶν ἀρκλῶν, λίτρας· οἱ χαρτουλάριοι τοῦ στρατιωτικοῦ λίτρας
μ'· οἱ νοτάριοι τοῦ στρατιωτικοῦ λίτρας κ'· οἱ νοτάριοι
C τῆς σακέλλης λίτρας λ'· οἱ νοτάριοι τοῦ βεστιαρίου λίτρας.

Περὶ τῶν αἰχμαλώτων Σαρακηνῶν τῶν ἐπὶ θέματι βαπτιζομένων.

Χρὴ εἰδέναι, ὅτι ὀφείλουσι λαμβάνειν παρὰ τοῦ πρω-

[R695] each one of them, 3 *nomismata* each, and for their pairs of oxen 6 *nomismata* each, and for their seed and allowances paid in kind, 54 *modioi* of grain each.

Note concerning prisoners who have married into a house, whether a military or a civilian house: the house which the Saracen son-in-law enters should be exempt for three years from both the land tax and the hearth-tax. After the three years the said house should again pay both the land tax and the hearth-tax.

Note that also in the case of prisoners or any others provided with land for settlement: they remain free from all state service for three years and provide neither hearth nor land tax. After the completion of the three years they pay both the land and the hearth-tax.

Note that the cavalry soldier should have immovable property, that is, lands, worth 5 lbs, or at least 4 lbs.[1]

Note that a marine in the imperial fleet should have immovable property, that is, lands, worth 3 lbs.

It is necessary to know that an ordinance held good at the time: when an army is raised, recruits are not to offer themselves as contributors[2] to those serving as propertied men, but they (the propertied men) are to serve as soldiers in person. When they are poverty-stricken, then contributors[3] are given to them so that through them they have sufficient and they perform

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1 i.e. lbs of gold.

2 i.e. as replacements; for the interpretation see Haldon, *Recruitment and Conscription* (1979), 49-50.

3 i.e. financial contributors, as there is no mention this time of recruits; Haldon, ibid.

τονοταρίου τοῦ θέματος εἷς ἕκαστος αὐτῶν ἀνὰ νομισμάτων γ', καὶ ὑπὲρ ζευγαρίου αὐτῶν ἀνὰ νομισμάτων ς', καὶ ὑπὲρ σπόρου καὶ ἀννόνας αὐτῶν ἀνὰ σίτου μοδίων νδ'. ἰστέον περὶ τῶν διδομένων αἰχμαλώτων γαμβρῶν εἰς οἴκους, κἂν τε D στρατιωτικὸς, κἄν τε πολιτικὸς ὁ οἶκος, εἰς ὃν εἰσέρχεται ὁ Σαρακηνὸς γαμβρὸς, ὀφείλει ἐξκουσεύεσθαι ἐπὶ τρισὶ χρόνοις τήν τε συνονὴν καὶ τὸ καπνικόν. καὶ μετὰ τοὺς τρεῖς χρόνους πάλιν ὀφείλει τελεῖν ὁ αὐτὸς οἶκος καὶ τὴν συνονὴν καὶ τὸ καπνικόν. ἰστέον, ὅτι καὶ τοῖς διδομένοις αἰχμαλώτοις, εἴτε ἑτέροις τισὶ, γῆν εἰς κατασκήνωσιν, ἐπὶ τρισὶ χρόνοις μένουσιν ἀνεπηρέαστοι ἀπὸ πάσης δουλείας τοῦ δημοσίου, καὶ οὔτε καπνικὸν δίδουσιν, οὔτε συνονήν. καὶ μετὰ τὴν συμπλήρωσιν τῶν τριῶν χρόνων τελοῦσι καὶ τὴν συνονὴν καὶ τὸ καπνικόν. ἰστέον, ὅτι ὁ καβαλλαρικὸς στρατιώτης Ed.L. 402 ὀφείλει ἔχειν περιουσίαν ἀκίνητον, ἤγουν τοπία, λιτρῶν ε', ἢ τὸ ἔλαττον λιτρῶν δ'. ἰστέον, ὅτι ὁ βασιλικὸς πλώϊμος Ms. 232 a στρατιώτης ὀφείλει ἔχειν περιουσίαν ἀκίνητον, ἤγουν τοπία, λιτρῶν γ'. χρὴ εἰδέναι, ὅτι τύπος παρηκολούθησεν κατὰ τὸν καιρὸν, ὅτε γίνεται στρατεία, μὴ δίδοσθαι τοῖς στρατευομένοις τήρωνας συνδότας ὡς περιουσίοις, ἀλλ' εἶναι μονοπροσώπως στρατιώτας. ὅτε δὲ πτωχεύσωσι, δίδονται αὐτοῖς καὶ συνδόται πρὸς τὸ δι' αὐτῶν ἔχειν τὸ ἱκανὸν καὶ δου-

[R696] their military service. However, if they are utterly destitute and cannot undertake their military service even with the contributors given to them, then they are decommissioned and given over as frontiersmen, and from these the Tzekones[1] are designated for the forts. However, the lands of these soldiers remain inalienable, defined and set apart in the public estate so that if one of those who have been decommissioned happens to reinstate himself, he receives back his own lands, and returns to his particular military service.

Book II, Chapter 50 [R696-699]

The salaries as prescribed for the *strategoi* and frontier commanders, as they were paid under Leo (VI) the Christ-loving ruler, are:

the *strategos* of the Anatolikoi, 40 lbs; the *strategos* of the Armeniakoi, 40 lbs; the *strategos* of the Thrakesioi, 40 lbs; the *strategos* of the Opsikion, 30 lbs; the *strategos* of the Boukellarioi, 30 lbs; the *strategos* of Kappadokia, 20 lbs; the *strategos* of the Charsianon, 20 lbs; the *strategos* of Paphlagonia, 20 lbs; the *strategos* of Thrace, 20 lbs; the *strategos* of Macedonia,

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[1] Tzekones or Tsakones were a people of Slavic origin who inhabited the southernmost part of the Peloponnese.

λεύειν τὴν ἰδίαν στρατείαν. ἐὰν δὲ παντελῶς ἐξαπορῶσιν B *καὶ οὐ δύνανται οὐδὲ μετὰ τῶν διδομένων αὐτοῖς συνδοτῶν τὴν ἰδίαν στρατείαν ἐξυπηρετεῖν, τότε ἀδορεύονται καὶ δίδονται εἰς ἀπελάτας, ἐξ ὧν καὶ Τζέκωνες ἀφορίζονται εἰς τὰ κάστρα. οἱ δὲ τόποι τῶν τοιούτων στρατιωτῶν μένουσιν ἀνεκποίητοι, περιοριζόμενοι καὶ ἀφοριζόμενοι εἰς τὸν δημόσιον, ἵνα πάλιν, ἐὰν συμβῇ τινα ἐκ τῶν ἀδορευθέντων ἀνακτήσασθαι ἑαυτὸν, ἀναλαμβάνῃ τοὺς ἰδίους τόπους, καὶ ἀποκαθίστασθαι εἰς τὴν ἰδίαν στρατείαν.*

C

ΚΕΦ. ν΄.

Εἰσὶν αἱ κατὰ τύπον ῥόγαι τῶν στρατηγῶν καὶ κλεισουραρχῶν, καθὼς ἐρογεύοντο ἐπὶ Λέοντος τοῦ φιλοχρίστου δεσπότου.

Ὁ στρατηγὸς τῶν Ἀνατολικῶν λλ. μ΄. ὁ στρατηγὸς τῶν Ἀρμενιάκων λλ. μ΄. ὁ στρατηγὸς τῶν Θρακησίων λλ. μ΄. ὁ στρατηγὸς τοῦ Ὀψικίου λλ. λ΄. ὁ στρατηγὸς τῶν Βουκελλαρίων λλ. λ΄. ὁ στρατηγὸς Καππαδοκίας λλ. κ΄. ὁ στρατη- D *γὸς τοῦ Χαρσιανοῦ λλ. κ΄. ὁ στρατηγὸς Παφλαγονίας λλ. κ΄. ὁ στρατηγὸς Θρᾴκης λλ. κ΄. ὁ στρατηγὸς Μακεδονίας*

[R697] 30 lbs; the *strategos* of Chaldia, 10 lbs, as he receives another 10 lbs from the customs dues; the *strategos* of Koloneia, 20 lbs; the *strategos* of Mesopotamia, 0 lbs, since he has all the customs dues; the *strategos* of Sebasteia, as he was then[1] a frontier commander, 5 lbs; the *strategos* of Likandos, as he was then a frontier commander, 5 lbs; the *strategos* of Seleukeia, as he was then a frontier commander, 5 lbs; the *strategos* of Leontokome, as he was then a frontier commander, 5 lbs; the *strategos* of the Kibyrrhaiotai, 10 lbs; the *strategos* of Samos, 10 lbs; the *strategos* of the Aegean Sea, 10 lbs.

Note that the *strategoi* of the West were not paid a salary since they received from their own themes their particular customary payment each year: the *strategos* of Peloponnesos; the *strategos* of Nikopolis; the *strategos* of Hellas; the *strategos* of Sicily; the *strategos* of Langobardia; the *strategos* of Strymon; the *strategos* of Kephallenia; the *strategos* of Thessalonike; the *strategos* of Dyrrhachion; the *strategos* of Dalmatia; the *strategos* of Cherson.

Concerning who are not required to serve in the army when there is a recruitment[2]
those registered in the *kouboukleion*; those among the emperor's men; those among the great *hetaireia*; those among

[1] The document used as a source here is dated by Oikonomidès to between 908 and 911. At that date the four frontier districts headed by a frontier commander had not yet become themes headed by a *strategos*; "L'organisation de la frontière orientale," *XIVe Congrès International Bucarest 1971* (1974), *Actes* I, 286, n. 4.

[2] Haldon, *Recruitment and Conscription* (1979), 59, n. 103: a levy or call-up, here as affecting those with an hereditary liability for military service, but exempted because of the office held. τηρωνάτου: from the Latin *tiro*: a recruit.

λλ. λ'. ὁ στρατηγὸς Χαλδίας λλ. ι', ὡς λαμβάνων ἀπὸ τοῦ
κουμερκίου ἑτέρας λλ. ι'. ὁ στρατηγὸς Κολωνείας λλ. κ'. ὁ
στρατηγὸς Μεσοποταμίας λλ. ο διὰ τὸ ἔχειν αὐτὸν ὅλον τὸ
κουμέρκιον. ὁ στρατηγὸς Σεβαστείας, ὡς ὢν τότε κλεισου-
ράρχης, λλ. ε'. ὁ στρατηγὸς Λικανδοῦ, ὡς ὢν τότε κλεισου- Ed.L.403
ράρχης, λλ. ε'. ὁ στρατηγὸς Σελευκείας, ὡς ὢν τότε κλεισου-
ράρχης, λλ. ε'. ὁ στρατηγὸς Λεοντοκόμεως, ὡς ὢν τότε κλει-
σουράρχης, λλ. ε'. ὁ στρατηγὸς τῶν Κιβυῤῥαιωτῶν λλ. ι'. ὁ
στρατηγὸς τῆς Σάμου λλ. ι'. ὁ στρατηγὸς τοῦ Αἰγαίου πε-
λάγους λλ. ι'. ἰστέον, ὅτι οἱ τῆς δύσεως στρατηγοὶ οὐκ
ἐρογεύοντο διὰ τὸ λαμβάνειν αὐτοὺς ἀπὸ τῶν ἰδίων αὐτῶν
θεμάτων τὰς ἰδίας αὐτῶν συνηθείας κατ' ἔτος. ὁ στρατηγὸς Ms. 232,b
Πελοποννήσου. ὁ στρατηγὸς Νικοπόλεως. ὁ στρατηγὸς Ἑλ- B
λάδος. ὁ στρατηγὸς Σικελίας. ὁ στρατηγὸς Λαγοβαρδίας.
ὁ στρατηγὸς Στρυμῶνος. ὁ στρατηγὸς Κεφαληνίας. ὁ στρα-
τηγὸς Θεσσαλονίκης. ὁ στρατηγὸς τοῦ Δυῤῥαχίου. ὁ στρα-
τηγὸς Δαλματίας. ὁ στρατηγὸς Χερσῶνος.

Περὶ τὸ τίνες οὐκ ὀφείλουσι στρατεύεσθαι τηρωνάτου γινομένου.

Οἱ ἐν τῷ κουβουκλείῳ κατειλεγμένοι. οἱ εἰς τοὺς βασι- C
λικοὺς ἀνθρώπους. οἱ εἰς τὴν μεγάλην ἑταιρείαν. οἱ εἰς

[R698] the middle *hetaireia*; those among the Pharganoi; those among the household dining-staff; those among the nobles' sons; those among the private *vestiarion*; those among the bodyguard[1] of the *augousta*; those among the imperial grooms or horsemen; those among the imperial clergy of the Palace; those of the New Church; the priests of Hagia Sophia resident from of old, and those from the Palace, but not those paid a salary of three *miliaresia* or less than this; the oarsmen of the dromons; the oarsmen of the caiques.[2]

Note that [if] anyone, of all those previously mentioned as not having to serve in the army, had an old military obligation, regardless of which of the offices mentioned above [he held], such a house should remain exempt as long as the person appointed is alive. When the person dies the military obligation should be reinstated on his house in accordance with the old ordinance of the bureau of the logothete of the *stratiotikon*.

Concerning who of those enrolled in offices should serve

the *mandatores* of all the bureaux, that is, those of the *sakellarios*; those of the *genikon*; those of the *stratiotikon*; those of the logothete of the post; those of the *sakellion*; those of the *vestiarion*; those of the *eidikon*; those of the *noumeros*; those of the *teicheiotes*; the couriers; and the keepers of the two stables.

Note that it is necessary that none from any theme except the Straits[3] serve among the oarsmen

[1] σκέπτον: a word attested otherwise only at R577.14 & R589.14: *LBG*.

[2] Caiques: ἀγράρια; here the dromons and caiques used by the emperor and the *augousta*.

[3] i.e. the Propontis.

τὴν μέσην ἑταιρείαν. οἱ εἰς τοὺς Φαργάνους. οἱ εἰς τὴν οἰκειακὴν τράπεζαν. οἱ εἰς τὰ ἀρχοντογεννήματα. οἱ εἰς τὸ οἰκειακὸν βεστιάριον. οἱ εἰς τὸ σκέπτον τῆς αὐγούστης. οἱ εἰς τοὺς βασιλικοὺς στράτωρας ἢ τοὺς ἱπποκράτας. οἱ εἰς τοὺς βασιλικοὺς κληρικοὺς τοῦ παλατίου. οἱ τῆς νέας ἐκκλησίας. D οἱ τῆς ἁγίας Σοφίας ἐγκάθετοι ἱερεῖς καὶ ἀπὸ τοῦ παλαιοῦ, οὐχὶ δὲ οἱ εἰς τὰ τρία μιλιαρήσια καὶ ἔλαττον τούτων ῥογευόμενοι. οἱ τῶν δρομονίων ἐλάται. οἱ τῶν ἀγραρίων ἐλάται. ἰστέον, ὅτι ἐκ τούτων πάντων τῶν προειρημένων μὴ στρατεύεσθαι, εἶχέν τις παλαιὰν στρατείαν, μέχρις ἂν ζῇ τὸ καταταγὲν πρόσωπον, οἱονδήποτε τῶν προειρημένων ὀφφικίων, ὀφείλει διαμένειν ἐξκουσευόμενος ὁ τοιοῦτος οἶκος. τελευτήσαντος δὲ τοῦ προσώπου, ὀφείλει ὀρθοῦσθαι ἡ στρατεία εἰς τὸν οἶκον αὐτοῦ κατὰ τὸν παλαιὸν τύπον τοῦ στρατιωτικοῦ λογοθεσίου.

Ed. L. 404 *Περὶ τοῦ τίνες ὀφείλουσι στρατεύεσθαι ἀπὸ τῶν καταλεγμένων εἰς ὀφφίκια.*

Οἱ μανδάτορες τῶν σεκρέτων πάντων, ἤγουν οἱ τοῦ σακελλαρίου· οἱ τοῦ γενικοῦ· οἱ τοῦ στρατιωτικοῦ· οἱ τοῦ λογοθέτου τοῦ δρόμου· οἱ τοῦ σακελλίου· οἱ τοῦ βεστιαρίου· οἱ τοῦ εἰδικοῦ· οἱ τοῦ νουμέρου· οἱ τοῦ τειχεώτου· οἱ διατρέχοντες· οἱ σύντροφοι τῶν δύο στάβλων. ἰστέον, ὅτι οὐ δεῖ στρατεύεσθαι ἀπὸ ἄλλου θέματος εἰς τοὺς ἐλάτας

[R699] of the caiques.

Note that it is necessary that none except from the City and the Straits serve among the stewards of the Great Palace and the rest of the palaces.

Note that it is necessary that none other than from the City serve among the *mandatores* of the offices.

Book II, Chapter 51 [R699-701]

What it is necessary to observe whenever the emperor wishes to go by carriage and inspect the granaries of the Strategion[1]

The instructions are issued the night before for the procession to the granaries. Then on the following day everyone goes along and goes into the Palace in white chlamyses and boots, and when the command, "Transfer,"[2] is given, the *kandidatoi* stand in front of the [Covered] Hippodrome, beyond the door of the toilets of the baths, and only the ruler's horses go inside into the [Covered] Hippodrome while those of the archons stand outside. The ruler's chariot goes in and stands in front of the [Covered] Hippodrome. When the silentiary has seen that everything is ready and has received the command, "Ready",[3] the patricians go in as is customary.

Then the emperor goes out and stands in the middle of the great hall,[4] and everything takes place as [usual] in an assembly of the consistory, and he goes out escorted through the baths. When he goes to where

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1 i.e. the Troadensia, Valentiaca and Constantiaca granaries. The last two were constructed by Valens and Constantius II near the ancient Prosphorian/ Phosphorian harbour on the Golden Horn in the 5th Region, almost directly north from Hagia Sophia and the Strategion; Mango, *Le Dèveloppement urbain* (1985), 40. Mango dates this protocol to the 6th century, as does Haldon, "Comes horreorum – komes tes Lamias, *BMGS*, 10(1986), 203.

2 The equivalent for this Latin instruction elsewhere in *Cer.* is μεταστάσιμον, "a move".

3 SCHOLION: "Ready". (The scholion provides a translation of the Latin term used.)

4 i.e. the Consistory here and at R701.13.

τῶν ἀγγαρίων εἰ μὴ ἀπὸ τοῦ στενοῦ. ἰστέον, ὅτι οὐ δεῖ B *στρατεύεσθαι εἰς τοὺς διαιταρίους τοῦ μεγάλου παλατίου καὶ τῶν λοιπῶν παλατίων, εἰ μὴ ἀπὸ τῆς πόλεως καὶ τοῦ στενοῦ. ἰστέον, ὅτι οὐ δεῖ στρατεύεσθαι εἰς τοὺς μανδάτορας τῶν ὀφφικίων, εἰ μὴ ἀπὸ τῆς πόλεως.*

ΚΕΦ. να'. Ms. 233. a

Ὅσα δεῖ παραφυλάττειν, ὅταν ἐν ὀχήματι βούλεται προελθεῖν ὁ βασιλεὺς καὶ ἰδεῖν τὰ ὀῤῥία τοῦ στρατηγίου.

Ἀπὸ ὀψὲ δίδοται μανδάτα πρόκενσον εἰς τὰ ὀῤῥία. C *προέρχονται οὖν τῇ ἑξῆς πάντες, καὶ εἰσέρχονται ἀπὸ λευκῶν χλανιδίων καὶ τζαγγίων εἰς τὸ παλάτιον, καὶ ὅταν γένηται* TRANSFER, *οἱ μὲν κανδιδάτοι ἵστανται πρὸ τοῦ ἱπποδρόμου μετὰ τὴν θύραν τῶν χρειῶν τῆς βαλνιαρίας, εἰσέρχονται δὲ ἔσω ἐν τῷ ἱπποδρόμῳ οἱ δεσποτικοὶ ἵπποι μόνοι, οἱ δὲ τῶν ἀρχόντων ἔξω ἵστανται. ἔρχεται δὲ καὶ ἡ καρούχα ἡ δεσποτικὴ, καὶ ἵσταται πρὸ τοῦ ἱπποδρόμου. καὶ ὅταν ἴδῃ ὁ σιλεντιάριος, ὅτι πάντα ἕτοιμά εἰσι, καὶ λάβῃ τὸ* PARATUS, *εἰσέρχονται κατὰ τὸ ἔθος οἱ πατρίκιοι. εἶτα ἐξέρχεται ὁ βασιλεὺς, καὶ ἵσταται ἐν τῷ μέσῳ τοῦ μεγάλου τρι-* D *κλίνου, καὶ πάντα γίνεται ὡς ἐν κονσιστωρίῳ, καὶ ἐξέρχεται δηριγευόμενος διὰ τῆς βαλνιαρίας, καὶ ὅταν ἔλθῃ ὅπου*

[R700] the *kandidatoi* hold the arms, there the tribunes of the court[1] make obeisance before him, and with them the *primikerios* of the *domestikoi*. Then from there he goes into the [Covered] Hippodrome, and there obeisance is made to him by the *domestikoi* and *protektores* as soon as he goes in the door. He goes out escorted, outside the [Covered] Hippodrome, with the horses led ahead of him, and he goes up into the carriage. Each of the archons in order [of rank] kisses his knees, and after all of them, the eparch of the praetorians,[2] as he will sit with him. The emperor, if he wishes, directs the archons to mount their horses, and they mount. The eparch kisses the feet of the emperor and goes up into the chariot from the left side and stands, and when he[3] directs him to sit, again he kisses his knees and is seated. The chariot-driver is also standing and, when ordered, he too, from below,[4] kisses the feet and is seated. In front, the *kouropalates* and the decurion[5] carry the gold rods. On either side, the *kometes* of the *scholai*, whichever he orders, walk beside the chariot holding the "apples".[6]

When they arrive at the granaries the eparchs get down first and then the ruler. When he has gone into the granaries,

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1 SCHOLION: The [body] present. (The scholion provides a translation of the Latin term used.)

2 i.e. the praetorian prefect, an office which declined at the end of Late Antiquity. This reference and the reference to eparchs at R700.20 imply the presence of both the praetorian prefect and the City prefect, thus supporting an origin for this protocol in Late Antiquity.

3 i.e. the emperor.

4 i.e. standing below before mounting to drive the chariot.

5 SCHOLION: councillor. (The scholion provides an equivalent for the Latin term used.)

6 Probably the finials of the chariot posts; see note 4 at R416.17.

οἱ κανδιδάτοι τὰ ὅπλα κρατοῦσιν, ἐκεῖ οἱ τριβοῦνοι τοῦ πραισέντου προσκυνοῦσιν αὐτόν, καὶ σὺν αὐτοῖς ὁ πριμικήριος τῶν δομεστίκων. εἶτα ἐκεῖθεν εἰσέρχεται εἰς τὸν ἱππόδρομον. καὶ ἐκεῖ προσκυνεῖται ὑπὸ τῶν δομεστίκων καὶ προτηκτόρων ἅμα εἰσέλθῃ τὴν θύραν, καὶ δηριγευόμενος ἐξέρχεται ἔξω τοῦ ἱπποδρόμου, τῶν ἵππων ἑλκομένων ἐμπρὸς Ed. L. 463 αὐτοῦ, καὶ ἀνέρχεται εἰς τὸ ὄχημα. καὶ ἕκαστος τῶν ἀρχόντων κατὰ τάξιν φιλεῖ τὰ γόνατα αὐτοῦ, καὶ μετὰ πάντας ὁ ἔπαρχος τῶν πραιτωρίων, ὡς ὀφείλων συγκαθίσαι αὐτῷ, καὶ ἐπιτρέπει ὁ βασιλεύς, εἰ βούλεται, τοῖς ἄρχουσιν καθίσαι εἰς τοὺς ἵππους αὐτῶν, καὶ κάθηνται. ὁ δὲ ἔπαρχος φιλεῖ τοὺς πόδας τοῦ βασιλέως, καὶ ἀνέρχεται εἰς τὴν καρούχαν ἐκ τοῦ ἀριστεροῦ μέρους, καὶ ἵσταται, καὶ ἐπὰν ἐπιτρέψῃ αὐτῷ καθίσαι, πάλιν φιλεῖ τὰ γόνατα αὐτοῦ καὶ κάθηται. καὶ ὁ μουλίων ἵσταται, καὶ ἐπὰν κελευθῇ, καὶ αὐτὸς φιλεῖ κάτω τοὺς πόδας, καὶ κάθηται. ἔμπροσθεν δὲ B βαστάζουσιν ὁ κουροπαλάτης καὶ ὁ δηκουρίων τὰ χρυσᾶ ῥαβδία. ἑκατέρωθεν δὲ κόμητες σχολῶν, οὓς ἂν κελεύσει, παραβαδίζουσιν κρατοῦντες τὰ μῆλα τῆς καρούχας. καὶ ἐπὰν φθάσουσιν εἰς τὰ ὀῤῥία, πρῶτον οἱ ἔπαρχοι κατέρχονται, καὶ τότε ὁ δεσπότης. Ms. 233.b ὡς δὲ εἰσέλθῃ εἰς τὰ ὀῤῥία, ἀ-

[R701] the *komes* of the granaries, wearing a white chlamys, and with him the *noumerarios*, meets the emperor and hands him the information concerning the grain in store, and the emperor goes around and looks at everything. It is also necessary for a surveyor to follow closely behind the emperor so that if he wants to be fully satisfied whether so much grain is in truth stored there, the surveyor can measure whatever places the emperor inspects and tell him the truth.

When he goes out he gives the *komes* of the granaries a rectangular purse of 10 lbs [of gold] and a *sticharion* entirely of silk, and the same to the *noumerarios*. Going out from there, he goes up into the carriage and again the eparchs sit with him, doing the same [as before], whether he decides to return through the Dekimon[1] or through the baths. Both the *kometes* and the tribunes outside the great hall[2] listen for, "In place,"[3] and the other archons go in. The eparch of the City or [both] eparchs take their leave there. The patricians go in together [with the emperor] and everything takes place as is customary, and dismissals of the audience are given.

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1 SCHOLION: the tenth. (The scholion, *dekaton*, provides a translation of the Latin word *decimum*.) For the Tenth Gate into the Hippodrome: Janin, *Constantinople* (1964), 187 and R360.21: the Dekaton.

2 Probably the Consistory; see R699.19-20.

3 SCHOLION: place. (The scholion provides a translation of the Latin word.)

παντῇ αὐτῷ φορῶν λευκὸν χλανίδιον ὁ κόμης τῶν ὀῤῥίων καὶ σὺν αὐτῷ ὁ νουμεράριος, καὶ ἐπιδίδωσιν αὐτῷ τὴν γνῶσιν τοῦ ἀποκειμένου σίτου, καὶ περιέρχεται, καὶ ὁρᾷ πάντα. δεῖ δὲ παρακολουθεῖν τῷ βασιλεῖ καὶ ἀρχιτέκτωνα, ἵνα, ἐὰν C θελήσῃ πληροφορηθῆναι, εἰ ταῖς ἀληθείαις τοσοῦτος σῖτος ἀπόκειται, μετρήσῃ ὁ ἀρχιτέκτων τοὺς τόπους, οὓς ἂν συνίδῃ ὁ βασιλεὺς, καὶ εἴπῃ αὐτῷ τὸ ἀληθές. καὶ ἐξερχόμενος δίδωσι τῷ κόμητι τῶν ὀῤῥίων τετραγόνιον λιτρῶν δέκα, καὶ ὁλοσήρικον στιχάριον, καὶ τῷ νουμεραρίῳ τὰ αὐτά. καὶ ἐκεῖθεν ἐξελθὼν ἀνέρχεται εἰς τὸ ὄχημα, καὶ πάλιν οἱ ἔπαρχοι συγκάθηνται τὰ ὅμοια ποιοῦντες, εἴτε δὲ δόξῃ αὐτῷ διὰ τοῦ δεκίμου ὑποστρέψαι, εἴτε διὰ τῆς βαλνιαρίας. οἱ μὲν D κόμητες καὶ οἱ τριβοῦνοι ἔξω τοῦ μεγάλου τρικλίνου ἀκούουσιν: loco, οἱ δὲ ἄλλοι ἄρχοντες εἰσέρχονται. καὶ ὁ ἔπαρχος τῆς πόλεως ἢ οἱ ἔπαρχοι συντάττονται ἐκεῖ. οἱ δὲ πατρίκιοι συνεισέρχονται, καὶ πάντα κατὰ ἔθος γίνεται, καὶ δίδονται μίσσαι τοῦ σιλεντίου.

LISTS OF PRECEDENCE (*KLETOROLOGION*)

This work, compiled by Philotheos in AD 899, survives also in the Jerusalem ms. Hierosolymitanus Sancti Sepulcri *39.*[1] *It has been edited most recently by Nicolas Oikonomidès,* Les listes de préséance byzantines des IXe et Xe siècles, introduction, texte, traduction et commentaire, *Paris, 1972, 65-235 and was edited by J.B. Bury in 1911 in his* The Imperial Administrative System in the Ninth Century. *It appears here as Book II, Chapter 52 [R702-83; Oik80-225] and Book II, Chapter 53 [R783-91; Oik224-35].*

Book II, Chapter 52 [R702-83; Oik80-225] (Philotheos, *Kletorologion*)

[R702; Oik81] An accurate account of the established order for the imperial banquets and the summoning of each of the ranks and honour accorded to it, compiled from ancient lists of precedence under Leo (VI)[2] our Christ-loving and most wise emperor in the month of September, indiction 3, year 6408 from the creation of the world (AD 899) by Philotheos, imperial *protospatharios* and *atriklines*

Dearest friends, since you have urged [**Oik83**] us to turn to the compendia of the ancients and from there to present the rationale inherent in the order of the ranks in a clear account and accurately, well then, motivated by our love for you, let us, as far as possible, readily fulfil your heart's desire. There are many important ranks bequeathed by the ancients, and clarity about them is both very important and difficult to attain. Many names of the ranks have become obscure with time and, furthermore, all the distinctions in the ranks which have since been devised introduce some confusion for an accurate grasp of them. Since

[1] Footnotes refer to the Leipzig ms. unless otherwise designated.

[2] In 899 Leo VI was the senior emperor and his brother, Alexander, junior emperor. Consequently in the *Kletorologion* a particular situation would influence the use of the singular or plural in referring to the emperor(s).

Ed.L. 406
Ms. 234.a

ΚΕΦ. νβ'.

ΑΚΡΙΒΟΛΟΓΙΑ ΤΗΣ ΤΩΝ ΒΑΣΙΛΙΚΩΝ ΚΛΗΤΩΡΙΩΝ ΚΑΤΑΣΤΑΣΕΩΣ, ΚΑΙ ΕΚΑΣΤΟΥ ΤΩΝ ΑΞΙΩΜΑΤΩΝ ΠΡΟΣΚΛΗΣΙΣ ΚΑΙ ΤΙΜΗ, ΣΥΝΤΑΘΕΙΣΑ ΕΞ ΑΡΧΑΙΩΝ ΚΛΗΤΟΡΟΛΟΓΙΩΝ ΕΠΙ ΛΕΟΝΤΟΣ ΤΟΥ ΦΙΛΟΧΡΙΣΤΟΥ ΚΑΙ ΣΟΦΩΤΑΤΟΥ ΗΜΩΝ ΒΑΣΙΛΕΩΣ, ΜΗΝΙ ΣΕΠΤΕΜΒΡΙΩι, ΙΝΔΙΚΤ. Γ', ΕΤΟΥΣ ΑΠΟ
B ΚΤΙΣΕΩΣ ΚΟΣΜΟΥ ͵ϚΥΗ', ΥΠΟ ΦΙΛΟΘΕΟΥ ΒΑΣΙΛΙΚΟΥ ΠΡΩΤΟΣΠΑΘΑΡΙΟΥ ΚΑΙ ΑΤΡΙΚΛΙΝΟΥ.

Ἐπειδήπερ ἡμᾶς προετρέψασθε, ὦ φίλων ἄριστοι, εἰς τὰς τῶν ἀρχαίων ἐπικύψαι συγγράμματα, κἀκεῖθεν τὸν προκείμενον νοῦν τῆς τῶν ἀξιωμάτων τάξεως σαφῆ τῷ λόγῳ ἀκριβῶς παραστήσασθαι, φέρε δὴ τῷ περὶ ὑμᾶς ἑλκόμενοι
C πόθῳ, καθ' ὅσον ἐφικτὸν, τὰ ἐφετὰ τῆς ὑμετέρας ἀγάπης σχετικῶς ἐκπληρώσωμεν. πολλῶν γὰρ ὄντων καὶ μεγάλων τῶν παρὰ τοῖς ἀρχαίοις καταλειφθέντων ἀξιωμάτων, πολλή τε καὶ μεγάλη καὶ δύσληπτος ἡ περὶ αὐτῶν ὑπάρχει σαφήνεια. καὶ γὰρ αἱ πολλαὶ τῶν ἀξιωμάτων ἀμαυρωθεῖσαι τῷ χρόνῳ προσκλήσεις, ἀλλὰ μὴν καὶ πᾶσαι αἱ μετ' ἐκείνας ἐ-
D φευρεθεῖσαι ἀξιωμάτων διαφοραὶ σύγχυσίν τινα παρεισάγουσιν τῆς ἀκριβοῦς αὐτῶν καταλήψεως. καὶ ἐπειδὴ τὴν ἡμε-

[R703] you asked us, despite our ignorance, for a treatise with an accurate grasp of these matters, we are setting out openly in our friendship, as much as we have been able to comprehend dimly in our mind of practices existing in the past and being practised now.

We want you to know, friends, that all technical knowledge has come into being for some useful end in life's affairs, and the knowledge possessed by the *atriklinai* displays its usefulness quite simply in determining the differences between the ranks in their order and composition and accurate placing. Indeed, every distinction in life, or esteemed title of the ranks, is made clear to observers quite simply in the summoning for a privileged seat at the splendid table and much-coveted dining with our most wise emperors. But if any misleading confusion arises at the imperial banquets from our want of attention, not only does it destroy the value of the imperial ranks, but it also makes us, too, look ridiculous and unfit for service. So, then, beloved friends, in such circumstances it is necessary for us, who have been chosen for service, to define in our own mind the authoritative summoning of the ranks, with attention to practice and knowledge, and then to explain and set out their divisions and subdivisions and precise composition.

τέραν ἀμάθειαν τῆς ἀκριβοῦς τούτων καταλήψεως τὴν συγγραφὴν ἐξητήσασθε, ὅσον τῷ νῷ ἀμυδρῶς ἐκ τῶν πρώην ἐγκειμένων καὶ νῦν πραττομένων περιλαβεῖν ἠδυνήθημεν, τῇ ὑμετέρᾳ φιλίᾳ περιφανῶς ἐκτιθέμεθα. εἰδέναι γὰρ ὑμᾶς βουλόμεθα, ὦ φίλοι, ὅτι πᾶσα μὲν τεχνῶν ἐπιστήμη πρός Ed. L. 407 τι εὔχρηστον τέλος τῶν ἐν τῷ βίῳ συνέστηκεν. ἡ δὲ τῶν ἀρτικλινῶν ἐπιστήμη ἐν οὐδενὶ ἄλλῳ τὸ εὔχρηστον δείκνυσιν, ἀλλ' ἢ ἐν τῇ τάξει καὶ συστάσει καὶ ἀκριβεῖ διαθέσει τὰς τῶν ἀξιωμάτων διαφορὰς διαστέλλειν. καὶ γὰρ πᾶσα περιφάνεια βίου ἢ ἔνδοξος ἀξιωμάτων ἀξία ἐν οὐδενὶ ἄλλῳ τοῖς ὁρῶσιν ἐνδείκνυται, ἀλλ' ἢ ἐν τῇ κλήσει τῆς προκαθεδρίας τῆς ἐν τῇ λαμπρᾷ τραπέζῃ καὶ περιποθήτῳ συνεστιά- B σει τῶν σοφωτάτων ἡμῶν βασιλέων. εἰ δέ τις ἐκ τῆς ἡμῶν ἀπροσεξίας ἐπισφαλὴς προσγένηται σύγχυσις τοῖς βασιλικοῖς κλητωρίοις, οὐ μόνον τὰς τῶν βασιλικῶν ἀξιωμάτων ἀρετὰς καταρριπτεῖ, ἀλλὰ καὶ ἡμᾶς αὐτοὺς καταγελάστους καὶ ἀχρείους τῆς διακονίας παρίστησιν. διὸ οὖν, ἀγαπητοί, δεῖ ἡμᾶς ἐν τῇ τοιαύτῃ λαχόντας διακονίας προσοχῇ μελέτης C καὶ ἐπιστήμης τὰς τῶν ἀξιωμάτων κυριοκλησίας ἐν τῷ οἰ- Ms. 234.b κείῳ νοΐ περιγράφειν, καὶ εἶθ' οὕτως τὰς αὐτῶν διαιρέσεις καὶ ὑποδιαιρέσεις καὶ ἀκριβεῖς συστάσεις ἐκφωνεῖν καὶ ἐκτί-

[R704] While we have not deliberately passed over all the accounts of the ancients, except those which time has caused to become obscure, come now, we will set in order in lists, as in the arrangement of a table of contents, those known and at the same time practised under our emperors, Leo (VI) and Alexander. Let us do this not to supersede the compilations of the ancients, **[Oik85]** but in an attempt to set down the accounts of these matters as it were in a systematic order, so that not only those who have made a study of these things may have a ready grasp of them, but also so that those who are completely ignorant may also, by following this concise system, discover an easily grasped and clear treatment of the arrangements. Indeed, we considered it would not be right for those who have not been trained accurately in these matters to be enrolled in this imperial service, seeing that we have been fortunate in attending an emperor who is neither unwise nor ignorant, but one altogether very wise, both in word and deed, having been honoured with grace from above.

For this reason, then, I ask you, my friends, and all those intending to enter service after us, not to view the treatise compiled by us in a trifling and haphazard way but, with attention to practice, to absorb accurately the format contained in it, firstly to get to know the accurate and authoritative summoning of the ranks and secondly to effect accurately the divisions and subdivisions, increments and diminutions,

θεσθαι. ἀλλ' ἐπείπερ τὰς τῶν ἀρχαίων ἐκθέσεις οὐχὶ πάσας, ἀλλ' ὅσας ὁ χρόνος ἀμαυρωθῆναι ἐποίησεν, ἑκόντι παρεδράμομεν, φέρε δὴ τὰς ἐπὶ τῶν βασιλέων ἡμῶν, Λέοντος καὶ Ἀλεξάνδρου, γνωριζομένας τε ἅμα καὶ πραττομένας ὡς
D *ἐν πίνακος τάξει στιχηδὸν ὑποτάξομεν. ποιῶμεν δὲ τοῦτο, οὐχ ὡς τὰς τῶν ἀρχαίων συγγραφὰς ἀνατρέποντες, ἀλλὰ τὰς περὶ τούτων ἐκθέσεις ὡς ἐν τάξει κανόνος τυπῶσαι σπουδάζοντες, ὅπως μὴ μόνον οἱ περὶ ταῦτα ἐσχολακότες τὴν εὐχερῆ τούτων κατάληψιν ἔχωσιν, ἀλλὰ καὶ οἱ λίαν ἀμα-*
Ed.L. 408 *θεῖς τῷ μικρῷ τούτῳ κανόνι ἑπόμενοι εὐκατάληπτον καὶ σαφῆ τὴν περὶ τὰς τάξεις εὑρίσκωσι πραγματείαν. οὐ γὰρ δίκαιον ἐκρίναμεν, τοὺς μὴ ταῦτα ἀκριβῶς ἐξησκημένους ἐν τῇ τοιαύτῃ τετάχθαι βασιλικῇ λειτουργίᾳ, ὅτι οὐδὲ ἀσόφῳ καὶ ἀμαθεῖ βασιλεῖ παρεστάναι ἡμεῖς εὐμοιρήσαμεν, ἀλλὰ πάνυ γε σοφωτάτῳ καὶ λόγῳ καὶ ἔργῳ τῇ ἄνωθεν χάριτι τετιμημένῳ. διὰ τοῦτο δὴ οὖν παρακαλῶ ὑμᾶς, ὦ φίλοι,*
B *καὶ πάντας τοὺς μέλλοντας μεθ' ἡμᾶς εἰσιέναι, μὴ παρέργως καὶ ἀνωμάλως τὸ παρ' ἡμῶν συγγραφὲν ἐπισκέπτεσθαι λόγιον, ἀλλὰ προσοχῇ μελέτης τὸν ἐν αὐτῷ ἐγκείμενον τύπον ἀκριβῶς ἀναμάττεσθαι· καὶ πρῶτον μὲν τὰς ἀκριβεῖς κυριοκλησίας τῶν ἀξιωμάτων γνωρίζειν· δεύτερον δὲ τὰς τούτων διαιρέσεις καὶ ὑποδιαιρέσεις, αὐξήσεις τε καὶ μειώσεις,*

[R705] and summonses in and summonses out, as set forth. Indeed, I have set out by name, in ascending order for you, all the titles granted by insignia (*dia brabeion*), then I have indicated those accruing by nomination (*dia logou*),[1] and after these I have listed those subordinate to them, giving precedence in the account to the chief and foremost of these, and setting out each of the subordinate ones individually. Moreover, I have also made the arrangements of these clear in a way easy to analyse, and I have recorded clearly in the compendium here the particular prestige of each. With the present listing I have published for users a particularly clear and easily grasped treatment of these matters, ordered as an introduction, so that those studying this listing carefully may have no hesitation in recalling[2] our humble self.

Beginning of the body of the treatise[3]

The gifts of imperial ranks are given by the grace of God, receiving, as it were, God's approval.

They are granted by insignia to those who are worthy at the holy and wonderful imperial bema of the splendid Chrysotriklinos, on auspicious days, by the **[Oik87]** divinely appointed emperors; that is to say, when the whole order of the imperial *koubouldeion* is in attendance and their insignia are to hand near the imperial power. Those

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1 Generally here ἀξία is translated as title and ἀξίωμα as rank. ἀξία διὰ βραβείου refers to an honorific title conferred with the bestowal of insignia by the emperor. Of these there were 18, from an ex-eparch or *stratelates* of the themes up to a caesar (R708.3 - R712.3), plus 8 specifically for eunuchs (R721.4 - R722.20). ἀξία διὰ λόγου refers to a title granted on the nomination of the emperor for an office that could be bought and sold. Of these there were 60, ranking from a rector down to a *domestikos* of the imperial men (R712.17 - R714.11) and 9 specifically for eunuchs (R725.12-21). Oikonomidès, *Listes*, 38 & 281-2, translates ἀξία and ἀξίωμα as "titre"; ἀξία διὰ βραβείου as "dignité"; ἀξία διὰ λόγου as "charge", "fonction", "office".

2 Following Oikonomidès in emending μέμνησθε to μεμνῆσθαι.

3 i.e. the end of the author's preface has been reached.

προσκλήσεις τε καὶ ὑποκλήσεις ἀκριβῶς ποιεῖσθαι, καθὼς ὑποτέτακται. τὰς γὰρ διὰ βραβείων διδομένας ἀξίας κλίμακος C *ὑμῖν τάξει ἐξ ὀνόματος πάσας ἐκτέθεικα, εἶθ' οὕτως τὰς διὰ λόγου προσγινομένας ἐσήμανα, μετὰ δὲ ταύτας τὰς ταύταις ὑποκειμένας συνέταξα, τὰς μὲν κυρίας καὶ πρώτας τούτων προκρίνας τῷ λόγῳ, τὰς δὲ ὑποτεταγμένας ἰδίως ἑκάστην ἐκτεθεικώς. ἀλλὰ μὴν καὶ τὰς τούτων τάξεις εὐδιαιρέτως ἐδήλωσα, καὶ ἑκάστης τὰ τούτων τὰ οἰκεῖα πρέσβεια διὰ τοῦ τῇδε συγ-* Ms. 235.a *γράμματος σαφῶς καθιστόρισα, καὶ εὐσαφῆ καὶ εὐκατάληπτον* D *τὴν περὶ τούτων πραγματείαν, ὡς ἐν εἰσαγωγῆς τάξει, τοῖς ἐντυγχάνουσι διὰ τῆς ὑποκειμένης πλινθίδος ἐγνώρισα, ἵνα οἱ ταύτην τὴν πλινθίδα ἐπιμελῶς ἐποπτεύοντες μέμνησθε τῆς ἡμῶν μετριότητος μηδαμῶς κατοκνήσειν.*

Ἀρχὴ τῆς ὑποθέσεως τοῦ λόγου. Ed. L. 409

Τῶν βασιλικῶν ἀξιωμάτων αἱ χάριτι Θεοῦ διδόμεναι δωρεαί, ὡς ἐκ Θεοῦ τὴν ψῆφον λαμβάνουσαι, ἐπὶ τοῦ ἱεροῦ καὶ θαυμαστοῦ βασιλικοῦ βήματος τοῦ λαμπροῦ χρυσοτρικλίνου ἐν αἰσίαις ἡμέραις παρὰ τῶν θεοπροβλήτων βασιλέων τοῖς ἀξίοις βραβεύονται, δηλονότι παρεστώσης ἁπάσης τῆς τάξεως τοῦ βασιλικοῦ κουβουκλείου καὶ αὐτῶν τῶν βραβείων προκειμένων πλησίον τῆς βασιλικῆς ἐξουσίας. οἱ γὰρ μέλλοντες

[R706] who are about to receive their award are got ready in advance by the *protospatharios* of the emperor's men at his post outside the curtain, and they are dressed in deep-red *sagia*. At their entry, three sword-bearers, men equal in honour to those who are about to receive an award, go in ahead with the imperial *ostiarios* and, having performed the customary reverence, stand beside the curtain waiting for the arrival of the one being led in. When the curtain has again been opened, the *protospatharios* of the emperor's men goes in with the imperial *ostiarios* leading in the one about to receive an award. Directing him to make obeisance at three places, he stands him facing the emperor to receive from his very hands the insignia of the rank. The said *protospatharios*, standing the recipient back a little, puts on him the insignia given by the emperor, and again having pushed him forward, has him kiss the holy feet of the emperor. When he has been led down to those below, the men of the rank equal in honour, having received him as an equal friend, complete their reverence, pronouncing thanks with obeisance to the emperor, and they go out together with this man. Among all the members of the *koubouklelon*, those standing in attendance with the [same] title duly cheer the emperor and they, too, go out with them.

All the different ranks by insignia are led in

τυχεῖν τῆς αὐτῶν ἀντιλήψεως ἤδη προευτρεπίζονται ὑπὸ τοῦ τεταγμένου βασιλικῶν πρωτοσπαθαρίου ἔξω τοῦ βήλου ἐστο- B *λισμένοι ῥοσαίοις σαγίοις. ἐν δὲ τῇ τούτων εἰσαγωγῇ προσυνεισέρχονται τῷ βασιλικῷ ὀστιαρίῳ ὁμότιμοι τῶν μελλόντων τυχεῖν ἀντιλήψεως ἄνδρες σπαθαροφόροι τρεῖς, καὶ τὸ σύνηθες αὖθις ποιήσαντες ἀναμένουσι πρὸς τὸ βῆλον ἑστῶτες τὴν τοῦ εἰσαγομένου παρουσίαν, καὶ αὖθις τοῦ βήλου πετασθέντος, συνεισέρχεται τῷ βασιλικῷ ὀστιαρίῳ ὁ τῶν βασιλικῶν πρωτοσπαθάριος εἰσάγων τὸν μέλλοντα τυχεῖν ἀντιλήψεως, καὶ τοῦτον προτρεψάμενος τρισὶ τόποις ποιῆσαι τὴν προσκύνησιν, ἱστῶν αὐτὸν κατὰ πρόσωπον τοῦ βασιλέως πρὸς τὸ ἐξ οἰκείων χειρῶν αὐτοῦ λαβεῖν τὸ βραβεῖον τοῦ ἀξιώματος.* C *καὶ μικρὸν αὐτὸν τὸν τυχόντα διαστήσας ὀπισθοπόδως ὁ αὐτὸς πρωτοσπαθάριος περιβάλλει αὐτῷ τὸ δοθὲν παρὰ τοῦ βασιλέως βραβεῖον, καὶ αὖθις αὐτὸν προσωθήσας ἀσπάσασθαι ποιεῖ τοὺς ἱεροὺς πόδας τοῦ βασιλέως· κατενεχθέντος δὲ αὐτοῦ πρὸς τοῖς κάτω, οἱ ὁμότιμοι τοῦ ἀξιώματος ἄνδρες ὡς ἰσότιμον εἰσδεξάμενοι φίλον, τὸ αὖθις πληροῦντες τὴν εὐχαριστίαν διὰ τῆς προσκυνήσεως τῷ βασιλεῖ προσφωνοῦσι, καὶ συνεξέρχονται τούτῳ. ἡ δὲ παράστασις πάντων τῶν τοῦ κουβουκλείου ἀξίᾳ τὸν βασιλέα ἀξίως ἐπευφημήσασα, καὶ αὐτὴ συνεξέρχεται τούτοις. εἰσάγονται δὲ πᾶσαι αἱ τῶν διὰ βρα-*

[R707] according to the order and number which will now be described, as will the customary gifts which they have to provide. Some of the ranks are conferred by insignia, and some accrue by imperial nomination and they follow the titles granted by insignia. The former have permanency and the latter, being readily taken away again, pass from person to person.

The titles by insignia (*dia brabeion*): 18

Altogether the titles granted by insignia are eighteen in number; these, once granted, cannot be withdrawn. They are divided into two parts, into senatorial and processional.[1]

[Oik89] How many accrue by nomination (*dia logou*) - those by nomination: 60

The titles accruing by nomination and carrying with them governing power with esteem, all these are 60 in number;[2] these are taken away, as we said, and are transferred from person to person by imperial nomination. These are divided into six parts, namely, *strategoi*, *domestikoi*, judges, officials of the bureaux, *demokratai*, and special offices.

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1 For the senatorial titles which, but for the twice-serving consul, ranked low among those conferred by insignia, see R708-R709 & R712.12-16..

2 These titles are also referred to as offices; see note 1 at R705.2.

βείων ἀξιωμάτων διαφοραὶ κατὰ τάξιν καὶ ἀριθμὸν τὸν ἤδη Ms. 235. b *λεχθήσεσθαι μέλλοντα, καὶ τὰς συνηθείας παρέχειν ὀφείλοντας.* D *καὶ γὰρ αἱ μὲν αὐτῶν διὰ βραβείων παρέχονται, αἱ δὲ διὰ βασιλικοῦ λόγου προσγίνονται, καὶ συνέπονται ταῖς διὰ βραβείων διδομέναις ἀξίαις, καὶ αἱ μὲν αὐτῶν τὸ μόνιμον ἔχουσιν, αἱ δὲ ῥᾳδίως πάλιν ἀφαιρούμεναι ἐκ προσώπων εἰς πρόσωπα διαβαίνουσιν.*

Αἱ διὰ βραβείων ἀξίαι ιη'.

Εἰσὶ δὲ πᾶσαι ὁμοῦ αἱ διὰ βραβείων διδόμεναι τὸν ἀριθμὸν ὀκτωκαίδεκα, αἵτινες ἅπαξ διδόμεναι οὐδαμῶς ἀναστρέφονται. Ed.L. 410 *διαιροῦνται δὲ αὗται εἰς μέρη δύο, εἰς συγκλητικοὺς καὶ εἰς προσελευσιμαίους.*

Πόσαι διὰ λόγου. αἱ διὰ λόγου ξ'.

Αἱ δὲ διὰ λόγου προσγινόμεναι ταύταις καὶ τὸ ἄρχειν ἐνδόξως λαμβάνουσαί εἰσι καὶ αὗται πᾶσαι τὸν ἀριθμὸν ξ, αἵτινες ἀφαιρούμεναι, ὥσπερ ἔφαμεν, ἐκ προσώπων εἰς πρόσωπα βασιλικῷ λόγῳ μετέρχονται. διαιροῦνται δὲ καὶ αὗται εἰς μέρη ἕξ, οἷον εἰς στρατηγούς, εἰς δομεστίκους, εἰς κριτάς, εἰς σεκρετικούς, εἰς δημοκράτας, εἰς ἴδια ὀφφίκια. B

[R708] Part 1: Concerning imperial ranks [commencing] at the first levels

The authoritative summoning of what are, properly speaking, the ranks, those conferred by insignia (*dia brabeion*), for which recipients have to give a customary gift, are as follows:

First, before all the others, as a title at the first level,[1] providing an introduction to the ranks, is the title of *stratelates* of themes, or[2] the title called ex-eparch, the insignia for which, an inscribed diploma, is granted by the imperial hand. He gives a customary gift of 24 *nomismata* to the chief imperial secretary and 36 *nomismata* to the *praipositoi.*

Second is the title of silentiary, the insignia for which, a gold rod, is granted by the imperial hand. He gives a customary gift of 6 *nomismata* to the deputy *papias* and 72 *nomismata* to the *praipositoi.*

Third is the title of *vestetor*, the insignia for which, a robe fastened with a fibula,[3] **[Oik91]** is granted by the imperial hand. He gives a customary gift of 24 *nomismata* to the *praipositoi* and 6 to the deputy *papias*.

Fourth is the title of imperial *mandator*, the insignia for which, a crimson rod, is granted by the imperial hand. He gives a customary gift of 6 *nomismata* to the *protospatharios* of the emperor's men and 6 *nomismata* to the *praipositoi.*

Fifth is the title of *kandidatos*, the insignia for which, a triple-stranded gold torque hanging down to the chest, is granted by the imperial hand. He gives a customary gift of 2 *nomismata* to the *papias* and the deputy, 2 *nomismata* to the *papias* of the Palace of Daphne, and 6 *nomismata* to the *praipositoi.*

Sixth is the

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1 The hierarchy is presented in ascending order as for the 8 eunuch titles at R721.4 – R723.2.

2 Two distinct titles, often mentioned together. At R235.3-4 they enter the Consistory in the same group.

3 For this cloak of Persian origin: *Suda*, ed. Adler (rp. 1971), vol. 4, 719 (φ 288): φιβλατώριον: a Persian garment.

Τόμος α'.

Περὶ ἀξιωμάτων βασιλικῶν εἰς τοὺς πρωτοβαθμίους.

Τῶν δὲ κυρίως ἀξιωμάτων τῶν διὰ βραβείων παρεχομένων αἱ κλητορικαὶ, εἰς ἃς καὶ ὀφείλουσιν δοῦναι συνηθείας, εἰσὶν αὗται. πρώτη μὲν τῶν ἄλλων ἁπάντων ὡς πρωτοβάθμιος τὴν εἰσαγωγὴν τῶν ἀξιωμάτων λαμβάνουσα ἡ τοῦ στρατηλάτου ἐπὶ θεμάτων ἀξία, ἤτοι ἡ ἀπὸ ἐπάρχων ὀνομαζομένη, ἧς βραβεῖον, ἐγγεγραμμένος χάρτης, διὰ βασιλικῆς χειρὸς ἐπιδίδοται. δίδωσι συνήθειαν τῷ πρωτοασηκρῆτις ,, κδ', τοῖς πραιποσίτοις : λς'. δευτέρα δὲ ἡ τῶν σιλεντιαρίων, ἧς βραβεῖον, χρυσοῦν ῥάβδος, διὰ βασιλικῆς χειρὸς ἐπιδίδοται. δίδωσι συνήθειαν τῷ δευτέρῳ ,, ς', τοῖς πραιποσίτοις ,, οβ'. τρίτη ἡ τῶν βεστητόρων ἀξία, ἧς βραβεῖον, τὸ φιβλατώριον, διὰ βασιλικῆς χειρὸς ἐπιδίδοται. δίδει συνήθειαν τοῖς πραιποσίτοις ,, κδ', τῷ δευτέρῳ ,, ς'. τετάρτη ἡ τῶν βασιλικῶν μανδατόρων ἀξία, ἧς βραβεῖον, ῥάβδος ἐρυθροβαπτομένη, ἐκ χειρὸς βασιλικῆς ἐπιδίδοται. δίδωσι συνήθειαν τῷ πρωτοσπαθαρίῳ τῶν βασιλικῶν ,, ς', τοῖς πραιποσίτοις : ς'. πέμπτη ἡ τῶν κανδιδάτων ἀξία, ἧς βραβεῖον, μανιάκιον χρυσοῦν τρίκομβον μέχρι στέρνου κεχαλασμένον, διὰ χειρὸς βασιλικῆς
Ms. 236. a ἐπιδίδοται. δίδωσι συνήθειαν τῷ παπίᾳ καὶ τῷ δευτέρῳ ,, β', τῷ παπίᾳ τῆς Δάφνης ,, β', τοῖς πραιποσίτοις ,, ς'. ἕκτη ἡ

[R709] title of groom, the insignia for which, a gold whip decorated with precious stones, is granted by the emperor's hand. He gives a customary gift of 2 *nomismata* to the *papias* and the deputy, and 4 to the *praipositoi*.

Seventh is the title of consul, the insignia for which, a diploma, is granted by the imperial hand. He gives a customary gift of 6 *nomismata* to the chief imperial secretary, 12 to the *praipositoi*, and 6 to the *papias* and the deputy.

Eighth is the title of *spatharios*, the insignia for which, a gold and white-metal sword, is granted by the imperial hand. He gives a customary gift of 6 *nomismata* to the *katepano* [of the emperor's men], **[Oik93]** 4 *nomismata* to the *domestikos* of the emperor's men, 12 *nomismata* to the *spatharioi*, and 2 *nomismata* to the *papias* and the deputy.

Ninth is the title of *spatharokandidatos*, the insignia for which, a gold torque, hanging down, decorated with agate, is granted by the imperial hand. He gives a customary gift of 4 *nomismata* to the *papias* and the deputy, 12 *nomismata* to the master of ceremonies,[1] 3 *nomismata* to the *domestikos* of the emperor's men, and 12 *nomismata* to the *spatharokandidatoi*.

Tenth is the title of twice-serving consul, the insignia for which, an inscribed diploma, is granted by the imperial hand. He gives a customary gift of 12 *nomismata* to the *praipositoi*, 6 *nomismata* to the chief imperial secretary, and 6 *nomismata* to the *papias* and the deputy.

Eleventh is the title of *protospatharios*, the insignia for which, a gold collar around the neck decorated with precious stones, is fastened by the imperial hand. He gives a customary gift of 24 *nomismata* to the eunuch *protospatharioi*, 24 *nomismata* to the non-eunuch *protospatharioi*, 18 to the *katepano* [of the emperor's men], 6 to the *domestikos* of the emperor's men,

1 Oikonomidès (92, n. 38) suggests as the recipient the *katepano* [of the emperor's men], as for ranks 8 and 11.

τῶν στρατόρων ἀξία, ἧς βραβεῖον, φραγέλλιον χρυσοῦν ἐκ λί-
θων τιμίων κεκοσμημένον, ἐκ χειρὸς βασιλέως ἐπιδίδοται. δί-
δωσι συνήθειαν τῷ παπίᾳ καὶ τῷ δευτέρῳ „ β', τοῖς πραι-
ποσίτοις „ δ'. ἑβδόμη ἡ τῶν ὑπάτων ἀξία, ἧς βραβεῖον, Ed. L. 411
χάρτης ἐγγεγραμμένος, διὰ βασιλικῆς χειρὸς ἐπιδίδοται. δί-
δωσι συνήθειαν τῷ πρωτασηκρῆτις „ ς', τοῖς πραιποσίτοις „ ιβ',
τῷ παπίᾳ καὶ τῷ δευτέρῳ „ ς'. ὀγδόη ἡ τῶν σπαθαρίων
ἀξία, ἧς βραβεῖον, σπάθη χρυσόκανος, ἐκ βασιλικῆς χειρὸς
ἐπιδίδοται. δίδωσι συνήθειαν τῷ κατεπάνω „ ς', τῷ δομε-
στίκῳ τῶν βασιλικῶν „ δ', τοῖς σπαθαρίοις „ ιβ', τῷ παπίᾳ
καὶ τῷ δευτέρῳ „ β'. ἐννάτη ἡ τῶν σπαθαροκανδιδάτων
ἀξία, ἧς βραβεῖον, μανιάκιον χρυσοῦν κεχαλασμένον κεκοσμη-
μένον ἐκ περιλευκίου, ἐκ βασιλικῆς χειρὸς ἐπιδίδοται. δί- B
δωσι συνήθειαν τῷ παπίᾳ καὶ τῷ δευτέρῳ „ δ', τῷ τῆς κα-
ταστάσεως „ ιβ', τῷ δομεστίκῳ τῶν βασιλικῶν „ γ', τοῖς
σπαθαροκανδιδάτοις „ ιβ'. δεκάτη ἡ τῶν δισυπάτων ἀξία,
ἧς βραβεῖον, χάρτης ἐγγεγραμμένος, ἐκ βασιλικῆς χειρὸς ἐπι-
δίδοται. δίδει συνήθειαν τοῖς πραιποσίτοις „ ιβ', τῷ πρω-
τοασηκρῆτις „ ς', τῷ παπίᾳ καὶ τῷ δευτέρῳ „ ς'. ἑνδεκάτη
ἡ τῶν πρωτοσπαθαρίων ἀξία, ἧς βραβεῖον, κλοιὸς χρυσοῦς
περὶ τὸν αὐχένα ἐκ λίθων τιμίων κεκοσμημένος, διὰ χειρὸς
βασιλέως ἐπισυγκλείεται. δίδωσι συνήθειαν τοῖς πρωτοσπα-
θαρίοις εὐνούχοις „ κδ', τοῖς πρωτοσπαθαρίοις βαρβάτοις „ κδ',
τῷ κατεπάνω „ ιη', τῷ δομεστίκῳ τῶν βασιλικῶν „ ς', τῷ C

[R710] and 6 to the *papias* and the deputy. But if he is assigned to the Chrysotriklinos he gives 24 *nomismata* to the *papias*. Note that a demarch also, if any of them is honoured, gives 72 *nomismata* to the *praipositoi*. Likewise, too, the master of ceremonies gives 72 *nomismata* to the said *praipositoi*.

Twelfth is the title of admirable patrician, the insignia for which, decorated ivory tablets with codicils inscribed **[Oik95]** in legal form, are granted by the imperial hand. He offers the staff of the bedchamber, if so advised, 2 lbs [of gold]. As the purse for the *praipositoi* together with the members of the *kouboukleion* and the rest, 8 lbs of gold – a holder of high office and a *strategos*[1] gives this, one without duties gives 7 lbs[2] – and 12 *nomismata* to the master of ceremonies excluding the retinue, the retinue 80 *nomismata*, 24 *nomismata* to the deputy *papias* for the tablets, and 24 for the *tablia* of the chlamys, 16 *nomismata* to the *kanikleios*[3] for the codicil, and 36 *nomismata* for Hagia Sophia.

Thirteenth is the title of proconsul,[4] the insignia for which, inscribed codicils sea-purple in colour, are granted by the imperial hand. He gives the *kanikleios* a customary gift of 8 *nomismata*, and 4 *nomismata* to the deputy *papias* and 24 *nomismata* to the *praipositoi*.

Fourteenth is the title of highly esteemed *magistros*, the insignia for which, a white chiton woven with gold, and a gold tablion at the shoulder, and a belt of scarlet leather decorated with precious stones which is called a *baltidion*, are granted

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1 i.e. a patrician who is a holder of high office gives this amount, as does a patrician *strategos*.

2 Like Oikonomidès, punctuating this as an aside.

3 i.e. the chartulary of the inkstand; also at R7.19 & R131.17.

4 The title from the time of Theophilos (829-842) was conferred only on patricians; they are therefore also referred to as proconsular patricians, as at R727.10 - R729.12; Oikonomidès, *Listes*, 287 & 294.

παπίᾳ καὶ τῷ δευτέρῳ „ ϛʹ. εἰ δὲ εἰς τὸν χρυσοτρίκλινον παραδοθῇ, τῷ παπίᾳ δίδωσι „ κδʹ. ἰστέον δέ, ὅτι καί, δήμαρχος εἰ τιμηθῇ ἐξ αὐτῶν τις, δίδει τοῖς πραιποσίτοις „ οβʹ. ὁμοίως καὶ ὁ τῆς καταστάσεως τοῖς αὐτοῖς πραιποσίτοις „ οβʹ. δωδεκάτη ἡ τῶν περιβλέπτων πατρικίων ἀξία, ἧς βραβεῖον, πλάκες ἐλεφάντιναι κεκοσμημέναι σὺν κωδικέλλοις ἐγγεγραμμένοις εἰς τάξιν τοῦ νόμου, ἐκ βασιλικῆς χειρὸς ἐπιδίδονται. παρέχει δὲ τοῖς κοιτωνίταις, εἰ ἄρα καὶ μηνυθῇ, λίτρας βʹ.
D *εἰς δὲ τὸ ἀποκόμβιον τοῖς πραιποσίτοις σὺν τοῦ κουβουκλείου καὶ τοῖς λοιποῖς χρυσοῦ λίτρας ηʹ. ταῦτα δὲ ὀφφικιάλιος καὶ στρατηγὸς δίδωσιν. ὁ δὲ ἄπρατος δίδει λίτρας ζʹ, καὶ τῷ τῆς καταστάσεως ἄνευ τοῦ ὀψικίου „ ιβʹ, τὸ ὀψίκιον „ πʹ, τῷ δευτέρῳ ὑπὲρ τῶν πλακῶν „ κδʹ, καὶ εἰς τὰ ταβλία τοῦ*
Ms.236. b *χλαμυδίου „ κδʹ, τῷ κανικλείῳ ὑπὲρ τοῦ κωδικέλλου ιϛʹ, εἰς τὴν ἁγίαν Σοφίαν : λϛʹ. τρισκαιδεκάτη ἡ τῶν ἀνθυπάτων ἀξία, ἧς βραβεῖον, κωδίκελλοι ἁλουργοειδεῖς γεγραμμένοι, ἐκ βασιλικῆς χειρὸς ἐπιδίδονται. δίδωσι συνήθειαν τὸν τοῦ κανικλείου „ ηʹ, καὶ τῷ δευτέρῳ „ δʹ, καὶ τοῖς πραιποσί-*
Ed.L. 412 *τοις „ κδʹ. τεσσαρεσκαιδεκάτη ἡ τῶν ἐνδοξοτάτων μαγίστρων ἀξία, ἧς βραβεῖον, χιτὼν λευκὸς ὢν χρυσοΰφαντος, καὶ ἐπωμὶς χρυσόταβλος, καὶ ζώνη δερματίνη κόκκινος ἐκ λίθων τιμίων κεκοσμημένη, ἥτις λέγεται βαλτίδιν, ἐπὶ τοῦ χρυ-*

[R711] in the Chrysostorion[1] by the imperial hand. He gives his *kamision* as a customary gift to the master of ceremonies, and he invites to dinner the *praipositoi* and *magistroi* and offers them presents of tunics. He offers as a customary gift to the *praipositoi* and *magistroi* and the rest, double that of the patrician.

Fifteenth is the title of girdled patrician woman,[2] the insignia for which, ivory tablets as for the patricians, are granted by the emperor's hand. **[Oik97]** She gives as a customary gift 24 *nomismata* to the imperial clergy, 24 *nomismata* to the deputy *papias*, 3 lbs [of gold] to the staff of the bedchamber, 3 lbs of gold to the *kouboukleion* together with the plain *praipositoi*,[3] and her *sticharion* to the *praipositos*. She gives 2 lbs to the steward of the table of the *augousta*, with the *protovestiaria* and the *primikerissa* and the women of the bedchamber[4] and *koubouklareai*.

Sixteenth is the title of *kouropalates*, the insignia for which, a scarlet chiton embroidered with gold and a chlamys and belt, are granted in splendid fashion by the imperial hand in the Church of the Lord. He gives as a customary gift double that of the *magistros*, and 1 lb [of gold] to the deputy *papias*, offering awards and promotions to all.

Seventeenth is the title of *nobelesimos*,[5] the insignia for which, a chiton of sea-purple made with gold, and a chlamys and belt, are granted in splendid fashion by the emperor's hand in the Church of the Lord. He gives a customary gift just like the *kouropalates*.

Eighteenth is the title of the caesar, closely resembling

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1 Oikonomidès, *Listes*, 37, n. 50, emends the otherwise unknown χρυσοστορίου to κονσιστωρίου and similarly at R748.23 where there is a slight variant: χρυσοιστορίῳ, since elsewhere in *Cer.* the Consistory is the venue for the appointment of a *magister* (R143.19 - R144.20, R232.15 - R233.23, R573.8-9 & R584.11-12).

2 For the protocol for the appointment of a girdled patrician woman see Book I, Chapter 50 [V59], R257-R261.

3 Plain, lit. "alone", i.e. those who have the title, but without duties, unlike the *praipositos* listed next, who receives the *sticharion*.

4 i.e. the bedchamber of the *augousta*.

5 Latin: *nobilissimus* (most noble): a title reserved for the imperial family.

συστορίου ἐκ βασιλικῆς χειρὸς ἐπιδίδοται. δίδωσι συνήθειαν τῷ τῆς καταστάσεως τὸ καμίσιον αὐτοῦ, τοῖς δὲ πραιποσίτοις καὶ μαγίστροις συνεστιᾶται παρέχων αὐτοῖς καὶ δόματα ἱματίων. συνήθειαν δὲ τοῖς πραιποσίτοις καὶ μαγίστροις καὶ λοιποῖς τὴν τοῦ πατρικίου διπλῆν συνήθειαν παρέχει. πεντεκαιδεκάτη ἡ τῆς ζωστῆς πατρικίας ἀξία, ἧς βραβεῖον, πλά- B *κες ἐλεφάντιναι ὁμοίως τοῖς πατρικίοις, ἐκ χειρὸς βασιλέως ἐπιδίδοται. δίδωσι συνήθειαν τοῖς βασιλικοῖς κληρικοῖς „ κδ', τῷ δευτέρῳ „ κδ', τοὺς κοιτωνίτας λίτρας γ', τὸ κουβούκλειον ὁμοῦ τοῖς πραιποσίτοις μόνοις χρυσοῦ λίτρας γ' καὶ τὸ στιχάριον αὐτῆς τῷ πραιποσίτῳ. τῷ τῆς τραπέζης τῆς αὐγούστης μετὰ τὴν πρωτοβεστιαρίαν καὶ τὴν πριμικήρισσαν καὶ τὰς κοιτωνιτίσσας καὶ κουβουκλαρέας λίτρας β'. ἑξκαιδεκάτη ἡ τοῦ κουροπαλάτου ἀξία, ἧς βραβεῖον, χιτὼν κόκκινος χρυσοποίκιλος καὶ χλαμὺς καὶ ζώνη, ἐκ χειρὸς βασιλέως ἐπὶ ναοῦ Κυρίου λαμπρῶς ἐπιδίδοται. δίδωσι συνήθειαν τὴν τοῦ μαγίστρου διπλῆν, τῷ δευτέρῳ λίτραν α', παρέχων πᾶσι* C *ἀντιλήψεις καὶ ἀναβιβασμούς. ἑπτακαιδεκάτη ἡ τοῦ νωβελησίμου ἀξία, ἧς βραβεῖον, χιτὼν ἐξ ἀλουργίδος χρυσόθετος καὶ χλαμὺς καὶ ζώνη, ἐκ χειρὸς βασιλέως ἐπὶ ναοῦ Κυρίου λαμπρῶς ἐπιδίδοται. δίδωσι συνήθειαν καθὼς καὶ ὁ κουροπαλάτης. ὀκτωκαιδεκάτη ἡ τοῦ καίσαρος ἀξία, παρομοία*

[R712] the **[Oik99]** imperial glory, the insignia for which, a crown without a cross, is placed on his head by the imperial hand in the Church of the Lord. He gives a customary gift just like the *nobelesimos*.

Customary display of generosity: On becoming the sovereign, an emperor gives 100 lbs of gold to the holy Great Church of God, and 100 lbs of gold to the whole senate together with the members of the *koubouk leion* and the rest, and various thousands of *miliaresia* to each regiment and grouping of offices. To the *praipositoi* especially, he gives offices and awards of ranks for them and their men, and promotions for the *praipositoi* themselves; whatever they ask for they receive. The junior emperor gives a half of this.

Of the aforesaid ranks, five titles belong to the senate, namely, that of ex-eparch, that of silentiary, that of *vestetor*, that of consul and twice-serving consul. All the rest are registered in the imperial codices.

The honours accruing by imperial nomination (*dia logou basilikou*) to those worthy of them, and defined with respect to the commanding of subordinates, these are 60 in number, which, as we said, since they accrue by nomination of an emperor, are readily taken away again, and they pass from person to person.[1] **[Oik101]**
First and greatest, the title of

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[1] Unlike the 18 titles conferred with insignia, above at R708.5 - R712.3, these titles are presented in descending order, from the highest office down. Likewise the list of eunuch titles accruing by nomination is presented in descending order at R725.12-21.

τῆς βασιλικῆς δόξης, ἧς βραβεῖον, στέφανος χωρὶς σταυρι-
κοῦ τύπου, ἐπὶ ναοῦ Κυρίου ἐκ βασιλικῆς χειρὸς ἐπὶ κορυ-
φῆς ἐπιτίθεται. δίδωσι συνήθειαν, ὡς καὶ ὁ νωβελίσιμος.

D Συνήθεια εὐσεβείας.

M. 237. a Ὁ δὲ γεγονὼς αὐτοκράτωρ βασιλεὺς δίδωσιν εἰς τὴν ἁ-
γίαν τοῦ Θεοῦ μεγάλην ἐκκλησίαν χρυσοῦ λίτρας ρ', καὶ τῇ
συγκλήτῳ πάσῃ σὺν τῷ τοῦ κουβουκλείου καὶ λοιποῖς χρυσοῦ
λίτρας ρ', καὶ χιλιάδας διαφόρους μιλιαρησίων ἑκάστῳ τά-
γματι καὶ ὀφφικίων τῇ συστάσει. τοῖς δὲ πραιποσίτοις ἐν ἐξ-
αιρέτῳ ὀφφίκια δίδωσιν καὶ ἀντιλήψεις ἀξιωμάτων εἰς ἰδίους
καὶ ἀνθρώπους αὐτῶν, καὶ ἀναβιβασμοὺς αὐτῶν τῶν πραι-
ποσίτων, καθὼς ἂν αἰτήσονται, λαμβάνουσιν. ὁ δέ γε δεύτε-
Ed L. 413 ρος βασιλεὺς δίδωσι τὸ ἥμισυ τούτων. ἐκ δὲ τῶν προλε-
χθέντων ἀξιωμάτων αἱ μὲν πέντε ἀξίαι τῇ συγκλήτῳ ἁρμό-
ζονται, οἷον ἡ ἀπὸ ἐπάρχων, ἡ τῶν σιλεντιαρίων, ἡ τῶν βε-
στητόρων, ἡ τῶν ὑπάτων καὶ δισυπάτων. αἱ δὲ λοιπαὶ πᾶ-
σαι ἐν τοῖς βασιλικοῖς κατατάττονται κώδιξιν. αἱ δὲ διὰ λό-
γου βασιλικοῦ τοῖς ἀξίοις προσγινόμεναι δόξαι καὶ εἰς τὸ
ἄρχειν τῶν ὑποτεταγμένων ἀφορισθεῖσαί εἰσι καὶ αὐταὶ τὸν
ἀριθμὸν ξ', αἵτινες, ὡς ἔφαμεν, λόγῳ βασιλέως προσγινόμε-
ναι, πάλιν ῥᾳδίως ἀφαιροῦνται καὶ ἐκ προσώπων εἰς πρόσ-
ωπα μεθίστανται. καὶ πρώτη μὲν καὶ μεγίστη ἡ τοῦ βασι-

[R713] *basileopator*,[1] proclaimed by Leo (VI) our Christ-loving emperor; (2) the title of rector; (3) that of *synkellos*; (4) that of *strategos* of the Anatolikoi; (5) that of *domestikos* of the *scholai*; (6) that of *strategos* of the Armeniakoi; (7) that of *strategos* of the Thrakesioi; (8) that of *komes* of the Opsikion; (9) that of *strategos* of the Boukellarioi; (10) that of *strategos* of Kappadokia; (11) that of *strategos* of Charsianon; (12) that of *strategos* of Koloneia; (13) that of *strategos* of Paphlagonia; (14) that of *strategos* of Thrace; (15) that of *strategos* of Macedonia; (16) that of *strategos* of Chaldia; (17) the title of *domestikos* of the *exkoubitoi*; (18) the title of eparch of the City; (19) that of *strategos* of Peloponnesos; (20) that of *strategos* of Nikopolis; (21) that of *strategos* of the Kibyrrhaiotai; (22) that of *strategos* of Hellas; (23) that of *strategos* of Sicily; (24) that of *strategos* of Strymon; (25) that of *strategos* of Kephallenia; (26) that of *strategos* of Thessalonike; (27) that of *strategos* of Dyrrhachion; (28) that of *strategos* of Samos; (29) that of *strategos* of the Aegean Sea; (30) that of *strategos* of Dalmatia; (31) that of *strategos* of Cherson; (32) that of *sakellarios*; (33) that of logothete of the *genikon*; (34) the title of quaestor; (35) that of logothete of the *stratiotikon* **[Oik103]**; (36) that of *droungarios* of the Watch; (37) the title of logothete of the post; (38) that of *droungarios* of the fleet; (39) that of *protospatharios* of the emperor's men; (40) that of logothete of the herds; (41) that of *domestikos* of the *hikanatoi*; (42) that of

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[1] Lit.: father of the emperor; the office, rarely filled, of protector or tutor of a young emperor; also at R715.25 - R716.1 & R726.20.

λεοπάτορος παρὰ Λέοντος τοῦ φιλοχρίστου ἡμῶν βασιλέως B *ἐκφωνηθεῖσα ἀξία· β′ ἡ τοῦ ῥαίκτορος ἀξία· γ′ ἡ τοῦ συγκέλλου· δ′ ἡ τοῦ στρατηγοῦ τῶν Ἀνατολικῶν ἀξία· ε′ ἡ τοῦ δομεστίκου τῶν σχολῶν· ς′ ἡ τοῦ στρατηγοῦ τῶν Ἀρμενιάκων· ζ′ ἡ τοῦ στρατηγοῦ τῶν Θρακησίων· η′ ἡ τοῦ κόμητος τοῦ Ὀψικίου· θ′ ἡ τοῦ στρατηγοῦ τῶν βουκελλαρίων· ι′ ἡ τοῦ στρατηγοῦ Καππαδοκίας· ια′ ἡ τοῦ στρατηγοῦ Χαρσιανοῦ· ιβ′ ἡ τοῦ στρατηγοῦ Κολωνίας· ιγ′ ἡ τοῦ στρατηγοῦ Παφλαγωνίας· ιδ′ ἡ τοῦ στρατηγοῦ τῆς Θρᾴκης· ιε′ ἡ τοῦ στρατηγοῦ Μακεδονίας· ις′ ἡ τοῦ στρατηγοῦ Χαλδίας· ιζ′ ἡ τοῦ δομεστίκου τῶν ἐξσκουβίτων ἀξία· ιη′ ἡ τοῦ ἐπάρχου πόλεως ἀξία· ιθ′ ἡ τοῦ στρατηγοῦ* C *Πελοποννήσου· κ′ ἡ τοῦ στρατηγοῦ Νικοπόλεως· κα′ ἡ τοῦ στρατηγοῦ τῶν Κιβυῤῥαιωτῶν· κβ′ ἡ τοῦ στρατηγοῦ Ἑλλάδος· κγ′ ἡ τοῦ στρατηγοῦ Σικελίας· κδ′ ἡ τοῦ στρατηγοῦ Στρυμόνος· κε′ ἡ τοῦ στρατηγοῦ Κεφαληνίας· κς′ ἡ τοῦ στρατηγοῦ Θεσσαλονίκης· κζ′ ἡ τοῦ στρατηγοῦ τοῦ Δυῤῥαχίου· κη′ ἡ τοῦ στρατηγοῦ τῆς Σάμου· κθ′ ἡ τοῦ στρατηγοῦ τοῦ Αἰγαίου πελάγους· λ′ ἡ τοῦ στρατηγοῦ Δαλματίας·* Ms. 237b *λα′ ἡ τοῦ στρατηγοῦ Χερσῶνος· λβ′ ἡ τοῦ σακελλαρίου· λγ′ ἡ τοῦ λογοθέτου τοῦ γενικοῦ· λδ′ ἡ τοῦ κυαίστωρος ἀξία· λε′ ἡ τοῦ λογοθέτου τοῦ στρατιωτικοῦ· λς′ ἡ τοῦ* D *δρουγγαρίου τῆς βίγλας· λζ′ ἡ τοῦ λογοθέτου τοῦ δρόμου ἀξία· λη′ ἡ τοῦ δρουγγαρίου τῶν πλοΐμων· λθ′ ἡ τοῦ πρωτοσπαθαρίου τῶν βασιλικῶν· μ′ ἡ τοῦ λογοθέτου τῶν ἀγελῶν· μα′ ἡ τοῦ δομεστίκου τῶν ἱκανάτων· μβ′ ἡ τοῦ δομε-*

[R714] *domestikos* of the *noumera*; (43) that of *domestikos* of the *optimatoi*; (44) that of *komes* of the Walls; (45) that of *chartulary* of the *sakellion*; (46) that of *chartulary* of the *vestiarion*; (47) that of *chartulary* of the inkstand; (48) that of head groom; (49) the title of chief imperial secretary; (50) that of representative of the themes; (51) that of *komes* of the stable; (52) that of *eidikos*; (53) that of great curator; (54) that of curator of the Mangana; (55) that of officer in charge of petitions; (56) that of head of the Orphanage; (57) that of demarch of the Blues; (58) that of demarch of the Greens; (59) that of master of ceremonies; (60) that of *domestikos* of the emperor's men, this title[1] having been given honour now under the ruler Leo (VI).

All these then are divided into seven parts, namely into *strategoi*, into *domestikoi*, into judges, into officials of the bureaux, into *demokratai*, into *stratiarchai* and into special unique titles.

The titles which are listed in the orders[2] of the *strategoi* are 26 in number: the *strategos* of the Anatolikoi; the *strategos* of the Armeniakoi; the *strategos* of the Thrakesioi; **[Oik105]** the *komes* of the Opsikion; the *strategos* of the Boukellarioi; the *strategos* of Kappadokia; the *strategos* of Charsianon; the *strategos* of Koloneia; the *strategos* of Paphlagonia; the *strategos* of Thrace; the *strategos* of Macedonia; the *strategos* of Chaldia. These then are the titles of *strategos* counted in the eastern themes.

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1 Singular, following the ms. and Oikonomidès; cf. Bonn: "these titles". The title was created under Leo VI.

2 Adopting Oikonomidès' correction of τάξεις in the ms. and Bonn to τάξεσι. The two orders of *strategoi* were those of the eastern themes and those of the West.

*στίχου τῶν νουμέρων· μγʹ ἡ τοῦ δομεστίκου τῶν ὀπτιμάτων· μδʹ ἡ τοῦ κόμητος τῶν τειχέων· μεʹ ἡ τοῦ χαρτουλαρίου τοῦ σακελλίου· μϛʹ ἡ τοῦ χαρτουλαρίου τοῦ βεστιαρίου· μζʹ ἡ τοῦ χαρτουλαρίου τοῦ κανικλείου· μηʹ ἡ τοῦ πρωτοστράτορος· μθʹ ἡ τοῦ πρωτοασηκρῆτις ἀξία· νʹ ἡ τοῦ ἐκ προσώπου τῶν θεμάτων· ναʹ ἡ τοῦ κόμητος τοῦ στάβλου· νβʹ ἡ τοῦ εἰδικοῦ·
E.I.L.414 νγʹ ἡ τοῦ μεγάλου κουράτωρος· νδʹ ἡ τοῦ κουράτωρος τῶν μαγγάνων· νεʹ ἡ τῶν δεήσεων· νϛʹ ἡ τοῦ ὀρφανοτρόφου· νζʹ ἡ τοῦ δημάρχου Βενέτων· νηʹ ἡ τοῦ δημάρχου Πρασίνων· νθʹ ἡ τοῦ τῆς καταστάσεως· ξʹ ἡ τοῦ δομεστίκου τῶν βασιλικῶν. καὶ αὗται τὰ νῦν τιμηθεῖσαι ἀξίαι ἐπὶ Λέοντος δεσπότου. διαιροῦνται οὖν αὗται πᾶσαι εἰς μέρη ἑπτά, οἷον εἰς στρατηγούς, εἰς δομεστίκους, εἰς κριτάς, εἰς σεκρετικούς, εἰς δημοκράτας, εἰς στρατάρχας καὶ εἰς εἰδικὰς μόνας ἀξίας. ὅσαι ἐν ταῖς τῶν στρατηγῶν καταλέγονται τάξεις εἰσὶ τὸν ἀριθμὸν κϛʹ· ὁ στρατηγὸς τῶν Ἀνατολικῶν· ὁ στρατηγὸς τῶν Ἀρμενιακῶν· ὁ στρατηγὸς τῶν Θρᾳκησίων· ὁ κόμης τοῦ Ὀψικίου· ὁ στρατηγὸς τῶν Βουκελλαρίων· ὁ στρατηγὸς Καππαδοκίας· ὁ στρατηγὸς Χαρσιανοῦ· ὁ στρατηγὸς Κολωνείας· ὁ στρατηγὸς Παφλαγονίας· ὁ στρατηγὸς τῆς Θρᾴκης· ὁ στρατηγὸς Μακεδονίας· ὁ στρατηγὸς Χαλδίας. αὗται οὖν αἱ στρατηγίαι τοῖς Ἀνατολικοῖς θέμασιν ἀριθμοῦν-*

[R715] Those of the West are the following: the *strategos* of Peloponnesos; the *strategos* of Nikopolis; the *strategos* of the Kibyrrhaiotai; the *strategos* of Hellas; the *strategos* of Sicily; the *strategos* of Strymon; the *strategos* of Kephallenia; the *strategos* of Thessalonike; the *strategos* of Dyrrhachion; the *strategos* of Samos; the *strategos* of the Aegean Sea; the *strategos* of Dalmatia; the *strategos* of Cherson and those who are representatives of the themes.[1]

The titles classed as *domestikoi* are 7 in number, namely the *domestikos* of the *scholai*; the *domestikos* of the *exkoubitoi*; the *droungarios* of the *arithmos*; the *domestikos* of the *hikanatoi*; the *domestikos* of the *noumera* **[Oik107]**; the *domestikos* of the *optimatoi*; the *domestikos* of the Walls. Holders of these titles are also called holders of high office (*offikialioi*).

Those considered as judges are three in number, namely, the eparch of the City, the quaestor, and the officer in charge of the petition[s].

Also the titles located in bureaux, these are 11 in number, namely the *sakellarios*; the logothete of the *genikon*; the logothete of the *stratiotikon*; the logothete of the post; the *chartulary* of the *sakellion*; the *chartulary* of the *vestiarion*; the chief imperial secretary; the head of the *eidikon*; the great curator; the [curator] of the Mangana; the head of the Orphanage.

The titles classed as *demokratai* are two in number, namely, the demarch of the Blues and the demarch of the Greens.

Also the titles classed as *stratarchai*,[2] these are 5 in number, namely, the *hetaireiarches*; the *droungarios* of the fleet; the logothete of the herds; the *protospatharios* of the emperor's men; the *komes* of the stable. **[Oik109]**

Also the titles classed as special and unique, these are 7 in number, namely, the

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1 Following Oikonomidès in emending σχολῶν to θεμάτων for a title attested at R714.5-6, R729.6 & R732.1-2.

2 This category is also referred to at R619.20.

ται. αἱ δὲ τῆς δύσεώς εἰσιν αὗται· ὁ στρατηγὸς Πελοποννήσου· ὁ στρατηγὸς Νικοπόλεως· ὁ στρατηγὸς Κιβυῤῥαιωτῶν· ὁ στρατηγὸς Ἑλλάδος· ὁ στρατηγὸς Σικελίας· ὁ στρατηγὸς Στρυμόνος· ὁ στρατηγὸς Κεφαληνίας· ὁ στρατηγὸς Θεσσαλονίκης· ὁ στρατηγὸς τοῦ Δυῤῥαχίου· ὁ στρατηγὸς τῆς Σάμου· C *ὁ στρατηγὸς τοῦ Αἰγαίου πελάγους· ὁ στρατηγὸς Δαλματίας· ὁ στρατηγὸς Χερσῶνος καὶ οἱ ἐκ προσώπου εἰσὶ τῶν σχολῶν. αἱ δὲ εἰς δομεστίκους ταττόμεναί εἰσι τὸν ἀριθμὸν ζ', οἷον ὁ δομέστικος τῶν σχολῶν, ὁ δομέστικος τῶν ἐξκουβίτων, ὁ δρουγγάριος τοῦ ἀριθμοῦ, ὁ δομέστικος τῶν ἱκανάτων, ὁ δο-* Ms.238.a *μέστικος τῶν νουμέρων, ὁ δομέστικος τῶν ὀπτιμάτων, ὁ δομέστικος τῶν τειχέων, οἳ καὶ ὀφφικιάλιοι λέγονται. οἱ δὲ εἰς κριτὰς λογιζόμενοί εἰσι τὸν ἀριθμὸν γ', οἷον ὁ ἔπαρχος πόλεως, ὁ κυαίστωρ, ὁ τοῦ δεήσεως. αἱ δὲ εἰς σέκρετα κα-* D *θεζόμεναί εἰσι καὶ αὗται τὸν ἀριθμὸν ια', οἷον ὁ σακελλάριος, ὁ λογοθέτης τοῦ γενικοῦ, ὁ λογοθέτης τοῦ στρατιωτικοῦ, ὁ λογοθέτης τοῦ δρόμου, ὁ χαρτουλάριος τοῦ σακελλίου, ὁ χαρτουλάριος τοῦ βεστιαρίου, ὁ πρωτοασηκρῆτις, ὁ τοῦ εἰδικοῦ, ὁ μέγας κουράτωρ, ὁ τῶν μαγγάνων, ὁ ὀρφανοτρόφος. αἱ δὲ εἰς δημοκράτας εἰσὶ τὸν ἀριθμὸν δύο, οἷον ὁ δήμαρχος Βενέτων καὶ ὁ δήμαρχος Πρασίνων. αἱ δὲ εἰς στρατάρχας εἰσὶ καὶ αὗται τὸν ἀριθμὸν ε', οἷον ὁ ἑταιρειάρχης, ὁ δρουγγάριος τοῦ πλοΐμου, ὁ λογοθέτης τῶν ἀγελῶν, ὁ πρωτοσπα-* Ed.L.415 *θάριος τῶν βασιλικῶν, ὁ κόμης τοῦ στάβλου. αἱ δὲ εἰς εἰδικὰς μόνας ἀξίας εἰσὶ καὶ αὗται τὸν ἀριθμὸν ζ', οἷον ὁ βασι-*

[R716] *basileopator*;[1] the rector; the *synkellos*; the *chartulary* of the inkstand; the head groom; the master of ceremonies; the *domestikos* of the emperor's men.

The titles subordinate to each head of these ranks and attending them are the following, as named.[2]

Various kinds of ranks, which are actually also called offices, have come under each head of these ranks by analogy, and also according to the order of procession of each.[3] They are themselves divided into three parts: those of the regiments, of the themes, and of the senate.

11 kinds of ranks by level come under the *strategos* of the Anatolikoi, namely, *tourmarchai* or *merarchai*;[4] a *komes* of the marquee; a chartulary of the theme; a *domestikos* of the theme; a *droungarios* of the *banda*; *kometes*, likewise [of the *banda*]; **[Oik111]** a centurion of the *spatharioi*; a *komes* of the *hetaireia*; a *protokankellarios*; a *protomandator*.[5]

10 kinds of ranks by level come under the *domestikos* of the *scholai*, namely, 1st level: a *topoteretes*; (2) *kometes* of the *scholai*; (3)[6] a chartulary; (4) *domestikoi*; a *proximos*;[7] *protiktores*; *tyche*-bearers; sceptre-bearers; title-holders; *mandatores*.

The same kinds of ranks by level come under the *strategos* of the Armeniakoi

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1 Lit.: father of the emperor; the office of protector or tutor of a young emperor; also at R713.1 & R726.20.

2 Officials subordinate to the 60 with titles granted by nomination who are listed at R712.22 - R714.10.

3 Cf. Oikonomidès (109 & n. 63) following Bury, *Imperial Administrative System* (1911), 37, n. 3, emends τάξιν to ταξέως.

4 Oikonomidès (108, n. 65), noting that the ms. has "or", omitted in Bonn, suggests that the terms *tourmarchai* and *merarchai* were at this point interchangeable. They are distinguished at R486.1-2, R662.18-20, R663.16-18 & R669.6-7. As *merarches* occurs elsewhere in *Cer.* always in the singular, Oikonomidès, following Bury, ed. (1911), emends to the singular. Note here and at R662.19 & R663.4: μεριάρχης, but elsewhere in *Cer.* μεράρχης.

5 Oikonomidès (111 & 110, n. 67) adds *mandatores* at the end of this list to bring the total to 11, considering the first two in this list as alternatives.

6 In the Bonn text the numbers 3 and 4, present in the Lepzig ms., have been omitted.

7 Here a military rank, but in the time of Peter the Patrician a civil official as at R394.2.

λεοπάτωρ, ὁ ῥαίκτωρ, ὁ σύγκελλος, ὁ χαρτουλάριος τοῦ κανικλείου, ὁ πρωτοστράτωρ, ὁ τῆς καταστάσεως, ὁ δομέστικος τῶν βασιλικῶν.

Αἱ δὲ ὑποτεταγμέναι ἑκάστῃ τούτων ἀρχῇ αἱ καὶ συνεπόμεναι αὐταῖς εἰσὶν ἐξ ὀνόματος αὗται.

B *Ὑποπέπτωκεν δὲ ἑκάστῃ τούτων ἀξιωμάτων ἀρχῇ εἴδη ἀξιωμάτων διάφορα κατὰ ἀναλογίαν καὶ τάξιν καὶ τῆς ἑκάστου προελεύσεως, ἃ καὶ αὐτὰ ὀφφίκια ὀνομάζονται. διαιροῦνται δὲ καὶ αὐτὰ εἰς μέρη τρία· εἰς ταγματικούς, εἰς θεματικοὺς καὶ εἰς συγκλητικούς. τῷ γὰρ στρατηγῷ τῶν Ἀνατολικῶν ὑποπίπτουσιν κατὰ βαθμὸν εἴδη ἀξιωμάτων ια΄, οἷον τουρμάρχαι, μεριάρχαι, κόμης τῆς κόρτης, χαρτουλάριος τοῦ θέματος, δομέστικος τοῦ θέματος, δρουγγάριος τῶν βάνδων, κόμητες ὁμοίως, κένταρχος τῶν σπαθαρίων, κόμης τῆς ἑταιρείας, πρωτοκαγκελλάριος, πρωτομανδάτωρ. τῷ δὲ* C *δομεστίκῳ τῶν σχολῶν ὑποπίπτουσιν κατὰ βαθμὸν εἴδη ἀξιωμάτων ι΄, οἷον βαθμοῦ πρώτου, τοποτηρητής, δύο κόμητες τῶν σχολῶν, χαρτουλάριος, δομέστικοι, πρόξιμος, προτίκτορες, εὐτυχοφόροι, σκηπτροφόροι, ἀξιωματικοί, μανδάτορες. τῷ δὲ στρατηγῷ τῶν Ἀρμενιάκων ὑποπίπτουσι καὶ αὐτῷ εἴδη*

[R717] as under the *strategos* of the Anatolikoi, and, in turn, the rest of the offices of *strategos*, except for those in the fleets, for they have in addition centurions and steersmen.

9 kinds of ranks are subject to the *domestikos* of the *exkoubitoi*, namely *topoteretai*; chartularies;[1] **[Oik113]** *skribones*; *protomandatores*;[2] dragon-ensign bearers; insignia-bearers; standard-bearers; subaltern officers; and *mandatores*.

14 kinds of ranks are subject to the eparch of the City, namely a *symponos*; judges of the regions (i.e. regions of Constantinople); supervisors; *protokankellarioi*; a centurion; inspectors; exarchs; neighbourhood superintendents; lawyers; keepers of the seals; heads (of various organisations and trades);[3] *kankellarioi*; the harbour-master.

All the offices are subject to the *sakellarios* because the oversight in each bureau of what is done there is achieved through the record-keeping of his own notary.

12 kinds of ranks by level are subject to the logothete of the *genikon*, namely, great chartularies of the bureau; chartularies of the repositories; inspectors of the themes; *kometes* of the water supply; the *oikistikos*;[4] customs officials; the curator of the imperial estate; the *komes* of the Lamia;[5] **[Oik115]** tax-officers; a *komentianos*;[6] a *protokankellarios*; *kankellarioi*.

6 kinds of ranks are subject to the quaestor, namely, legal

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1 Oikonomidès (110, n. 69), following Bury, ed. (1911), emends chartularies to the singular here and at R719.9 and *topoteretai* to the singular here and at R718.7, 10 &22, R719.3 & R746.4. Treadgold, "Notes on the numbers," *GRBS*, 21 (1980), 275, would retain the plural, suggesting for each regiment two *topoteretai*.

2 Oikonomidès, following Bury, ed. (1911), emends *protomandatores* of the ms. to the singular here and at R719.18 & R746.5 and to *mandatores* at R738.10.

3 Oikonomidès, *Listes*, 321 & n. 192, citing Bury, *Imperial Administrative System* (1911), 72 f. & bibliography.

4 Reading, with Oikonomidès, οἰκιστικός for κτιστικός as suggested by Reiske in Bonn's *apparatus criticus*; also at R736.7-8 & R789.2; the office is not well documented; Oikonomidès, *Listes*, 313.

5 At ca AD 900 the Lamia was a granary in the district of Kaisareios and so near the harbour of Julian and the District of the Bakers; Mango, *Le développement urbain* (1985), 53-56; see, too, Haldon, "Comes horreorum – komes tes Lamias," *BMGS*, 10 (1986), 203-209.

6 κομεντιανός: *LBG*: i.e. κομιτιανός, of a *komes* (Latin *comitianus*); Oikonomidès, *Listes*, 314: an obscure office perhaps related to κομέντον, Latin *conventus*, assembly.

ἀξιωμάτων κατὰ βαθμὸν, ὅσα καὶ τῷ στρατηγῷ τῶν Ἀνατολικῶν, καὶ καθεξῆς ταῖς λοιπαῖς στρατηγίαις, πλὴν τῶν ἐν πλοΐμοις· προστίθεται γὰρ αὐτοῖς κένταρχοι καὶ πρωτοκά- Ms.238.b *ραβοι. τῷ δὲ δομεστίκῳ τῶν ἐξσκουβίτων ὑποτέτακται εἴδη* D *ἀξιωμάτων θ', οἷον τοποτηρηταὶ, χαρτουλάριοι, σκρίβωνες, πρωτομανδάτορες, δρακονάριοι, σκευοφόροι, σιγνοφόροι, σινάτορες καὶ μανδάτορες. τῷ δὲ ὑπάρχῳ τῆς πόλεως ὑποτέτακται εἴδη ἀξιωμάτων ιδ', οἷον σύμπονος, λογοθέτης τοῦ πραιτωρίου, κριταὶ τῶν ῥεγεώνων, ἐπισκεπτῆται, πρωτοκαγκελλάριοι, κεντυρίων, ἐπόπται, ἔξαρχοι, γειτονιάρχαι, νομικοὶ, βουλωταὶ, προστάται, καγκελλάριοι, ὁ παραθαλασσίτης. τῷ δὲ σακελλαρίῳ ὑποτέτακται τὰ ὀφφίκια πάντα διὰ τὸ ἐν* Ed.L.416 *ἑκάστῳ σεκρέτῳ τὴν ἐπισκοπὴν τῶν ἐκεῖσε πραττομένων διὰ τῆς καταγραφῆς τοῦ οἰκείου νοταρίου ποιεῖσθαι. τῷ δὲ λογοθέτῃ τοῦ γενικοῦ ὑποτέτακται εἴδη ἀξιωμάτων κατὰ βαθμὸν ιβ', οἷον χαρτουλάριοι μεγάλοι τοῦ σεκρέτου, χαρτουλάριοι τῶν ἀρκλῶν, ἐπόπται τῶν θεμάτων, κόμητες ὑδάτων, ὁ κτιστικός, κομμερκιάριοι, ὁ τῆς κουρατωρίας, ὁ κόμης τῆς λαμίας, διοικηταί, κομεντιανός, πρωτοκαγκελλάριος, καγκελλάριοι. τῷ δὲ κοιαίστωρι ὑποτέτακται εἴδη ἀξιωμάτων ἕξ, οἷον* B

[R718] draftsmen; a scribe; a collator; a court clerk; a *protokankellarios*; *kankellarioi*.[1]

7 kinds of ranks are subject to the logothete of the *stratiotikon*, namely, chartularies of the bureau; chartularies of the themes; chartularies of the regiments; *legatarioi*; army pay officers; a *protokankellarios*; *mandatores*.

10 kinds of ranks are subject to the *droungarios* of the *arithmos*,[2] namely, *topoteretai*;[3] a chartulary; an *akolouthos*; *kometes*; centurions; banner-bearers; bearers of the labara; ensign-bearers; *doukiniatores*; *mandatores*. **[Oik117]**

7 kinds of ranks are subject to the *droungarios* of the fleet, namely, *topoteretai*; a chartulary; a *protomandator*; *kometes*; centurions; a *komes* of the *hetaireia*; *mandatores*.

7 kinds of ranks are subject to the logothete of the post, namely, a protonotary of the post; chartularies of the post; supervisors; interpreters; the curator of the Apokrisiarikion;[4] couriers; *mandatores*.

4 kinds of ranks are subject to the *protospatharios* of the emperor's men, namely, a *domestikos* of the emperor's men; *spatharioi* of the Spatharikion, that is, of the [Covered] Hippodrome; *kandidatoi* likewise;[5] and imperial *mandatores*.

<5> kinds of ranks are subject to the logothete of the herds, namely, the protonotary of Asia; the protonotary of Phrygia; tax-officers of the holding yards; *kometes*; supervisors.

[Oik119] 9 kinds of ranks are subject to the *domestikos* of the *hikanatoi*, namely, *topoteretai*; a chartulary

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1 For these ranks see Guilland, "Le Questeur," *Byz*, 41 (1971), rp. in *Titres et fonctions* (1976), 82-85.

2 Also called, alternatively, the *droungarios* of the Watch, as at R713.23.

3 For the plural see note 1 at R717.5.

4 Following Oikonomidès' resolution of the abbreviation ἀποκρ in the ms. as ἀποκρισιαρικίου, the Apokrisiarikion, i.e. the Bureau of the Emissaries; cf. Bonn and Bury, ed. (1911): ἀποκρισιαρείου.

5 Likewise: probably meaning "of the Bureau of the Kandidatoi", a bureau well-attested in *Cer.*, s.v. Hall of the Kandidatoi.

ἀντιγραφεῖς, σκρίβας, ἐξίσωτορ, λιβελλήσιος, πρωτοκαγκελλάριος, καγκελλάριοι. τῷ δὲ λογοθέτῃ τοῦ στρατιωτικοῦ ὑποτέτακται εἴδη ἀξιωμάτων ζʹ, οἷον χαρτουλάριοι τοῦ σεκρέτου, χαρτουλάριοι τῶν θεμάτων, χαρτουλάριοι τῶν ταγμάτων, λεγατάριοι, ὀπτίονες, πρωτοκαγκελλάριος, μανδάτορες. τῷ δὲ δρουγγαρίῳ τοῦ ἀριθμοῦ ὑποτέτακται εἴδη ἀξιωμάτων ιʹ, οἷον τοποτηρηταί, χαρτουλάριος, ἀκόλουθος, κόμητες, κένταρχοι, βανδοφόροι, λαβουρίσιοι, σημειοφόροι, δουκινιάτορες,
C *μανδάτορες. τῷ δὲ δρουγγαρίῳ τῶν πλοΐμων ὑποτέτακται εἴδη ἀξιωμάτων ζʹ, οἷον τοποτηρηταί, χαρτουλάριος, πρωτομανδάτωρ, κόμητες, κένταρχοι, κόμητες τῆς ἑταιρείας, μανδάτορες. τῷ δὲ λογοθέτῃ τοῦ δρόμου ὑποτέτακται εἴδη ἀξιωμάτων ζʹ, οἷον πρωτονοτάριος τοῦ δρόμου, χαρτουλάριοι τοῦ δρόμου, ἐπισκεπτῆται, ἑρμηνευταί, ὁ κουράτωρ τοῦ ἀποκρισιαρείου, δι-*
Ms. 239 a *ατρέχοντες, μανδάτορες. τῷ δὲ πρωτοσπαθαρίῳ τῶν βασιλικῶν ὑποτέτακται εἴδη ἀξιωμάτων δʹ, οἷον δομέστικος τῶν βασιλικῶν, σπαθάριοι τοῦ σπαθαρικίου, ἤτοι τοῦ ἱπποδρόμου, κανδι-*
D *δᾶτοι ὁμοίως, καὶ βασιλικοὶ μανδάτορες. τῷ δὲ λογοθέτῃ τῶν ἀγελῶν ὑποτέτακται εἴδη ἀξιωμάτων, οἷον ὁ πρωτονοτάριος Ἀσίας, ὁ πρωτονοτάριος Φρυγίας, διοικηταὶ τῶν μητάτων, κόμητες, ἐπισκεπτῆται. τῷ δὲ δομεστίκῳ τῶν ἱκανάτων ὑποτέτακται εἴδη ἀξιωμάτων θʹ, οἷον τοποτηρηταί, χαρτουλάριος,*

[R719] *kometes*; a *protomandator*; centurions; banner-bearers; *doukiniatores*; ensign-bearers; *mandatores*.

6 kinds of ranks are subject to the *domestikos* of the *noumera*, namely, *topoteretai*;[1] chartularies; tribunes; a *protomandator*; lieutenants; *mandatores*; gaolers.

5 kinds of ranks are subject to the *domestikos* of the *optimatoi*, namely, *topoteretai*; a chartulary; *kometes*; centurions; a *protokankellarios*.

6 kinds of ranks[2] are subject to the *domestikos* of the Walls, namely, *topoteretai*; chartularies; tribunes; a *protomandator*; lieutenants; **[Oik121]** *mandatores*; *gaolers*.

10 kinds of ranks are subject to the chartulary of the *sakellion*, namely, imperial notaries of the bureau; protonotaries of the themes; heads of hospices; the controller of weights; officials responsible for measures; heads of homes for the aged; chartularies of the <pious> institutions;[3] *protokankellarios*; *kankellarioi*; and the *domestikos* of the theatre.

10 kinds of ranks are subject to the chartulary of the *vestiarion*, namely, imperial notaries of the bureau; a centurion; a *legatarios*; an archon of the mint; a head of the dockyard (of Constantinople); curators; *chosbaïtai*; *protomandatores*.[4]

Nothing comes under the chartulary of the inkstand as he serves completely by himself.

3 kinds of ranks are subject to the head groom, namely, grooms; guards of the chariots; and *stablokometes*. **[Oik123]**

3 kinds of ranks come under the chief imperial secretary, namely, imperial secretaries; imperial notaries; the constable.[5]

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1 For the plural here and at R719.6 for both *topoteretai* and chartularies, see the notes to R717.5 & 6.

2 There are 7 listed here, not 6, and likewise in the next entry but one. Oikonomidès (118, n. 70) suggests that the gaolers are an interpolation in both cases as they do not occur in Part 3 of the *Kletorologion* (R730-R740).

3 Oikonomidès, *Listes*, 315 s.v. *xenodochoi*, supplies <εὐαγῶν> οἴκων on the basis of R753.4.

4 Oikonomidès, following Bury, ed. (1911), would expand πρωτομανδάτωρες (plural) to πρωτομανδάτ<ωρ, μανδάτ>ωρες: i.e. a *protomandator*, *mandatores*. For *protomandatores* see note 2 at R717.6.

5 For the *dekanos* (constable) with responsibility for imperial documents, see note 1 at R246.21.

κόμητες, πρωτομανδάτωρ, κένταρχοι, βανδοφόροι, δουκινιάτορες, σημειοφόροι, μανδάτορες. τῷ δὲ δομεστίκῳ τῶν νουμέρων ὑποτέτακται εἴδη ἀξιωμάτων ἕξ, οἷον τοποτηρηταί, χαρτουλάριοι τριβοῦνοι, πρωτομανδάτωρ, βικάριοι, μανδάτορες, πορτάριοι. τῷ δὲ δομεστίκῳ τῶν ὀπτιμάτων ὑποτέτακται Ed. L.417 εἴδη ἀξιωμάτων ε', οἷον τοποτηρηταί, χαρτουλάριος, κόμητες, κένταρχοι, πρωτοκαγκελλάριος. τῷ δὲ δομεστίκῳ τῶν τειχέων ὑποτέτακται εἴδη ἀξιωμάτων ϛ', οἷον τοποτηρηταί, χαρτουλάριοι τριβοῦνοι, πρωτομανδάτωρ, βικάριοι, μανδάτορες, πορτάριοι. τῷ δὲ χαρτουλαρίῳ τοῦ σακελλίου ὑποτέτακται εἴδη ἀξιωμάτων ι', οἷον νοτάριοι βασιλικοὶ τοῦ σεκρέτου, πρωτονοτάριοι τῶν θεμάτων, ξενοδόχοι, ὁ ζυγοστάτης, μετρηταί, γηροκόμοι, χαρτουλάριοι τῶν οἴκων, πρωτοκαγκελλάριος, καγκελλάριοι καὶ ὁ δομέστικος τῆς θυμέλης. τῷ δὲ χαρτου- B λαρίῳ τοῦ βεστιαρίου ὑποτέτακται εἴδη ἀξιωμάτων ι', οἷον βασιλικοὶ νοτάριοι τοῦ σεκρέτου, κένταρχος, λεγατάριος, ἄρχων τῆς χαραγῆς, ἐξαρτιστής, χαρτουλάριος, κουράτορες, χοσβαῗται, πρωτομανδάτορες. τῷ δὲ χαρτουλαρίῳ τοῦ κανικλείου οὐδὲν ὑποπέπτωκε διὰ τὸ καθ' ἑαυτὸν μόνον ὑπηρετεῖν. τῷ δὲ πρωτοστράτορι ὑποτέτακται εἴδη ἀξιωμάτων γ', οἷον στράτωρες, ἁρμοφύλακες καὶ σταβλοκόμητες. τῷ δὲ C πρωτοασηκρῆτις ὑποπέπτωκεν εἴδη ἀξιωμάτων γ', οἷον ἀσηκρῆται, νοτάριοι βασιλικοί, ὁ δεκανός. τῷ δὲ κόμητι τοῦ στά-

[R720] <...> kinds of ranks are subject to the *komes* of the stable.....[1]

4 kinds of ranks are subject to the head of the *eidikos logos*, namely, imperial notaries of the bureau; archons of the workshops; those rostered for the week; and managers of the workshops.

9 kinds of ranks are subject to the great curator, namely, protonotary; imperial notaries; curators of the palaces; curators of the estates; manager <of the palace>[2] of the district of Eleutherios; the head of the hospice of Sangaros; the head of the hospice of Pylai; the head of the hospice of Nikomedeia; and supervisors. The same kinds of ranks are subject to the curator of the Mangana as to the great curator, except for the heads of the hospices.

4 kinds of ranks are subject to the head of the Orphanage, namely, chartularies of the House [of St Paul];[3] chartularies [of the House] of the Holy Man (Zotikos); treasurer of the repositories; curators.

7 kinds of ranks are subject to the two demarchs, namely, deputy demarchs; the chartulary, and the poet;[4] **[Oik125]** archons; neighbourhood superintendents; musicians; notaries of the factions; charioteers; top officials; demesmen.

5 kinds of ranks are subject to the master of ceremonies, namely, consuls; *vestetores*; silentiaries; ex-eparchs; senators.[5]

Concerning the order of the eunuchs and the authoritative summoning of their ranks and the amount of their customary gifts

The titles of the eunuchs are also granted in two ways.

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1 In the ms. the end of this line and the next line are left blank. For a reconstruction of the list using R459 & R478-R479, see Bury, *Imperial Administrative System* (1911), 113-14 and Oikonomidès, *Listes*, 338-39.

2 It was built on or beside land reclaimed from the harbour of Eleutherios; Oikonomidès, *Listes*, 318.

3 That of Zotikos had a leprosery known as the Hospital "of the Holy Man"; Oikonomidès, *Listes*, 318.

4 The poets and musicians composed the acclamations and chants of the demes (R738.15).

5 Cf. at R712.13-15 there are five senatorial titles including twice-serving consuls. If these were included senators here would refer collectively to the five preceding titles; Oikonomidès, *Listes*, 124, n. 73 & 295-96.

Ms. 239b *βλου ὑποτέτακται εἴδη ἀξιωμάτων* * *. τῷ δὲ ἐπὶ τοῦ εἰδικοῦ λόγου ὑποτέτακται εἴδη ἀξιωμάτων δ', οἷον βασιλικοὶ νοτάριοι τοῦ σεκρέτου, ἄρχοντες τῶν ἐργοδοσίων, ἑβδομάριοι καὶ μειζότεροι τῶν ἐργοδοσίων. τῷ δὲ μεγάλῳ κουράτωρι ὑποτέτακται εἴδη ἀξιωμάτων θ', οἷον πρωτονοτάριος, βασιλικοὶ νοτάριοι, κουράτωρες τῶν παλατίων, κουράτωρες τῶν κτημάτων, μειζότερος τῶν Ἐλευθερίου, ὁ ξενοδόχος Σαγγάρου, ὁ ξενοδόχος Πυλῶν, ὁ ξενοδόχος Νικομηδείας καὶ ἐπισκεπτῆται. τῷ δὲ κουράτωρι τῶν μαγγάνων ὑποτέτακται εἴδη ἀξιωμάτων, ὅσα καὶ τῷ μεγάλῳ κουράτωρι, πλὴν τῶν ξενοδόχων. τῷ δὲ ὀρφανοτρόφῳ ὑποτέτακται εἴδη ἀξιωμάτων δ', οἷον χαρτουλάριοι τοῦ οἴκου, χαρτουλάριοι τοῦ ὁσίου, ἀρκάριος, κουράτωρες. τοῖς δὲ δυσὶ δημάρχοις ὑποτέτακται εἴδη ἀξιωμάτων ἀνὰ ζ', οἷον δευτερεύοντες, ὁ χαρτουλάριος καὶ ὁ ποιητής, ἄρχοντες, γειτονιάρχαι, μελισταί, νοτάριοι τῶν με-*
Ed. L.418 *ρῶν, ἡνίοχοι, πρωτεῖα, δημῶται. τῷ δὲ ἐπὶ τῆς καταστάσεως ὑποτέτακται εἴδη ἀξιωμάτων ε', οἷον ὕπατοι, βεστήτορες, σιλεντιάριοι, ἀπὸ ἐπάρχοντες, συγκλητικοί.*

Περὶ τῆς τῶν εὐνούχων τάξεως καὶ τῆς τῶν ἀξιωμάτων αὐτῶν κυριοκλησίας καὶ ποσότης τῶν συνηθειῶν αὐτῶν.

Αἱ δὲ τῶν εὐνούχων ἀξίαι καὶ αὗται μὲν διχῶς δίδον-

[R721] Some of them customarily receive their titles by an action,[1] while other titles accrue to the title-bearers by nomination, and these last are readily transferred from person to person by nomination of the emperor.

Altogether all the titles conferred on them by insignia are eight in number

Recognized as first for them is the title of *nipsistiarios*, the insignia for which is a linen *kamision* under silks in the form of a *phialion*,[2] and a nomination of the emperor accrues. He gives a customary gift of 12 *nomismata* to the *praipositoi*, 3 *nomismata* to the deputy *papias*, and 2 *nomismata* to his *primikerios*. **[Oik127]**

Second is the title of *koubikoularios*, the insignia for which is the dress of *kamision* bordered with silk and the wearing of what is called a *paragaudion*, and he is acknowledged by the presence of the *praipositoi*. He gives a customary gift of 12 *nomismata* to the *praipositoi*, 4 *nomismata* to the deputy *papias*, and 2 *nomismata* to the *primikerios*.

Third is the title of *spatharokoubikoularios*, the insignia for which, a gold and white-metal[3] sword, is granted just as to the *spatharioi*, by the imperial hand. He gives a customary gift of 18 *nomismata* to the *praipositoi*, 2 *nomismata* to the *papias* and the deputy, and 4 *nomismata* to the *primikerios*.

Fourth is the title of *ostiarios*, the insignia for which, a gold rod with the pommel decorated with precious stones, is granted by the hand of the emperor. He gives a customary gift of 6 *nomismata* to the *papias* and the deputy, 24 *nomismata* to the *praipositoi*, and 4 to the *primikerios* of the *kouboukleion*.

Fifth is the title of *primikerios*, the insignia for which, a white chiton with shoulder decorations and roundels woven with gold,

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1 i.e. by the emperor in person conferring the title with insignia (*dia brabeion*). These titles with insignia listed below are presented in ascending order like those at R708.5 - R712.3.

2 Preserving ὑπὸ βλαττομένων σχήματι φιαλίου of the ms. For the phialion see note 2 at R528.16-18.

3 See note 1 at R574.21-22, and for the reference to the *spatharioi*: R709.7-9.

ται. καὶ γὰρ αἱ μὲν ἐξ αὐτῶν ἔργῳ τὰς ἀξίας νομίμως λαμβάνουσιν· αἱ δὲ λόγῳ τοῖς ἀξίοις προσγίνονται, αἳ καὶ B ῥαδίως ἐκ προσώπου εἰς πρόσωπα λόγῳ βασιλέως μετέρχονται. εἰσὶ δὲ ὁμοῦ πᾶσαι αἱ διὰ βραβείων αὐτοῖς παρεχόμεναι τὸν ἀριθμὸν ὀκτώ. καὶ πρώτη μὲν ἐν αὐτοῖς ἡ τῶν νιψιστιαρίων ἀξία γνωρίζεται, ἧς βραβεῖον καμίσιον λινοῦν ὑποβλαττομένον σχήματι φιαλίου, καὶ λόγος βασιλέως προσγινόμενος. δίδωσιν συνήθειαν τοῖς πραιποσίτοις ,, ιβ', τῷ δευτέρῳ ,, γ', τῷ πριμικηρίῳ αὐτοῦ ,, β'. δευτέρα δὲ ἡ τοῦ κουβικουλαρίου ἀξία, ἧς βραβεῖον ἡ ἀμφίασις τοῦ περιβλαττομένου καμισίου καὶ ἡ τοῦ λεγομένου παραγαβδίου στολή, ἣ καὶ διὰ τῆς τῶν πραιποσίτων παρουσίας γνωρίζεται· δίδωσιν συνήθειαν τοῖς πραιποσίτοις ,, ιβ', τῷ δευτέρῳ ,, δ', Ms. 240.a τῷ πριμικηρίῳ ,, β'. τρίτη ἡ τοῦ σπαθαροκουβικουλαρίου ἀ- C ξία, ἧς βραβεῖον, σπαθίον χρυσόκανον, ὁμοίως τοῖς σπαθαρίοις διὰ βασιλικῆς χειρὸς ἐπιδίδοται· δίδωσι συνήθειαν τοῖς πραιποσίτοις ,, ιη', τῷ παπίᾳ καὶ τῷ δευτέρῳ ,, β', τῷ πριμικηρίῳ ,, δ'. τετάρτη ἡ τῶν ὀστιαρίων ἀξία, ἧς βραβεῖον, χρυσῆ ῥάβδος ἐκ λίθων τιμίων περικεφαλαίαν ἔχουσα, διὰ χειρὸς βασιλέως ἐπιδίδοται. δίδει συνήθειαν τῷ παπίᾳ καὶ τῷ δευτέρῳ ,, ς', τοῖς πραιποσίτοις ,, κδ', τῷ πριμικηρίῳ τοῦ κουβουκλείου ,, δ'. πέμπτη ἡ τῶν πριμικηρίων ἀξία, ἧς βραβεῖ- D ον, χιτὼν λευκὸς σὺν ἐπωμίοις καὶ πώλοις χρυσοϋφάντοις,

[R722] is worn in splendid fashion. He gives a customary gift of 36 *nomismata* to the *praipositoi*, 12 to the deputy *papias*, if indeed he gives him an imperial tunic, and 6 to the *primikerios*.

Sixth for them is the title of *protospatharios*, the insignia for which, a gold torque with precious stones and pearls, is fastened around their necks by the hand of the emperor. There is a white chiton for them with gold appliqué, like a *divetesion*, and a scarlet cloak with *tablia* woven with gold. He gives a customary gift of 72 *nomismata* to the *praipositoi* and the eunuch patricians and the eunuch *protospatharioi*, and 6 *nomismata* to the *papias* and the deputy.

Seventh is the title of most splendid *praipositos*, the insignia for which, tablets of patrician office, without codicils, are granted by the hand of the emperor at a procession in the Chrysotriklinos. He gives a customary gift, if indeed **[Oik129]** he is honoured as a *protospatharios* at the same time, of one lb [of gold], and 24 *nomismata* to the deputy *papias* for the tablets. But if at the same time he is honoured as a patrician, he gives a customary gift like the patricians.

Eighth for them is the title of patrician, the insignia for which, tablets with codicils, are given just as to all patricians. In their attire they do not differ from the dress of *protospatharioi*, except only for the *loroi*. [If indeed the honour of *protospatharioi* also accrues to them,[1] the *praipositoi* are not prevented from being distinguished in offices, whatever office it is, and from being both a *praipositos* and

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[1] This remark concerning the *praipositoi* has been bracketed here. It belongs instead under the seventh ranking title of *praipositoi*.

λαμπρῶς ἀμφιάζεται. δίδει συνήθειαν τοῖς πραιποσίτοις „ λϛ΄, τῷ δευτέρῳ „ ιβ΄, ἐὰν ἄρα δώσει αὐτὸν βασιλικὸν ἱμάτιον, τῷ πριμικηρίῳ „ ϛ΄. ἕκτη ἡ τῶν ἐν αὐτοῖς πρωτοσπαθαρίων ἀξία, ἧς βραβεῖον, χρυσοῦν μανιάκιον ἐκ λίθων τιμίων καὶ μαργαριτῶν, ἐπὶ τοῦ αὐχένος διὰ χειρὸς βασιλέως ἐπιστηκλεῖται. χιτὼν δὲ καὶ αὐτοῖς λευκὸς χρυσοκόλλητος διβητησιοειδὴς καὶ διπλόης κόκκινος σὺν ταβλίοις χρυσοϋφάντοις. P. II. 419 δίδωσι συνήθειαν τοῖς πραιποσίτοις καὶ πατρικίοις εὐνούχοις καὶ πρωτοσπαθαρίοις εὐνούχοις „ οβ΄, τῷ παπίᾳ καὶ τῷ δευτέρῳ „ ϛ΄. ἑβδόμη δὲ πέφυκεν ἡ τῶν λαμπροτάτων πραιποσίτων ἀξία, ἧς βραβεῖον, πλάκες πατρικιότητος, ἄνευ μὲν κωδικέλλων ἐπὶ προελεύσεως χρυσοτρικλίνου χειρὶ βασιλέως ἐπιδίδονται· δίδει συνήθειαν, εἰ ἄρα τιμηθῇ πρωτοσπαθάριος ἐν τῷ ἅμα, λ. α΄, καὶ τῷ δευτέρῳ ὑπὲρ τῶν πλακῶν „ κδ΄. εἰ δὲ καὶ πατρίκιος ὁ αὐτὸς ἐν ταυτῷ τιμηθῇ, δίδωσι συνήθειαν ὡς οἱ πατρίκιοι. ὀγδόη ἡ τῶν ἐν αὐτοῖς πατρικίων ἀξία, B ἧς βραβεῖον, πλάκες, ὁμοίως σὺν κωδικέλλοις ὡς πᾶσι τοῖς πατρικίοις δίδονται. οὐ διαλλάττουσι δὲ ἐν ταῖς αὐτῶν στολαῖς τῆς τῶν πρωτοσπαθαρίων ἀμφιάσεως πλὴν λώροις καὶ μόνον, εἰ ἄρα καὶ ἡ τῶν πρωτοσπαθαρίων αὐτοῖς ἐφέπεται δόξα, οὐδὲ κωλύονται οἱ πραιπόσιτοι ἐν ὀφφικίοις διαπρέπειν, οἷον ἂν ἐστιν ὀφφίκιον, τοῦ εἶναι καὶ πραιπόσιτος καὶ

[R723] a holder of high office.] Eunuch patricians present a customary gift like the non-eunuchs.

When the *praipositos*, as representative of the emperor, brings the directive for the appointment to all those being appointed to offices, [it is necessary] for the said *praipositos* to receive from each holder of a high office a customary gift of 24 *nomismata*.

Nobody should diverge from this order and position of the ranks as set out, or seek them in any other way, except only for the clergy, for they seek the titles by nomination only.

The title of the *protospatharioi* [is conferred] with an imperial cape [which] is fastened by the imperial hand.[1]

[It is necessary] that those customary gifts for the ranks which are collected by the *papias* and the deputy be shared equally by them, with the exception of the customary gift for [the appointment to] the Chrysotriklinos, which is exclusively for the *papias*. The deputy alone receives the gifts for the tablets, and [the gifts] of the *magistroi*, *primikerioi* and *koubikoularioi*, as it states above.

[On the feast] of the Precious Cross, in August,[2] the *papias* goes out **[Oik131]** and whatever he collects he keeps, and from it he gives some share also to the deputy. However, if because of some incapacity or sickness the *papias* does not go out, and the deputy goes out, whatever he collects both the *papias* and the deputy share that equally.

The *papias* is responsible for the palace-stewards for their [rostered cycle of] six weeks and for the oil for the vaults of the

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1 Cape (*epirriptarion*): a short cape; also at R677.17 & R678.6.

2 For this ceremony in August when the wood of the Cross was paraded through the City and Palace, see, too, Book II, Chapter 8, R538-R541; for other ceremonies involving the wood of the Cross see note 2 at R124.23.

ὀφφικιάλιος. παρέχουσιν δὲ συνήθειαν οἱ πατρίκιοι εὐνοῦχοι καθὼς καὶ οἱ βαρβᾶτοι. παρὰ δὲ τῶν εἰς ὀφφίκια προβαλλομένων πάντων ἐκκομιζομένου τοῦ πραιποσίτου, ὡς ἐκ Ms. 240. b προσώπου τοῦ βασιλέως, τὴν ἀπόκρισιν τῆς προβλήσεως, λαμβάνειν τὸν αὐτὸν πραιπόσιτον καθ' ἕκαστον ὀφφικιάλιον συνήθειαν „κδ'. μηδεὶς τοίνυν παραβαινέτω τὴν τοιαύτην τά- C ξιν τε καὶ θέσιν τῶν ἐκτεθειμένων ἀξιωμάτων, ἢ ἄλλως πως ταύτας μετερχέσθω, πλὴν τῶν κληρικῶν καὶ μόνον. οὗτοι γὰρ λόγῳ μόνῳ μετέρχονται τὰς ἀξίας. ἡ δὲ τῶν πρωτοσπαθαρίων ἀξία διὰ βασιλικῆς χειρὸς μετὰ ἐπιρριπταρίου βασιλικοῦ ἐπισυγκλείεται. ταύτας δὲ τὰς συναγομένας συνηθείας τῶν ἀξιωμάτων παρὰ τοῦ παπίου καὶ τοῦ δευτέρου μερίζεσθαι αὐτοῖς ἐπ' ἴσης ἄνευ τῆς συνηθείας τοῦ χρυσοτρικλίνου, ὅτι μονομερῶς τοῦ παπία ἐστί. τῶν δὲ πλακῶν καὶ τῶν μαγίστρων καὶ τῶν πριμικηρίων καὶ τῶν κουβικουλαρίων μονομερῶς λαμβάνει αὐτὰ ὁ δεύτερος, καθὼς ἀνωτέρω δια- D γορεύει. τοῦ δὲ τιμίου σταυροῦ τῷ Αὐγούστῳ μηνὶ ἐξέρχεται ὁ παπίας, καὶ εἴ τι ἂν ἐπισυνάξει, ἔχει αὐτά, καὶ ἐξ αὐτῶν δίδωσιν καὶ τῷ δευτέρῳ μέρος τι. εἰ δὲ δι' ἀδυναμίαν εἴτε νόσον οὐκ ἐξέρχεται ὁ παπίας, ἐξέρχεται ὁ δεύτερος, καὶ εἴ τι ἂν ἐπισυνάξει, μερίζονται αὐτὰ ὅ,τε παπίας καὶ ὁ δεύτερος ἐξ ἴσης. ἐπέχει δὲ ὁ παπίας τὰς ἓξ ἑβδομάδας τοὺς διαιταρίους καὶ τὸ ἔλαιον τῶν καμαρῶν τοῦ χρυσο-

[R724] Chrysotriklinos as well as for the lamp-lighters. As for the oil for the *polykandelon* hanging in the middle of the Chrysotriklinos and the rest of the *polykandela* and the torches,[1] the lamp-lighters themselves are in charge. The *papias* is also responsible for the bath attendants and the furnace attendants and the lamp-lighters of the Lausiakos Hall and the Hall of Justinian and the time-keepers and the gong-strikers.[2] When anyone of them leaves, he has the power to make replacements, and he receives as a customary gift[3] for the *primikerioi* 19 *nomismata*, and for the palace-stewards and the rest 6 *nomismata* each. The *primikerioi* receive 1 *nomisma* and the staff 5 *nomismata*.

The deputy *papias* is responsible for the chairs, the palace-stewards and their *primikerios*, the imperial crowns, the dress of the emperors, the curtains of the Chrysotriklinos, those in charge of the ceremonial dress, the *vestetores* with their *primikerioi*, the insignia of the **[Oik133]** ranks, and those in charge of the insignia who also collect [the insignia of] the ranks[4] from those receiving the titles. When anyone of them leaves, the one about to take his place should provide the customary gift to the deputy, the same as the *papias* receives.

For processions, the *vestetores* and all the *primikerioi* should be assembled, and they carry the horn boxes with the imperial crowns. The stewards of both,[5] should be assembled and carry in the processions the imperial chests

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1 ψιάθος: a rush mat; here probably torches formed from rushes; Oikonomidès (130, n. 91).

2 Gong-strikers: ζαράβαι, Arabic *zarrab*; the translation first suggested in Bonn and favoured by Oikonomidès (130, n. 94); also *LBG*: Stundentrommler.

3 Adopting Oikonomidès' reading of ὑπὲρ συνηθείας. Both words are abbreviated in the ms. and were read in Bonn as ρ΄ συνήθειαν, with the ρ΄ as the Greek numeral 100 instead of the abbreviation for ὑπέρ.

4 Adopting Oikonomidès' interpretation, that those in charge of the insignia recover them after they have been conferred, to store them in the Palace (133 & n. 97).

5 i.e. of both the *papias* and the deputy (Oikonomidès, 132); for their stewards see R723.22-23 & R724.11-13.

τρικλίνου σὺν τῶν κανδηλαπτῶν. τὸ δὲ ἔλαιον τοῦ πολυκανδήλου τοῦ κατὰ τὸ μέσον κρεμαμένου τοῦ χρυσοτρικλί- [Ed.L. 420] νου καὶ τῶν λοιπῶν πολυκανδήλων καὶ ψιαθίων, ἐπικρατοῦσιν αὐτὰ αὐτοὶ οἱ κανδηλάπται. ἐπέχει δὲ καὶ τοὺς λούστας καὶ τοὺς καμηνάδας καὶ τοὺς κανδηλάπτας τοῦ λαυσιακοῦ καὶ τοῦ Ἰουστινιανοῦ καὶ τοὺς ὡρολόγους καὶ τοὺς ζαράβας, καὶ ὅστις ἐξ αὐτῶν λείψῃ, ἔχει ἐξουσίαν ποιεῖν ἀντισηκοῦντας, καὶ λαμβάνει ρ΄ συνήθειαν αὐτῶν, εἰς μὲν τοὺς πριμικηρίους „ ιθ΄, καὶ εἰς τοὺς διαιταρίους καὶ λοιποὺς ἀνὰ „ ς΄, λαμβάνουσι δὲ καὶ οἱ πριμικήριοι „ α΄, καὶ ὁ λαὸς „ ε΄. ἐπέχει δὲ καὶ ὁ δεύτερος τὰ σελλία καὶ τοὺς διαιταρίους καὶ τὸν πριμικήριον αὐτῶν καὶ τὰ στέμματα καὶ τὰς ἐσθῆτας τῶν βασιλέων καὶ τὰ βῆλα τοῦ χρυσοτρικλίνου καὶ τοὺς ἐπὶ τῶν ἀλλαξίμων καὶ τοὺς βεστήτορας σὺν τῶν πριμικηρίων αὐ- [Ms. 241 a] τῶν καὶ τὰ σκεύη τῶν ἀξιωμάτων καὶ τοὺς ἐπὶ τῶν ἀξιωμά- [b] των, οἳ καὶ συνάγουσιν τὰ ἀξιώματα παρὰ τῶν λαμβανόντων τὰς ἀξίας. καὶ ὅστις ἐξ αὐτῶν λείψῃ, ἵνα παρέχει ὁ μέλλων γίνεσθαι τὰς συνηθείας τῷ δευτέρῳ, καθὼς καὶ ὁ παπίας λαμβάνει. εἰς δὲ τὰς προελεύσεις ἵνα συνάγονται οἱ βεστήτορες καὶ οἱ πριμικήριοι πάντες, καὶ βαστάζουσιν τὰ κουρίκλια σὺν τοῖς στέμμασιν. συνάγεσθαι δὲ τοὺς ἀμφοτέρων διαιταρίους καὶ βαστάζειν εἰς τὰς προελεύσεις τὰ ταβλία

[R725] with the ceremonial dress. The imperial tailors and the makers of the gold *clavi* and the goldsmiths should follow in the processions, also carrying the imperial swords in their sheaths, and they should receive largesse for the processions from the *barbaros*.[1] The *papias* should receive one *pissa*[2] of wood each week and the deputy *papias* one *pissa*.

All these things should be observed and heeded and done unerringly and remain in force just as our pious and divinely-inspired imperial power set it out, and as it was justly set out from ancient times by those who ruled piously before us.

The number of titles which accrue to these [eunuchs] by imperial nomination (*dia logou basilikou*)[3]

The titles accruing to them by nomination are the following, properly 9 in number:[4]
the *parakoimomenos* of the ruler; the *protovestiarios* of the ruler; **[Oik135]** the steward of the ruler's table; the steward of the *augousta's* table; the *papias* of the Great Palace; the deputy of the Great Palace; the ruler's wine steward; the *augousta's* wine steward; the *papias* of the Magnaura; the *papias* of the Palace of Daphne.

But there are all the other titles also,[5] the same as accrue to non-eunuchs, except for the titles of eparch and quaestor and *domestikos*.

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1 An official heading a bureau under the logothete of the drome, probaby with responsibility for visiting foreigners.

2 *Pissa* or *pesa*, a measure of weight used for firewood. One *pissa* was equal to 400 lbs (*litrai*) in weight, i.e. equivalent to 128 kg; Schilbach, *Byzantinische Metrologie* (1970), 169-70.

3 These titles accruing by nomination (*dia logou*) are presented in descending order of rank, like the 60 titles accruing by nomination for the non-eunuchs listed at R712.22 - R714.12.

4 The list actually contains 10 titles.

5 i.e. other titles which accrue by imperial nomination.

τὰ βασιλικὰ μετὰ τῶν ἀλλαξίμων. ἀκολουθεῖν δὲ εἰς τὰς
προελεύσεις τοὺς ῥάπτας τοὺς βασιλικοὺς καὶ τοὺς χρυσο- C
κλαβαρίους καὶ τοὺς χρυσοχοῦς, βαστάζοντε καὶ αὐτοὶ σπα-
θία τὰ βασιλικὰ εἰς τὰς θήκας αὐτῶν. καὶ λαμβάνειν αὐ-
τοὺς παρὰ τοῦ βαρβάρου μαϊουμᾶν εἰς τὰ πρόκενσα. λαμ-
βάνειν δὲ καὶ ξύλον τὸν παπίαν τῇ ἑβδομάδι πίσσαν μίαν,
καὶ τὸν δεύτερον πίσσαν μίαν. ταῦτα δὲ πάντα φυλάττε-
σθαι, τηρεῖσθαί τε καὶ πράττεσθαι ἀπαρασάλευτα καὶ διαμέ-
νειν βέβαια, καθὼς ἡ εὐσεβὴς καὶ ἔνθεος βασιλεία ἡμῶν
ἐξέθετο, ὡς καὶ ἐξ ἀρχαίων τῶν χρόνων παρὰ τῶν πρὸ ἡ-
μῶν εὐσεβῶς βασιλευσάντων δικαίως ἐξετέθη.

Ὅσαι διὰ βασιλικοῦ λόγου προσγίνονται τούτοις ἀξίαι. D

Αἱ δὲ λόγῳ προσγινόμεναι τούτοις ἀξίαι εἰσὶ καὶ αὗται
τὸν ἀριθμὸν κυρίως θ· ὁ παρακοιμώμενος τοῦ δεσπότου,
ὁ πρωτοβεστιάριος τοῦ δεσπότου, ὁ ἐπὶ τῆς τραπέζης τοῦ
δεσπότου, ὁ ἐπὶ τῆς τραπέζης τῆς αὐγούστης, ὁ παπίας τοῦ
μεγάλου παλατίου, ὁ δεύτερος τοῦ μεγάλου παλατίου, ὁ ἐ-
πιγκέρνης τοῦ δεσπότου, ὁ πιγκέρνης τῆς αὐγούστης, ὁ παπί-
ας τῆς μαγναύρας, ὁ παπίας τῆς Δάφνης· ἀλλὰ μὴν καὶ αἱ
ἄλλαι πᾶσαι, ὅσαι καὶ τοῖς βαρβάτοις προσγίνονται, πλὴν
τῆς τοῦ ἐπάρχου καὶ κυαίστωρος καὶ δομεστίκων ἀξίας.

[R726] Part 2 [The Order and Summoning and Seating for Each Title][1]

While we have been conscientious, friends, in presenting all the titles granted by an action[2] and by nomination in a clear and accurate account, we have decided that it is not right to stop the account at this point, but we should focus on precision in relation to the seating, which you particularly sought, and bring the treatise to an end just as you asked. Using all the said titles again, as with recapitulation in rhetoric, we have been induced to prescribe more clearly for you the order and summoning and the particular seating of each title. Indeed, it is necessary for the *atriklines* who calls them to know all these titles accurately, as we said, and for the ceremony of the sacred imperial banquets to be arranged in a dignified fashion in two respects: with his voice pronouncing the summoning of the particular title of each, and with his right hand indicating with a gesture the appropriate place for each title.

It is necessary for the first guest summoned to be directed to the left,[3] so that the benevolence of the imperial person is obvious to the guest summoned first, and for the second summoned, the one after him, to be summoned to the right, and [for the *atriklines*] to say: "the patriarch of Constantinople"; "the caesar"; **[Oik137]** "the *nobelesimos*";[4] "the *kouropalates*"; "the *basileopator*";[5] "the girdled patrician woman".

It is necessary to know that only these six

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[1] As an aid for the reader, a heading for Part 2 has been abstracted from R726.8-9.

[2] i.e. by the emperor in person bestowing the insignia.

[3] Left is seen here from the point of view of the *atriklines* whose role in directing the patriarch is especially emphasized. However, in *Cer.* generally and in the *Kletorologion* left and right are usually seen from the point of view of the emperor, whereas in a church they are seen from the point of view of one facing east. Here the patriarch is honoured by being seated on the emperor's right. Then the casesar would appear on the emperor's left, as he does on coins, thus honouring the emperor; Grierson, *Byzantine Coins* (1982), 32. In the Hall of the Nineteen Couches, the emperor, reclining on a couch, resting on his left arm, would look most naturally to his right. Hence the seating below on his right was on the favoured side.

[4] Latin: *nobilissimus* (most noble): a title reserved for the imperial family.

[5] Lit.: father of the emperor; the office, rarely filled, of protector or tutor of a young emperor; also at R712.22 - R713.1 & R715.25 - R716.1.

L. 421 *Τόμος β'.*

Ταύτας οὖν ἁπάσας τὰς ἔργῳ καὶ λόγῳ διδομένας ἀξίας σαφεῖ καὶ ἀκριβεῖ λόγῳ παραστῆσαι σπουδάσαντες, οὐ δίκαιον ἐκρίναμεν, ὦ φίλοι, μέχρι τούτου καταπαῦσαι τὸν λόγον, ἀλλὰ καί, ὃ μάλιστα ὑμῖν ζητητέον, τῆς περὶ τῶν καθεδρῶν ἀκριβείας καθάψασθαι καὶ τὴν ὑπόθεσιν εἰς πέρας ἀγάγαι, L. 421 b *καθὰ ἐξῃτήσασθε. καὶ γὰρ πάλιν ὡς ἐπ' ἀναλήψει ταῖς λεχθείσαις ἁπάσαις χρησάμενοι τὴν ἑκάστης τάξιν καὶ κλῆσιν καὶ οἰκείαν καθέδραν σαφέστερον ὑμῖν κανονῆσαι* B *ἐπήχθημεν. δεῖ γὰρ τὸν καλέοντα ἀρτικλίνην ταύτας μὲν ἁπάσας ἀκριβῶς εἰδέναι, ὡς ἔφαμεν, καὶ τὴν τῶν ἱερῶν βασιλικῶν κλητωρίων κατάστασιν διττῶς ποιεῖσθαι εἰς κόσμησιν, καὶ τῷ μὲν λόγῳ τὴν κλῆσιν τῆς ἑκάστου ἀξίας οἰκείας ἐκφέρειν, τῇ δὲ δεξιᾷ χειρὶ διὰ τοῦ σχήματος προσδεικνύειν τὸν ἑκάστῃ ἁρμόζοντα τόπον, καὶ τὸν μὲν πρωτόκλητον φίλον πρὸς τὸ εὐώνυμον προτρέπεσθαι μέρος, ὅπως ἡ τῆς βασιλικῆς ἀξίας ἐπίδοσις εὐχερὴς τῷ πρωτοκλήτῳ γένηται φίλῳ, τὸν δὲ ἀπ' αὐτοῦ δεύτερον ἐν τοῖς δεξιοῖς προσκαλεῖσθαι, καὶ λέγειν· „ὁ πατριάρχης Κωνσταντινουπόλεως, ὁ καῖσαρ, ὁ νωβελίσιμος, ὁ κουροπαλάτης, ὁ βασιλεοπάτωρ,* C *ἡ ζωστὴ πατρικία." εἰδέναι δὲ δεῖ, ὅτι αἱ ἓξ αὗται μόναι*

[R727] titles dine with the emperors at the separate table, and all the rest are of the second order, namely:[1] the *magistros*; the *magistros*; - if one of these has been honoured with an office, he is given precedence over the other *magistros*, even if perhaps he is lowest [in ranking].[2]

Then: the rector; the *synkellos* of Rome; the *synkellos* of Constantinople. If there happen to be *synkelloi* of the patriarchs of the East, they are given precedence[3] according to [the ranking of] their particular patriarchate.

Then as follows: the archbishop of Bulgaria; eunuch patricians - one of them holding an office has precedence over the other; the proconsular patrician who is *strategos* of the Anatolikoi; the proconsular patrician who is *domestikos* of the *scholai*; the proconsular patrician who is *strategos* of the Armeniakoi; the proconsular patrician who is *strategos* of the Thrakesioi; the proconsular patrician who is *komes* of the Opsikion; the proconsular patrician who is *strategos* of the Boukellarioi; the proconsular patrician who is *strategos* of Kappadokia; the proconsular patrician who is *strategos* of Charsianon; the proconsular patrician who is *strategos* of Koloneia; **[Oik139]** the proconsular patrician who is *strategos* of Paphlagonia; the proconsular patrician who is *strategos* of Thrace; the proconsular patrician who is *strategos* of Chaldia; the proconsular patrician who is[4] *domestikos* of the *exkoubitoi*;

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[1] For the seating at banquets, the titles conferred by insignia (*dia brabeion*) and those accruing by nomination (*dia logou*) and some of the clergy have been integrated here in order of rank, but down only to the patricians. For the complete seating of all four "orders" see Part 3, from R730.11 - R739.2.

[2] i.e. meaning probably lowest of all the *magistroi*, those with or without duties and with respect to any other titles held; cf. Oikonomidès: even if he is the latest to have been promoted *magistros*. However, more specific evidence is needed to support this suggestion that the ranking of titles within an order was by date of appointment.

[3] Omitting τουτῶν (over these) after "precedence" as an intrusion into the text; Oikonomidès, 136, n. 106.

[4] Following Bury, ed. (1911), and Oikonomidès in omitting "*strategos* and" after "who is", a repetition in the ms. and Bonn from the previous entries but an office not applicable to the *domestikos* of an imperial regiment.

ἀξίαι ἐν τῇ ἀποκοπτῇ τραπέζῃ συνεστιῶνται τοῖς βασιλεῦσιν, αἱ δὲ λοιπαὶ πᾶσαι τῆς δευτέρας ὑπάρχουσι τάξεως, οἷον ὁ μάγιστρος, ὁ μάγιστρος. εἰ δέ τις τούτων ὀφφίκιον τετίμηται, προκρίνεται τοῦ ἑταίρου, κἂν τάχα ἔσχατος ᾖ. εἶτα, ὁ ῥαίκτωρ, ὁ σύγκελλος Ῥώμης, ὁ σύγκελλος Κωνσταντινουπόλεως. εἰ δὲ καὶ τῶν τῆς Ἀνατολῆς πατριαρχῶν τύχοιεν σύγκελλοι, προκρίνονται τούτων κατὰ τὰ ἴδια αὐτῶν πατριαρχία, εἶθ' οὕτως ὁ ἀρχιεπίσκοπος Βουλγαρίας, πατρίκιοι εὐνοῦχοι. ὁ δὲ ὢν ἐξ αὐτῶν ἐν ὀφφικίῳ προκρίνεται τοῦ ἑτέρου. ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τῶν Ἀνατολικῶν· D ὁ ἀνθύπατος πατρίκιος καὶ δομέστικος τῶν σχολῶν· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τῶν Ἀρμενιάκων· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τῶν Θρᾳκησίων· ὁ ἀνθύπατος πατρίκιος καὶ κόμης τοῦ ὀψικίου· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τῶν βουκελλαρίων· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Καππαδοκίας· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τοῦ Χαρσιανοῦ· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Κολωνείας· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Παφλαγονίας· ὁ ἀνθύπατος πατρίκιος καὶ στρα- Ed.L. 423 τηγὸς τῆς Θρᾴκης· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Μακεδονίας· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Χαλδίας· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς καὶ δομέστικος

[R728] the proconsular patrician who is eparch of the City; the proconsular patrician who is *strategos* of Peloponnesos; the proconsular patrician who is *strategos* of Nikopolis; the proconsular patrician who is *strategos* of the Kibyrrhaiotai; the proconsular patrician who is *strategos* of Hellas; the proconsular patrician who is *strategos* of Sicily; [the proconsular <patrician> who is *strategos* of Langobardia];[1] the proconsular patrician who is *strategos* of Strymon; the proconsular patrician who is *strategos* of Kephallenia; the proconsular patrician who is *strategos* of Thessalonike; the proconsular patrician who is *strategos* of Dyrrhachion; the proconsular patrician who is *strategos* of Samos; the proconsular patrician who is *strategos* of the Aegean Sea; the proconsular patrician who is *strategos* of Dalmatia; the proconsular patrician who is *strategos* of Cherson; the proconsular patrician who is *sakellarios*; the proconsular patrician who is logothete of the *genikon*; the proconsular patrician who is quaestor; the proconsular patrician who is logothete of the *stratiotikon*; the proconsular patrician who is *droungarios* of the Watch; [the proconsular <patrician> who is great *hetaireiarches*]; [the proconsular <patrician> who is *oikonomos* of the Great Church]; the proconsular patrician who is *droungarios* of the fleet; the proconsular patrician who is logothete of the post; the proconsular patrician who is logothete of the herds; the proconsular patrician who is *domestikos* of the *hikanatoi*; **[Oik141]** the proconsular patrician who is *domestikos* of the *noumera*; the proconsular patrician who is *domestikos* of the *optimatoi*; the proconsular patrician who is *komes* of the Walls; the proconsular patrician who is

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1 Here and below between R728.17 & 18, the square brackets indicate entries which Oikonomidès has supplied from the Jerusalem ms. of the *Kletorologion*, with the title of patrician added in keeping with the rest of this list.

τῶν ἐξκουβιτόρων· ὁ ἀνθύπατος πατρίκιος καὶ ἔπαρχος τῆς πόλεως· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Πελοποννήσου· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Νικοπόλεως· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τῶν Κιβυῤῥαιωτῶν· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Ἑλλάδος· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Σικελίας· ὁ ἀνθύπατος πατρίκιος M. [illegible] *καὶ στρατηγὸς Στρυμῶνος· ὁ ἀνθύπατος πατρίκιος καὶ στρα-* B *τηγὸς Κεφαληνίας· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Θεσσαλονίκης· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τοῦ Δυῤῥαχίου· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τῆς Σάμου· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς τοῦ Αἰγαίου πελάγους· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Δαλματίας· ὁ ἀνθύπατος πατρίκιος καὶ στρατηγὸς Χερσῶνος· ὁ ἀνθύπατος πατρίκιος καὶ σακελλάριος· ὁ ἀνθύπατος πατρίκιος καὶ γενικὸς λογοθέτης· ὁ ἀνθύπατος πατρίκιος καὶ κυέστωρ· ὁ ἀνθύπατος πατρίκιος καὶ λογοθέτης τοῦ στρατιω-* C *τικοῦ· ὁ ἀνθύπατος πατρίκιος καὶ δρουγγάριος τῆς βίγλης· ὁ ἀνθύπατος πατρίκιος καὶ δρουγγάριος τῶν πλοΐμων· ὁ ἀνθύπατος πατρίκιος καὶ λογοθέτης τοῦ δρόμου· ὁ ἀνθύπατος πατρίκιος καὶ λογοθέτης τῶν ἀγελῶν· ὁ ἀνθύπατος πατρίκιος καὶ δομέστικος τῶν ἱκανάτων· ὁ ἀνθύπατος πατρίκιος καὶ δομέστικος τῶν νουμέρων· ὁ ἀνθύπατος πατρίκιος καὶ δομέστικος τῶν ὀπτιμάτων· ὁ ἀνθύπατος πατρίκιος καὶ κόμης τῶν τειχέων· ὁ ἀνθύπατος πατρίκιος καὶ*

[R729] chartulary of the *sakellion*; the proconsular patrician who is chartulary of the *vestiarion*; the proconsular patrician who is chartulary of the inkstand; the proconsular patrician who is head groom; the proconsular patrician who is chief imperial secretary; the proconsular patrician who is *komes* of the stable; the proconsular patrician[1] who is a representative of the themes; the proconsular patrician who is head of the *eidikon*; the proconsular patrician who is great curator; the proconsular patrician who is curator of the Mangana; the proconsular patrician who is officer in charge of petitions; the proconsular patrician who is head of the Orphanage; the proconsular patrician who is demarch of the Blues; the proconsular patrician who is demarch of the Greens.

If those enrolled in the offices are not all proconsuls,[2] but with the title only of patrician took on the positions of *strategos* or *domestikos* or the [other] offices, the plain proconsuls[3] have precedence in the seating over the patricians enrolled in the offices, that is to say, each of them[4] is honoured at a higher level in accordance with the bestowal of his codicil, except for the *strategos* of the Anatolikoi and the *domestikos* of the *scholai*, for these alone, even if they are not proconsuls, are above all of the proconsuls in the seating.

But if any of them, whether of the proconsuls or of the plain patricians, is elevated to the office either of *strategos* or some other rank accruing by nomination,[5]

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1 Oikonomidès emends to the plural since clearly, from R732.1, there could be more than one representative of the themes. However, not all were necessarily proconsular patricians.

2 i.e. if those enrolled in the offices listed above are not all proconsular patricians.

3 i.e. the proconsular patricians, whether or not enrolled in offices.

4 i.e. of the proconsular patricians and the patricians.

5 These offices are listed above at R712.17 - R714.11.

χαρτουλάριος τοῦ σακελλίου· ὁ ἀνθύπατος πατρίκιος καὶ χαρτουλάριος τοῦ βεστιαρίου· ὁ ἀνθύπατος πατρίκιος καὶ χαρτουλάριος τοῦ κανικλείου· ὁ ἀνθύπατος πατρίκιος καὶ D *πρωτοστράτωρ· ὁ ἀνθύπατος πατρίκιος καὶ πρωτοασηκρήτης· ὁ ἀνθύπατος πατρίκιος καὶ κόμης τοῦ στάβλου· ὁ ἀνθύπατος πατρίκιος καὶ ἐκ προσώπου τῶν θεμάτων· ὁ ἀνθύπατος πατρίκιος καὶ ἐπὶ τοῦ εἰδικοῦ· ὁ ἀνθύπατος πατρίκιος καὶ μέγας κουράτωρ· ὁ ἀνθύπατος πατρίκιος καὶ κουράτωρ τῶν μαγγάνων· ὁ ἀνθύπατος πατρίκιος καὶ ἐπὶ τῶν δεήσεων· ὁ ἀνθύπατος πατρίκιος καὶ ὀρφανοτρόφος· ὁ ἀνθύπατος πατρίκιος καὶ δήμαρχος Βενέτων· ὁ ἀνθύπατος πατρίκιος καὶ δήμαρχος Πρασίνων. εἰ δὲ μὴ εἶεν πάντες* Ed.L. 423 *ἀνθύπατοι οἱ ἐν τοῖς ὀφφικίοις τεταγμένοι, ἀλλ' ἐν μόνῃ τῇ τῶν πατρικίων ἀξίᾳ τὰ στρατηγάτα ἢ τὰ δομεστικάτα ἢ τὰ ὀφφίκια προσελάβοντο, οἱ μὲν λιτοὶ ἀνθύπατοι τῶν ἐν τοῖς ὀφφικίοις τεταγμένων πατρικίων ἐν ταῖς καθέδραις προκρίνονται, δηλονότι ἕκαστος αὐτῶν κατὰ τὴν ἐπίδοσιν τοῦ κωδικέλλου αὐτοῦ τῷ βαθμῷ προτιμώμενος, πλὴν τοῦ στρατηγοῦ τῶν Ἀνατολικῶν καὶ τοῦ δομεστίκου τῶν σχολῶν· οὗτοι γὰρ μόνοι, καὶ μὴ ὄντες ἀνθύπατοι, ἐν τῇ καθέδρᾳ τῶν ἀνθυπάτων ὑπερέχουσιν ἅπαντας. εἰ δέ τινες ἐξ αὐτῶν, εἴτε ἐκ τῶν ἀνθυπάτων, εἴτε ἐκ τῶν λιτῶν πατρικίων, ἢ εἰς* B *στρατηγάτα ἀνήχθησαν, εἴτε ἐν ἄλλῳ τῷ διὰ λόγου προσγι-*

[R730] each of them also enjoys the seating in accordance with the particular honour of the office, not indeed in accordance with the order at the level of the bestowal of the codicil,[1] even if it happens that the lowest in level is given precedence over the first by virtue of whatever office is awarded by nomination. If they happen to be ordinary patricians, without **[Oik143]** offices, they come below the patricians who hold offices. If someone has been relieved of the said offices, he will revert in the summoning to the first (i.e. highest) level of the order of his codicil. All are summoned to dine as follows.

Part 3 [Summoning] for the complete seating of the various ranks[2] [R730-40; Oik143-65]

the *magistros*; the rector; the *synkellos*; the patrician who is *praipositos*; the eunuch patricians; the proconsular patricians who are *strategoi* according to their postings as *strategos*, or [proconsular patricians who are holders of high office] according to their offices;[3] plain proconsular patricians according to their codicils; patrician *strategoi* according to their postings as *strategos*, or according to their offices; the *praipositos* who is not a patrician - but if he has been honoured also with an office, he has precedence over the other *praipositos*; the *protospatharios* who is *strategos* of the Anatolikoi; the *protospatharios* who is *domestikos* of the *scholai*; the *protospatharioi* who are *strategoi* of the Eastern themes according to the region they govern;[4]

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1 i.e. each is seated not by their title alone, granted with insignia, but taking into account also the office they may hold. Cf. Oikonomidès' translation: "non pas suivant l'ordre de déliverance de son codicille". See note 2 at R727.4 where it is doubted whether this ranking within an order was linked to the date of apppointment.

2 Here the ranking takes into account both the titles conferred with insignia and the titles of offices accruing by nomination. It is presented in four "orders", the first and highest (R730.12 - R733.12), from the *magistros* down to the *protospatharioi*; the second (R733.12 - R734.20) includes the *spatharokandidatoi*; the third (R734.20 - R736.11) the *spatharioi*; and the fourth (R736.11 - R739.2) the *kandidatoi*, and down to the soldiers of the themes.

3 For this pairing of *strategoi* and holders of high office with the same honour, see the aside at R710.10-11.

4 καὶ: who are also; present in the ms. but lacking in Bonn. κατὰ τὰς στρατηγίας αὐτῶν: according to the region they govern, ms. & Bonn; elsewhere, κατὰ τὰ στρατηγάτα αὐτῶν: according to their postings as *strategoi*.

νομένῳ ἀξιώματι, ἕκαστος αὐτῶν κατὰ τὴν τοῦ ὀφφικίου οἰκείαν δόξαν καὶ τῆς καθέδρας ἀπολαύει. οὐ μὴν δὲ κατὰ τὴν τάξιν τοῦ βαθμοῦ τῆς ἐπιδόσεως τοῦ κωδικέλλου κἂν τάχα τύχῃ ὁ ἔσχατος τῷ βαθμῷ προκριθῆναι τοῦ πρώτου ἐν οἱῳδήποτε ὀφφικίῳ τῷ διὰ λόγου προσγινομένῳ. εἰ δὲ καὶ
M. 242. b *παγανοὶ τύχοιεν χωρὶς ὀφφικίων πατρίκιοι, ὑποπίπτουσι τοῖς τὰ ὀφφίκια ἔχουσι πατρικίοις. εἰ δέ τις ἐκ τῶν λεχθέντων ὀφφικίων διαδεχθῇ, κατὰ τὸν πρῶτον βαθμὸν τῆς τάξεως τοῦ κωδικέλλου αὐτοῦ ἀναστραφήσεται ἐν τῇ κλήσει.*
C *κλητωρεύονται δὲ ἅπαντες οὕτως.*

Τόμος γʹ. Τῆς τῶν διαφόρων ἀξιωμάτων καθολικῆς καθέδρας.

Ὁ μάγιστρος· ὁ ῥαίκτωρ· ὁ σύγκελλος· ὁ πατρίκιος καὶ πραιπόσιτος· οἱ πατρίκιοι οἱ εὐνοῦχοι· οἱ ἀνθύπατοι πατρίκιοι καὶ στρατηγοὶ κατὰ τὰ στρατηγάτα ἢ τὰ ὀφφίκια αὐτῶν· ἀνθύπατοι πατρίκιοι λιτοὶ κατὰ τοὺς κωδικέλλους αὐτῶν· πατρίκιοι στρατηγοὶ κατὰ τὰ στρατηγάτα αὐτῶν ἢ τὰ ὀφφίκια αὐτῶν· ὁ πραιπόσιτος μὴ ὢν πατρίκιος· (εἰ
D *δὲ καὶ ἐν ὀφφικίῳ τετίμηται, προκρίνεται τοῦ ἑτέρου·) ὁ πρωτοσπαθάριος καὶ στρατηγὸς τῶν Ἀνατολικῶν· ὁ πρωτοσπαθάριος καὶ δομέστικος τῶν σχολῶν· οἱ πρωτοσπαθάριοι στρατηγοὶ τῶν Ἀνατολικῶν θεμάτων κατὰ τὰς στρατηγίας*

[R731] the *protospatharios* who is *domestikos* of the *exkoubitoi*; the *protospatharios* who is eparch of the City; the *protospatharioi* who are *strategoi* of the Western themes according to their postings as *strategoi*; the metropolitans and the archbishops according to [the ranking of] their thrones; **[Oik145]** the *protospatharios* who is *sakellarios*; the bishops occupying sees; the eunuch *primikerioi* of the *kouboukleion* - but if they are also *protospatharioi* they have precedence over the plain *primikerioi*, and if they took on offices, for this reason, too, they have precedence over the rest; the *protospatharios* who is logothete of the *genikon*; the *ostiarioi* of the *kouboukleion* - but if they also held offices they have precedence over those with a similar honour; the quaestor even if he is not a *protospatharios*; the *protospatharios* who is logothete of the *stratiotikon*; the *protospatharios* who is *droungarios* of the Watch; [the *protospatharios* who is great *hetaireiarches*];[1] the *oikonomos* of the Great Church, as he has now been honoured; the *protospatharios* who is logothete of the post; the *protospatharios* who is *droungarios* of the fleet; the *protospatharios* who is logothete of the herds; the *protospatharios* who is head of the emperor's men; the *protospatharios* who is *domestikos* of the *hikanatoi*; the *protospatharios* who is *domestikos* of the *noumera*; the *protospatharios* who is *domestikos* of the *optimatoi*; the *protospatharios* who is *komes* of the Walls; the *protospatharios* who is chartulary of the *sakellion*; the *protospatharios* who is chartulary of the *vestiarion*; the *protospatharios* who is chartulary of the inkstand; the *protospatharios* who is head groom; the *protospatharios* who is

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1 Oikonomidès has supplied this entry for the great *hetaireiarches* from the Jerusalem ms. of the *Kletorologion*; see, too, at R728.17.

αὐτῶν· ὁ πρωτοσπαθάριος καὶ δομέστικος τῶν ἐξκουβιτόρων· ὁ πρωτοσπαθάριος καὶ ἔπαρχος τῆς πόλεως· οἱ πρωτοσπαθάριοι καὶ στρατηγοὶ τῶν θεμάτων τῆς δύσεως κατὰ τὰ στρατηγάτα αὐτῶν· οἱ μητροπολῖται· οἱ ἀρχιεπίσκοποι κατὰ τοὺς θρόνους αὐτῶν· ὁ πρωτοσπαθάριος καὶ σακελλάριος· οἱ ἐπίσκοποι οἱ ἐπιτυχόμενοι· πριμικήριοι εὐνοῦχοι τοῦ κουβουκλείου· (εἰ δὲ καὶ πρωτοσπαθάριοί εἰσιν, Ed.L. 414 προκρίνονται τῶν λιτῶν πριμικηρίων· εἰ δὲ καὶ ὀφφίκια προσελάβοντο, καὶ εἴθ' οὕτως προκρίνονται τῶν λοιπῶν·) ὁ πρωτοσπαθάριος καὶ λογοθέτης τοῦ γενικοῦ· οἱ ὀστιάριοι τοῦ κουβουκλείου· (εἰ δὲ καὶ ὀφφίκια ἔχοιεν, προκρίνονται τῶν ὁμοτίμων·) ὁ κυέστωρ καὶ μὴ ὢν πρωτοσπαθάριος· ὁ πρωτοσπαθάριος καὶ λογοθέτης τοῦ στρατιωτικοῦ· ὁ πρωτοσπαθάριος καὶ δρουγγάριος τῆς βίγλης· ὁ οἰκονόμος τῆς μεγάλης ἐκκλησίας, καθὰ τὰ νῦν ἐτιμήθη· ὁ πρωτοσπαθάριος καὶ λογοθέτης τοῦ δρόμου· ὁ πρωτοσπαθάριος καὶ δρουγγάριος τῶν πλοΐμων· ὁ πρωτοσπαθάριος καὶ λογοθέτης τῶν ἀγελῶν· ὁ πρωτοσπαθάριος καὶ ἐπὶ τῶν βασιλικῶν· ὁ πρω- B τοσπαθάριος καὶ δομέστικος τῶν ἱκανάτων· ὁ πρωτοσπαθάριος καὶ δομέστικος τῶν νουμέρων· ὁ πρωτοσπαθάριος καὶ δομέστικος τῶν ὀπτιμάτων· ὁ πρωτοσπαθάριος καὶ κόμης τῶν τειχέων· ὁ πρωτοσπαθάριος καὶ χαρτουλάριος τοῦ σακελλίου· ὁ πρωτοσπαθάριος καὶ χαρτουλάριος τοῦ βεστιαρίου· ὁ πρωτοσπαθάριος καὶ χαρτουλάριος τοῦ κανικλείου· ὁ πρωτοσπαθάριος καὶ πρωτοστράτωρ· ὁ πρωτοσπαθάριος

[R732] chief imperial secretary; the *protospatharioi* who are representatives of the emperor in the themes according to [the ranking of] the particular theme of each; the *protospatharios* who is *komes* of the stable; the *protospatharios* who is head of the *eidikos logos*; the *protospatharios* who is great curator; **[Oik147]** the *protospatharios* who is curator of the Mangana; the *protospatharios* who is officer in charge of petitions; the *protospatharios* who is head of the Orphanage; the *protospatharioi* who are frontier commanders; the *protospatharios* who is demarch of Blues; the *protospatharios* who is demarch of Greens; the *protospatharios* who is master of ceremonies; the *protospatharios* who is ex-*strategos* of the Anatolikoi; the *protospatharios* who is ex-*domestikos* of the *scholai*;[1] the *protospatharioi* who are ex-*strategoi* of the Eastern themes; the *protospatharios* who is ex-*domestikos* of the *exkoubitoi*;[2] the *protospatharioi* who are ex-eparchs; the *protospatharioi* who are ex-*strategoi* of the West; the *protospatharioi* who are ex-quaestors; the *protospatharioi* of the Chrysotriklinos were given precedence above the ex-*strategoi* and ex-eparchs[3] [by the Christ-loving Leo (VI)];[4] the *protospatharioi* who are judges; the *protospatharioi* of the *manglabion* who are *atriklinai*; the *protospatharioi* who are archons of the stables;[5] the *protospatharioi* who are ex-officers, according to their former offices; the *protospatharioi* who are emperor's men, according to their level of appointment;

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1 Oikonomidès emends this and the preceding entry to the plural: the *protospatharioi* and ex-*strategoi* of the Anatolikoi; the *protospatharioi* and ex-*domestikoi* of the *scholai*, following the Jerusalem ms. of the *Klet.*

2 Likewise Oikonomidès emends this to the plural: the *protospatharioi* and ex-*domestikoi* of the *exkoubitoi*.

3 Bonn brackets this entry as an insertion and expands the abbreviation πα in the Leipzig ms. to πάλαι "of old"; cf. Oikonomidès: πάνω: above (ἐπάνω in the Jerusalem ms).

4 The reference to Leo has been supplied by Oikonomidès from the Jerusalem ms.

5 Oikonomidès emends to the singular: stable.

καὶ πρωτοασηκρῆτις· οἱ πρωτοσπαθάριοι ἐκ προσώπου τῶν θεμάτων κατὰ τὸ ἴδιον ἑκάστου θέμα· ὁ πρωτοσπαθάριος καὶ κόμης τοῦ στάβλου· ὁ πρωτοσπαθάριος καὶ ἐπὶ τοῦ εἰδικοῦ λόγου· ὁ πρωτοσπαθάριος καὶ μέγας κουράτωρ· ὁ C *πρωτοσπαθάριος καὶ κουράτωρ τῶν μαγγάνων· ὁ πρωτοσπαθάριος καὶ ἐπὶ τῶν δεήσεων· ὁ πρωτοσπαθάριος καὶ ὀρφανοτρόφος· οἱ πρωτοσπαθάριοι καὶ κλεισουράρχαι· ὁ* Ms. 243.a *πρωτοσπαθάριος καὶ δήμαρχος τῶν Βενέτων· ὁ πρωτοσπαθάριος καὶ δήμαρχος τῶν Πρασίνων· ὁ πρωτοσπαθάριος καὶ ἐπὶ τῆς καταστάσεως· ὁ πρωτοσπαθάριος καὶ ἀπὸ στρατηγῶν τῶν Ἀνατολικῶν· ὁ πρωτοσπαθάριος καὶ ἀπὸ δομεστίκων τῶν σχολῶν· οἱ πρωτοσπαθάριοι καὶ ἀπὸ στρατηγῶν τῶν Ἀνατολικῶν θεμάτων· ὁ πρωτοσπαθάριος καὶ ἀπὸ δομεστίκων τῶν ἐξσκουβιτόρων· οἱ πρωτοσπαθάριοι καὶ ἀπὸ ἐπάρχων· οἱ πρωτοσπαθάριοι καὶ ἀπὸ στρατηγῶν τῆς δύσεως· οἱ πρωτοσπαθάριοι καὶ ἀπὸ κυαιστόρων· (οἱ πρωτοσπαθάριοι τοῦ χρυσοτρικλίνου προεκρίθησαν πάλαι τῶν* D *ἀπὸ στρατηγῶν καὶ ἀπὸ ἐπάρχων·) οἱ πρωτοσπαθάριοι καὶ κριταί· οἱ πρωτοσπαθάριοι τοῦ μαγλαβίου καὶ ἀτρικλῖναι· οἱ πρωτοσπαθάριοι καὶ ἄρχοντες τῶν στάβλων· οἱ πρωτοσπαθάριοι καὶ ἀπὸ ὀφφικίων κατὰ τὰ ποτὲ ὀφφίκια αὐτῶν· οἱ πρωτοσπαθάριοι καὶ βασιλικοὶ κατὰ τὰς προβολὰς αὐτῶν·*

[R733] the *protospatharioi* who are imperial secretaries; the City *protospatharioi*; the *protospatharioi* not resident in the City.

But if they are not all *protospatharioi* and they hold titles accruing by nomination, those who are currently *strategoi*, both those of the East and those of the West, because of their rank do not through the lesser value of their insignia come lower in the seating than already assigned to their themes,[1] **[Oik149]** but they are seated according to their particular theme in the order to which they were appointed. Likewise with the eparch of the City and the quaestor.[2] All the rest of the holders of high office, among those with the same honour, have precedence over those who hold [only] their ranks granted by insignia,[3] and each of them receives his seating[4] in the order of the offices.

After the honour of the *protospatharioi*, a second order,[5] that of the *spatharokandidatoi*, is led in, namely: the *spatharokandidatoi* who are holders of high office according to their offices; the *spatharokoubikoularioi* of the imperial bedchamber; the *spatharokoubikoularioi* of the *kouboukleion*; the imperial priests; the priests who are abbots and priests of the [Great] Church; the *spatharokandidatoi* who are ex-*strategoi*; the *spatharokandidatoi* of the Chrysotriklinos; the household *spatharokandidatoi* who are judges; the *spatharokandidatoi* who are *manglabitai* and *atriklinai*; the *spatharokandidatoi* formerly holding offices; the household *spatharokandidatoi*

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1 The position of the *strategoi* of the East is given at R730.20 - R731.1 and of the West at R731.2-4, but within those positions the *strategoi* are ranked according to the ranking of their theme.

2 For the position of the eparch of the City, see R731.2; for that of the quaestor, R731.12, where it is explicitly stated that this is his position in the ranking even if he is not a *protospatharios*.

3 i.e. all those who have a title conferred by insignia and also one accruing by nomination have precedence over those with the same title conferred by insignia but not one accruing by nomination.

4 Emending τάξιν (order) of the Leipzig ms. and Bonn to καθέδραν (seating), following Oikonomidès and the Jerusalem ms. of the *Kletorologion*.

5 See note 2 at R730.11 for the division into four "orders" of guests led in to banquets.

οἱ πρωτοσπαθάριοι καὶ ἀσηκρῆται· οἱ πρωτοσπαθάριοι οἱ διὰ πόλεως· οἱ πρωτοσπαθάριοι οἱ ἔξωτικοί. εἰ δὲ μὴ εἶεν πάντες πρωτοσπαθάριοι, καὶ τὰς διὰ λόγου προσγινομένας ἀξίας κατέχουσιν, οἱ νῦν στρατηγοὶ τῆς τε ἀνατολῆς καὶ τῆς δύσεως οὐχ ὑποπίπτουσιν τῆς ἤδη λαχούσης αὐτῶν τῶν θεμάτων καθέδρας διὰ τὴν ἐλάττωσιν τοῦ βραβείου αὐτῶν, Ed. L.425
ὑπάρχοντος ἀξιώματος, ἀλλ' ἐν τῇ τάξει, ᾗ ἐτάχθησαν, κατὰ τὸ οἰκεῖον θέμα καθέζονται. ὡσαύτως οὖν καὶ ὁ ἔπαρχος πόλεως καὶ ὁ κυαίστωρ. οἱ δὲ λοιποὶ πάντες ὀφφικιάλιοι ἐν τοῖς ὁμοτίμοις τῶν διὰ βραβείων διδομένων ἀξιωμάτων προτετίμηνται. ἐν δὲ τῇ τάξει τῶν ὀφφικίων ἕκαστος αὐτῶν τὴν οἰκείαν τάξιν λαμβάνει. μετὰ δὲ τῆς τῶν πρωτοσπαθαρίων τιμῆς δευτέρα ἡ τῶν σπαθαροκανδιδάτων εἰσάγεται τάξις, οἷον σπαθαροκανδιδάτοι καὶ ὀφφικιάλιοι κατὰ τὰ ὀφφίκια αὐτῶν· οἱ σπαθαροκουβικουλάριοι τοῦ βασιλικοῦ κοιτῶνος· σπαθαροκουβικουλάριοι τοῦ κουβουκλείου· πρε- B
σβύτεροι οἱ βασιλικοί· οἱ πρεσβύτεροι καὶ ἡγούμενοι καὶ πρεσβύτεροι τῆς ἐκκλησίας· οἱ σπαθαροκανδιδάτοι καὶ ἀπὸ στρατηγῶν· οἱ σπαθαροκανδιδάτοι τοῦ χρυσοτρικλίνου· οἱ σπαθαροκανδιδάτοι οἱ οἰκειακοὶ καὶ κριταί· οἱ σπαθαροκανδιδάτοι καὶ μαγλαβῖται καὶ ἀτρικλῖναι· οἱ σπαθαροκανδιδάτοι οἱ ἀπὸ ὀφφικίων· οἱ σπαθαροκανδιδάτοι οἱ οἰκειακοὶ

[R734] of the Lausiakos Hall; the *spatharokandidatoi* who are imperial secretaries; the *spatharokandidatoi* who are frontier commanders; the *spatharokandidatos* who is *tourmarches*[1] of the allies;[2] the *spatharokandidatos* who is *tourmarches* of Lykaonia and Pamphylia; the *spatharokandidatos* who is *topoteretes* of the *scholai*; **[Oik151]** the *spatharokandidatoi* who are *tourmarchai* of the Eastern themes according to [the ranking of] their themes; the *spatharokandidatos* who is *topoteretes* of the *exkoubitoi*; the *spatharokandidatoi* who are *tourmarchai* of the Western themes; the *spatharokandidatos* who is *topoteretes* of the *arithmos*; the *spatharokandidatoi* who are *tourmarchai* of the fleet; the *spatharokandidatos* who is *topoteretes* of the fleet; the *spatharokandidatos* who is *topoteretes* of the *hikanatoi*; the *spatharokandidatos* who is *topoteretes* of the *noumera*; the *spatharokandidatos* who is *topoteretes* of the *optimatoi*; the *spatharokandidatos* who is *topoteretes* of the Walls; the City *spatharokandidatoi* and those of the bureaux; the twice-serving consuls according to their orders - but if these are not *spatharokandidatoi*, they will come below the titles by insignia and be duly honoured in the offices of their level.

Then the order of *spatharioi* is duly led in:[3] the *koubikoularioi* of the imperial bed-chamber; the *koubikoularioi* of the *kouboukleion*; the *kouboukleisioi*[4] of the patriarch; the *oikonomos* of the Great Church; the imperial deacons;

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1 Following Oikonomidès in preserving the singular of the ms. in this and the next two entries; cf. the plural of Bonn.

2 φιβεράτοι i.e. φοιδεράτοι (Latin: *foederati*): confederate allies.

3 i.e. the third of the four orders into which the seating of the various ranks is divided; see note 2 at R730.11.

4 Following Oikonomidès in preserving *kouboukleisioi* of the ms. cf. Bonn's *koubikoularioi*; for the patriarch's *kouboukleisioi* see, too, R637.4.

τοῦ Λαυσιακοῦ· οἱ σπαθαροκανδιδᾶτοι καὶ ἀσηκρῆται· οἱ σπαθαροκανδιδᾶτοι καὶ κλεισουράρχαι· οἱ σπαθαροκανδιδᾶτοι καὶ τουρμάρχαι τῶν φιβεράτων· οἱ σπαθαροκανδιδᾶτοι C καὶ τουρμάρχαι Λυκαονίας καὶ Παμφυλίας· οἱ σπαθαροκανδιδᾶτοι καὶ τοποτηρηταὶ τῶν σχολῶν· οἱ σπαθαροκανδιδᾶτοι καὶ τουρμάρχαι τῶν τῆς ἀνατολῆς θεμάτων κατὰ τὰ θέματα αὐτῶν· ὁ σπαθαροκανδιδᾶτος καὶ τοποτηρητὴς τῶν ἐξσκουβιτόρων· οἱ σπαθαροκανδιδᾶτοι καὶ τουρμάρχαι τῶν θεμάτων τῆς δύσεως· ὁ σπαθαροκανδιδᾶτος καὶ τοποτηρητὴς τοῦ ἀριθμοῦ· οἱ σπαθαροκανδιδᾶτοι καὶ τουρμάρχαι τῶν πλοΐμων· ὁ σπαθαροκανδιδᾶτος καὶ τοποτηρητὴς τοῦ Ms. 243 b πλοΐμου· ὁ σπαθαροκανδιδᾶτος καὶ τοποτηρητὴς τῶν ἱκανάτων· ὁ σπαθαροκανδιδᾶτος καὶ τοποτηρητὴς τῶν νουμέρων· ὁ σπαθαροκανδιδᾶτος καὶ τοποτηρητὴς τῶν ὀπτιμάτων· ὁ D σπαθαροκανδιδᾶτος καὶ τοποτηρητὴς τῶν τειχέων· οἱ σπαθαροκανδιδᾶτοι οἱ διὰ πόλεως καὶ οἱ τῶν σεκρέτων· οἱ δισύπατοι κατὰ τὰς τάξεις αὐτῶν. εἰ δὲ μὴ εἶεν οὗτοι σπαθαροκανδιδᾶτοι, ταῖς μὲν διὰ βραβείων ἀξίαις ὑποπιπτέτωσαν, ἐν δὲ τοῖς τοῦ βαθμοῦ αὐτῶν ὀφφικίοις ἀκολούθως τιμάσθωσαν. εἶθ' οὕτως τῶν σπαθαρίων εἰσάγεται τάξις, οἷον οἱ κουβικουλάριοι τοῦ βασιλικοῦ κοιτῶνος· οἱ κουβικουλάριοι τοῦ κουβουκλείου· οἱ κουβικουλάριοι τοῦ πατριάρχου· ὁ οἰκονόμος τῆς μεγάλης ἐκκλησίας· οἱ διάκονοι οἱ

[R735] the deacons of the [Great] Church; the *spatharioi* of the Chrysotriklinos; the *spatharioi* who are judges; the *spatharioi* in the *manglabion* who are *atriklinai*; [the household *spatharioi* of the Lausiakos Hall];[1] the *spatharioi* who are *tourmarchai* according to [the ranking of] their themes; the *spatharioi* who are *topoteretai* according to [the ranking of] their regiments; **[Oik153]** the *spatharioi* who are imperial secretaries, and the protonotary of the post; the *spatharioi* of the Spatharikion; the *spatharioi* who are *kometes* of the marquee[2] of the Anatolikoi; the *spatharioi* who are *kometes* of the *scholai*; the *spatharioi* who are *kometes* of the marquee of the Eastern themes according to [the ranking of] their themes; the *spatharios* who is *symponos* of the eparch; the *spatharios* who is logothete of the Praetoriums; the *spatharioi* who are *kometes* of the marquee of the themes of the West according to [the ranking of] their themes; the *spatharioi* who are chartularies of the logothete of the *genikon*; the *spatharioi* who are legal draftsmen of the quaestor; the *spatharioi* who are chartularies of the logothete of the *stratiotikon*; the *spatharios* who is chartulary of the theme of the Anatolikoi; the *spatharios* who is chartulary of the regiment of the *scholai*; the *spatharios* who is *aktouarios*; the *spatharioi* who are chartularies of the Eastern themes; the *spatharios* who is chartulary of the *exkoubitoi*; the *spatharioi* who are chartularies of the Western themes; the *spatharioi* who are imperial notaries of the *sakelle*; the *spatharioi* who are imperial notaries of the *vestiarion*; the *spatharioi* who are imperial notaries of the *eidikon*; the *spatharioi* who are notaries of the repositories of the *genikon*; the *spatharioi* who are protonotaries[3] of the Great Kouratorikion;

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1 Oikonomidès follows Bury, ed. (1911), in inserting this entry from the Jerusalem ms. of the *Kletorologion*.

2 Oikonomidès emends the plural of the ms. to the singular: the *spatharios* who is *komes* of the marquee.

3 Oikonomidès emends protonotaries of the Leipzig ms. to imperial notaries; the Jerusalem ms.: notaries.

βασιλικοί· οἱ διάκονοι τῆς ἐκκλησίας· οἱ σπαθάριοι τοῦ χρυσοτρικλίνου· οἱ σπαθάριοι καὶ κριταί· οἱ σπαθάριοι μα- Ed.L. 736 *γλαβῖται καὶ ἀρτικλῖναι· οἱ σπαθάριοι καὶ τουρμάρχαι κατὰ τὰ θέματα αὐτῶν· οἱ σπαθάριοι καὶ τοποτηρηταὶ κατὰ τὰ τάγματα αὐτῶν· οἱ σπαθάριοι καὶ ἀσηκρῆται καὶ ὁ πρωτονοτάριος τοῦ δρόμου· οἱ σπαθάριοι τοῦ σπαθαρικίου· οἱ σπαθάριοι καὶ κόμητες τῆς κόρτης τῶν ἀνατολικῶν· οἱ σπαθάριοι καὶ κόμητες τῶν σχολῶν· οἱ σπαθάριοι καὶ κόμητες τῆς κόρτης τῶν ἀνατολικῶν θεμάτων κατὰ τὰ θέματα αὐτῶν· ὁ σπαθάριος καὶ σύμπονος τοῦ ἐπάρχου· ὁ σπαθάριος καὶ λογοθέτης τῶν πραιτωρίων· οἱ σπαθάριοι καὶ κόμητες τῆς κόρτης τῶν θεμάτων τῆς δύσεως κατὰ τὰ θέματα αὐτῶν· οἱ σπαθάριοι καὶ χαρτουλάριοι τοῦ γενικοῦ* B *λογοθέτου· οἱ σπαθάριοι καὶ ἀντιγραφῆς τοῦ κυαίστωρος· οἱ σπαθάριοι καὶ χαρτουλάριοι τοῦ στρατιωτικοῦ λογοθέτου· ὁ σπαθάριος καὶ χαρτουλάριος θέματος τῶν ἀνατολικῶν· ὁ σπαθάριος καὶ χαρτουλάριος τοῦ τάγματος τῶν σχολῶν· ὁ σπαθάριος καὶ ἀκτουάριος· οἱ σπαθάριοι καὶ χαρτουλάριοι τῶν ἀνατολικῶν θεμάτων· ὁ σπαθάριος καὶ χαρτουλάριος τῶν ἐξσκουβίτων· οἱ σπαθάριοι καὶ χαρτουλάριοι τῶν δυτικῶν θεμάτων· οἱ σπαθάριοι καὶ βασιλικοὶ νοτάριοι τῆς σακέλλης· οἱ σπαθάριοι καὶ βασιλικοὶ νοτάριοι τοῦ βεστιαρίου· οἱ σπαθάριοι καὶ βασιλικοὶ νοτάριοι τοῦ εἰδι-* C *κοῦ· οἱ σπαθάριοι καὶ νοτάριοι τῶν ἀρκλῶν τοῦ γενικοῦ· οἱ σπαθάριοι καὶ πρωτονοτάριοι τοῦ μεγάλου κουρατορικίου·*

[R736] the *spatharioi* who are deputies of the demarchs; the *spatharios* who is head curator of the imperial houses; the *spatharios* who is *domestikos* of the household service; the *spatharios* who is controller of weights; **[Oik155]** the *spatharios* who is *chrysoepsetes*;[1] the *spatharios* who is archon of the Armoury;[2] the *spatharioi* who are heads of hospices; the *spatharioi* who are heads of the homes for the aged; the *spatharioi* who are protonotaries of the themes according to [the ranking of] their themes; the *spatharios* who is *oikistikos*;[3] the City *spatharioi* and the provincial *spatharioi* - but if these [officials] are not also *spatharioi*, they should come below the titles with insignia and be honoured in their offices, according to [their] order.

After these a fourth order should be led in, that of consuls, grooms, *kandidatoi*, *mandatores*, *vestetores*, those without duties, and archons of the regiments and themes as follows: imperial consuls who are chartularies and those who are notaries of the said bureaux, listed according to the levels of their offices; ordinary consuls of the senate; clergy of the Palace and of the Great Church; grooms of the Chrysotriklinos if there are any; grooms, likewise, of the *manglabion*; household grooms of the Lausiakos Hall and grooms who are imperial secretaries; grooms of the imperial Stratorikion; grooms who are *skribones* of the *exkoubitoi* and those who are chartularies of the themes; *domestikoi* of the regiment of the *scholai*;

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1 Probably the controller of gold bullion and its assaying; also at R631.10 & R789.2.

2 ἀρμαμέντου: a syllable has fallen out of the word in the Bonn text giving ἀρμέντου.

3 See note 4 at R717.17-18 and Oikonomidès, *Listes*, 313. The duties of this official on the staff of the logothete of the *genikon* are not well documented.

οἱ σπαθάριοι καὶ δευτερεύοντες τῶν δημάρχων· ὁ σπαθά-
ριος καὶ ἐπὶ τῆς κουρατωρείας τῶν βασιλικῶν οἴκων· ὁ σπα-
θάριος καὶ δομέστικος τῆς ὑπουργίας· ὁ σπαθάριος καὶ
ζυγοστάτης· ὁ σπαθάριος καὶ χρυσοεψητής· ὁ σπαθάριος
καὶ ἄρχων τοῦ ἀρμέντου· οἱ σπαθάριοι καὶ ξενοδόχοι· οἱ
σπαθάριοι καὶ γηροκόμοι· οἱ σπαθάριοι καὶ πρωτονοτάριοι
τῶν θεμάτων κατὰ τὰ θέματα αὐτῶν· ὁ σπαθάριος καὶ οἰ-
κιστικός· οἱ σπαθάριοι οἱ διὰ πόλεως καὶ οἱ ἐξωτικοί. εἰ
δὲ μὴ εἶεν καὶ οὗτοι σπαθάριοι, τὰς μὲν διὰ βραβείων ἀ-
ξίας ὑποπιπτέτωσαν, ἐν δὲ τοῖς αὐτῶν ὀφφικίοις κατὰ τάξιν
τιμάσθωσαν. μετὰ τούτους εἰσαγέσθω τετάρτη τάξις, ἡ τῶν
Ms. 224a ὑπάτων, στρατόρων, κανδιδάτων, μανδατόρων, βεστητόρων,
ἀπράτων, ταγματικῶν καὶ θεματικῶν οὕτως. ὕπατοι βασι-
λικοὶ καὶ χαρτουλάριοι καὶ νοτάριοι τῶν λεχθέντων σεκρέτων
κατὰ τοὺς βαθμοὺς τῶν ἑαυτῶν ὀφφικίων· ὕπατοι παγανοὶ
τῆς συγκλήτου, κληρικοὶ τοῦ παλατίου καὶ τῆς μεγάλης ἐκ-
κλησίας, στράτωρες, εἰ τύχοιεν, τοῦ χρυσοτρικλίνου, στρά-
Ed.L. 427 τωρες ὁμοίως τοῦ μαγλαβίου· στράτωρες οἰκιακοὶ τοῦ λαυ-
σιακοῦ καὶ ἀσηκρῆται, στράτωρες τοῦ βασιλικοῦ στρατωρι-
κίου· στράτωρες, σκρίβωνες τῶν ἐξκουβίτων καὶ χαρτου-
λάριοι τῶν θεμάτων· δομέστικοι τοῦ τάγματος τῶν σχολῶν·

[R737; Oik157] *domestikoi* of the themes of the East and West according to [the ranking of] their regiments and their titles; imperial secretaries without duties; notaries of the imperial secretariats without duties; imperial *kandidatoi* of the [Covered] Hippodrome and *mandatores*; *vestetores*; silentiaries; *droungarioi* of the themes who are without duties, according to [the ranking of] the themes and their brigades; *kometes* of the themes likewise; *kometes* of the *arithmoi* who are without duties; the chartulary of the *arithmos* likewise;[1] *kometes* of the fleet likewise; the chartulary of the fleet; *kometes* of the *hikanatoi* likewise; the chartulary of the *hikanatoi* likewise; the chartulary of the stable likewise; the superintendent of the stable likewise; tribunes of the *noumera*; the chartulary of the *noumera*;[2] the *kometes* of the *optimatoi*; the chartulary of the *optimatoi*; the chartulary of the Walls; the deputies of the demarchs; the tribunes of the Walls; the *proximos* of the *scholai*; the centurions of the *arithmos*; the centurions of the *hikanatoi*; **[Oik159]** the *protiktores* of the *scholai*; the lieutenants of the *noumera*; the lieutenants of the Walls; the dragon-ensign bearers of the *exkoubitoi*; the ex-eparchs; the *stratelatai*; the *akolouthos* of the *arithmos*; the *protomandator* of the *exkoubitos*; the *protomandator* of the *hikanatoi*; the steersmen; the protonotaries of the themes and of the herds who are without duties; the military-banner bearers of the *arithmos*; the military-banner bearers of the *hikanatoi*; the *tyche*-bearers of the *scholai;* the insignia-bearers of the *exkoubitoi*; the bearers of the labara of the *arithmos*; the

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1 "Likewise" here means repeating the qualification of the previous entry, in this case "without duties".

2 The order of the ranks between the chartulary of the fleet and the *proximos* of the *scholai*, from R737.9 to R737.15 is confused in the ms. The ms. has the chartulary of the Walls and the deputies of the demarchs before the *kometes* of the *optimatoi*. The reordering of Bonn is preserved in this translation. The further suggestions of Oikonomidès in relation to the Bonn text are to move the chartulary of the stable up two places to before the *kometes* of the *hikanatoi*, and the tribunes of the Walls up two places to before the chartulary of the Walls.

δομέστικοι τῶν θεμάτων τῆς ἀνατολῆς καὶ δύσεως κατὰ τὰ τάγματα αὐτῶν καὶ τὰς ἀξίας αὐτῶν· ἀσηκρῆται ἄπρακτοι, νοτάριοι τῶν ἀσηκρητειῶν ἄπρακτοι, κανδιδάτοι βασιλικοὶ τοῦ ἱπποδρόμου καὶ μανδάτορες, βεστήτορες, σιλεντιάριοι, δρουγγάριοι τῶν θεμάτων ἄπρακτοι κατὰ τὰ θέματα καὶ τοὺς δρόγγους αὐτῶν· κόμητες τῶν θεμάτων ὁμοίως· κόμητες τῶν ἀριθμῶν ἄπρακτοι· ὁ χαρτουλάριος τοῦ ἀριθμοῦ ὁμοίως· B κόμητες τοῦ πλοΐματος ὁμοίως· ὁ χαρτουλάριος τοῦ πλοΐματος· κόμητες τῶν ἱκανάτων ὁμοίως· ὁ χαρτουλάριος τῶν ἱκανάτων ὁμοίως· ὁ χαρτουλάριος τοῦ στάβλου ὁμοίως· ὁ ἐπίκτης τοῦ στάβλου ὁμοίως· τριβοῦνοι τῶν νουμέρων· ὁ χαρτουλάριος τῶν νουμέρων· οἱ κόμητες τῶν ὀπτημάτων· ὁ χαρτουλάριος τῶν ὀπτημάτων· ὁ χαρτουλάριος τῶν τειχέων· οἱ δευτερεύοντες τῶν δημάρχων· οἱ τριβοῦνοι τῶν τειχέων· ὁ προέξημος τῶν σχολῶν· οἱ κένταρχοι τοῦ ἀριθμοῦ· οἱ κένταρχοι τῶν ἱκανάτων· οἱ προτίκτορες τῶν σχολῶν· οἱ βικάριοι τῶν νουμέρων· οἱ βικάριοι τῶν τειχέων· οἱ δρακονάριοι τῶν ἐξσκουβίτων· οἱ ἀποεπάρχοντες· οἱ στρατηλάται· C ὁ ἀκόλουθος τοῦ ἀριθμοῦ· ὁ πρωτομανδάτωρ τοῦ ἐξσκουβίτου· ὁ πρωτομανδάτωρ τῶν ἱκανάτων· οἱ πρωτοκάραβοι· οἱ πρωτονοτάριοι τῶν θεμάτων καὶ τῶν ἀγελῶν οἱ ἄπρακτοι· οἱ βανδοφόροι τοῦ ἀριθμοῦ· οἱ βανδοφόροι τῶν ἱκανάτων· οἱ εὐτυχοφόροι τῶν σχολῶν· οἱ σκευοφόροι τῶν ἐξσκουβίτων· οἱ λαβουρήσιοι τοῦ ἀριθμοῦ· οἱ σκη-

[R738] sceptre-bearers of the *scholai*; the standard-bearers of the *exkoubitoi*; the ensign-bearers of the *arithmos*; the flag-bearers of the *hikanatoi*; the title-holders of the *scholai*; the subaltern officers of the *exkoubitoi*; the *doukiniatores* of the *arithmos*; the *doukiniatores* of the *hikanatoi*; the *mandatores* of the *scholai*; the *protokankellarioi* of the themes; the pay officers of the regiments; the *protokankellarios* of the logothete of the *genikon*; the *protokankellarios* of the quaestor; the *protomandator* of the *noumera*; the *protomandator* of the Walls; the *protokankellarios* of the *sakellion*; the centurion of the *vestiarion*; the *protomandatores*[1] and *legatarioi* of the *exkoubitoi*; the *mandatores* and *legatarioi* of the *arithmos*; the *exkoubitores*; **[Oik161]** the doormen of the Palace and of the bureaux; the couriers of the post; the *phaktionarioi*; the neighbourhood superintendents; the notaries of the factions; the chartularies of the factions; the poets and musicians of the demes; the charioteers of the factions; the *mandatores* of the *noumera*; the *mandatores* of the Walls; the *legatarios* of the *vestiarion*; the *chosbaïtai* of the great *vestiarion*; the centurions of the *strategoi* of the themes; the *mikropanitai*; the garrison commanders of the fortified towns who are without duties; centurions of the *banda*; the demesmen; the *droungarioi* of the infantry; the *kankellarioi* of the bureaux; the *topoteretai* of the factions;[2] the soldiers of the regiments; the soldiers of the themes.[3] But if any of all these mentioned have titles granted by insignia, let each of them be honoured, because of his title, with respect to level, ahead of the one with the same honour (but no such title).

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1 Emended by Oikonomidès to *mandatores*; see note 2 at R717.6.

2 Following Oikonomidès' suggestion, *Listes*, 327, of emending χορῶν (dances, choirs) to μερῶν (factions).

3 The ms. and Bonn have "the soldiers of the themes" twice; the first is emended here to "the soldiers of the regiments", as in Bonn's translation and Bury, ed. (1911); cf. Oikonomidès (160, n. 125), who would place the soldiers of the themes ahead of those of the regiments.

σκηπτροφόροι τῶν σχολῶν· οἱ σιγνοφόροι τῶν ἐξσκουβίτων· οἱ
σημειοφόροι τοῦ ἀριθμοῦ· οἱ σημειοφόροι τῶν ἱκανάτων·
οἱ ἀξιωματικοὶ τῶν σχολῶν· οἱ σενάτωρες τῶν ἐξσκουβίτων·
οἱ δουκινιάτωρες τοῦ ἀριθμοῦ· οἱ δουκινιάτωρες τῶν ἱκα-
D νάτων· οἱ μανδάτορες τῶν σχολῶν· οἱ πρωτοκαγκελλάριοι
τῶν θεμάτων· οἱ ὀπτίονες τῶν ταγμάτων· ὁ πρωτοκαγκελ-
Ms. 244 b λάριος τοῦ γενικοῦ λογοθέτου· ὁ πρωτοκαγκελλάριος τοῦ κυ-
αίστωρος· ὁ πρωτομανδάτωρ τῶν νουμέρων· ὁ πρωτομαν-
δάτωρ τῶν τειχέων· ὁ πρωτοκαγκελλάριος τοῦ σακελλίου·
ὁ κένταρχος τοῦ βεστιαρίου· οἱ πρωτομανδάτορες καὶ λεγα-
τάριοι τῶν ἐξσκουβίτων· οἱ μανδάτορες καὶ λεγατάριοι τοῦ
ἀριθμοῦ· οἱ ἐξσκουβίτορες· οἱ θυρωροὶ τοῦ παλατίου καὶ
τῶν σεκρέτων· οἱ διατρέχοντες τοῦ δρόμου· οἱ φακτιονά-
ριοι· οἱ γειτονιάρχαι· οἱ νοτάριοι τῶν μερῶν· οἱ χαρτου-
λάριοι τῶν μερῶν· οἱ ποιηταὶ καὶ μελισταὶ τῶν δήμων· οἱ
Ed.L. 428 ἡνίοχοι τῶν μερῶν· οἱ μανδάτορες τῶν νουμέρων· οἱ μαν-
δάτορες τῶν τειχέων· ὁ λεγατάριος τοῦ βεστιαρίου· οἱ χο-
σβαῖται τοῦ μεγάλου βεστιαρίου· οἱ κένταρχοι τῶν στρατη-
γῶν τῶν θεματικῶν· οἱ μικροπανῖται· οἱ παραφύλακες τῶν
κάστρων ἄπρακτοι· κένταρχοι τῶν βάνδων· οἱ δημῶται· οἱ
δρουγγάριοι τῶν πεζῶν· οἱ καγκελλάριοι τῶν σεκρέτων· οἱ
τοποτηρηταὶ τῶν χορῶν· οἱ στρατιῶται τῶν θεμάτων· οἱ
στρατιῶται τῶν θεμάτων. εἰ δὲ ἐκ πάντων τούτων τῶν λε-
χθέντων τινὲς ἔχοιεν ἀξίας τὰς διὰ βραβείου διδομένας, ἕ-
καστος αὐτῶν τῇ ἀξίᾳ τοῦ ὁμοτίμου τὸν βαθμὸν προτιμά-

[R739] However, if they are ordinary [officials without such a title], let them be honoured by their offices alone and be summoned to dine according to the order already set out.

Ambassadors coming from foreign nations and thought worthy of the honour of dining with our emperors, these, too, are summoned as follows: [The bishops from Rome are given precedence over our bishops.][1] Those who come from Rome, if they are bishops, are honoured ahead **[Oik163]** of the bishops of our church; if they are priests, they are given precedence in the same way. Likewise, too, each individual section of the priesthood receives honour according to [the ranking of] the episcopal throne, as described above. The same should apply also for the three patriarchs who are in the East. Those who came from Rome because of the union of the church under Leo the Christ-loving ruler, namely, the bishop Nicholas and cardinal John,[2] were honoured above the whole order of the *magistroi*. [The *synkelloi* from Antioch and Jerusalem were given precedence over every *magistros*.][3] Likewise, too, the *synkelloi* from Antioch and Jerusalem were first in the second placing at table, immediately above every *magistros*.[4]

In the seating, the guests from the Hagarenes come below the order of the patricians who are *strategoi*, those [Hagarenes] from the East having precedence over those from the West. They sit in the placing on the left, guests either fourth or

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1 Bonn, followed by Oikonomidès, brackets this sentence and the one below concerning the *synkelloi* from Antioch and Jerusalem, noting that both are duplicated by the sentences which follow them and would have originated as marginal notes prior to the production of the Leipzig ms.

2 Papal legates involved in ending, in 879/80, the schism due to uncanonical appointment of Photios as patriarch in 858; *ODB*, s.v. Photios & s.v. Council of 879-80; cf. Oikonomidès, 162, n. 129, following Grumel, "Chronologie des événements," *EO*, 35 (1936), 13-17, would date the visit and reconciliation to early 899.

3 See note 1 above to R739.5.

4 For the second order, which was normally led by a *magistros*, see R727.2 - R729.12.

σθω. εἰ δὲ παγανοὶ τύχοιεν, ἐν μόνοις τοῖς ὀφφικίοις τι-
μάσθωσαν κατὰ τὴν ἤδη ἐκτεθεῖσαν τάξιν κλητωρευόμενοι. B
οἱ δὲ ἐξ ἐθνῶν εἰσερχόμενοι πρέσβεις καὶ τῆς τιμίας συνε-
στιάσεως τῶν βασιλέων ἡμῶν ἀξιούμενοι κλητωρεύονται καὶ
αὐτοὶ οὕτως. [οἱ ἀπὸ Ῥώμης ἐπίσκοποι προεκρίθησαν τῶν
καθ' ἡμᾶς ἐπισκόπων.] οἱ μὲν ἀπὸ Ῥώμης ἐρχόμενοι, ἐὰν
εἰσὶν ἐπίσκοποι, προτιμῶνται τῶν ἐπισκόπων τῆς καθ' ἡμᾶς
ἐκκλησίας· εἰ δὲ πρεσβύτεροι εἶεν, ὡσαύτως προκρίνονται.
ὁμοίως καὶ ἓν ἕκαστον τάγμα τῆς ἱερωσύνης τὴν προτίμησιν
ἀναδέχεται κατὰ τὴν καθέδραν τὴν ἀνωτέρως ῥηθεῖσαν. τὸ
αὐτὸ δὲ κρατείσθω καὶ ἐπὶ τῶν ἐν τῇ ἀνατολῇ ὄντων τριῶν
πατριαρχῶν. ἐτιμήθησαν δὲ οἱ ἀπὸ Ῥώμης ἐλθόντες διὰ C
τὴν ἕνωσιν τῆς ἐκκλησίας ἐπὶ Λέοντος τοῦ φιλοχρίστου δε-
σπότου, οἷον ὁ ἐπίσκοπος Νικόλαος καὶ καρδηνάλιος Ἰωάν-
νης, ἐπάνω πάσης τῆς τάξεως τῶν μαγίστρων. [καὶ οἱ ἀπὸ
Ἀντιοχείας καὶ Ἱεροσολύμων σύγκελλοι προεκρίθησαν παντὸς
μαγίστρου.] ὡσαύτως καὶ οἱ ἀπὸ Ἀντιοχείας καὶ οἱ Ἱερο- Ms. 245 a
σολύμων σύγκελλοι ἐν τῇ δευτέρᾳ θέσει τῆς τραπέζης πρῶ-
τοι ἐπάνω παντὸς μαγίστρου. οἱ δὲ ἐξ Ἀγαρηνῶν φίλοι τῇ
τῶν πατρικίων καὶ στρατηγῶν ὑποπίπτουσι τάξει ἐν ταῖς κα-
θέδραις, οἱ μὲν ἀνατολικοὶ προκρινόμενοι τῶν ἑσπερίων·
καθέζονται δὲ ἐν τῇ εὐωνύμῳ θέσει, ἢ τέταρτοι φίλοι, ἢ D

[R740] fifth,[1] so that they are at the second course of the [imperial] table.[2] Guests from the Huns,[3] that is to say, Bulgarians, going in in the summoning for ordinary banquets, are summoned fourth or fifth in the placing on the left,[4] that is to say, they, too, come below the [order] of the patricians who are *strategoi* and all the patrician archons enrolled in the entry group, **[Oik165]** and they also enjoy the second course of the imperial table. For feast days in the Hall of the Nineteen Couches they are summoned eighth and ninth,[5] that is to say, they come below the order of the entry group mentioned above. Ambassadors from the Franks, if they are ordained, should be summoned according to [the ranking of] their ordination, but if they are not ordained, they come below the order of the holders of high office. The guests coming from the rest of the nations all come below the title of the *spatharokandidatoi*.

Part 4: [The Ranks Summoned for Each Feast][6] [R740-91; Oik165-235]

We have tried to compile a treatise devoted to the knowledge of the *atriklinai* and have set out with precision the titles of our administration in a revealing way in the seating, and have shown you the well-established ceremony for the sacred imperial banquets. Come now, and I will describe clearly for you the nature of the ranks that have been summoned for each feast and their many

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[1] i.e. at the fourth or fifth table down the left side of the room. Besides the official table at the head of the Hall of the Nineteen Couches, there were 9 tables down each side, each seating 12 guest on couches, in all 216 guests.

[2] Oikonomidès (163, n. 132) explains that the first course was served to the emperor's immediate entourage while the next groups of guests were making their entry in time to be served the second course.

[3] Huns: Oikonomidès, following the *apparatus criticus* of Bury, ed. (1911), rightly emends Bonn's Νούνων to Οὔνων.

[4] i.e. to the fourth or fifth table on the left-hand side; see, too, R767.20 - R768.1.

[5] i.e. at the eighth or ninth table.

[6] As an aid for the reader, a heading for Part 4 has been abstracted from the text at R740.20-21.

πέμπτοι, πρὸς τὸ αὐτοὺς ἐν τῷ δευτέρῳ μίνσῳ τῆς τραπέζης τυγχάνειν. οἱ δὲ ἀπὸ τῶν Νούνων, ἤτοι Βουλγάρων, εἰσερχόμενοι φίλοι ἐν μὲν τῇ κλήσει τῶν κοινῶν κλητωρίων τέταρτοι ἢ πέμπτοι ἐν τῇ εὐωνύμῳ θέσει κληθήσονται, δηλονότι ὑποπίπτοντες καὶ αὐτοὶ τῇ τῶν πατρικίων καὶ στρατηγῶν καὶ πάντων τῶν ἐν τῷ βήλῳ πατρικίων τεταγμένων ἀρχόντων, ἀπολαύοντες καὶ αὐτοὶ τὸν δεύτερον μίνσον τῆς βασιλικῆς τραπέζης. ἐν δὲ τοῖς ιθʹ τῶν ἑορτῶν ἀκουβίτοις κλητωρεύονται ὄγδοοι καὶ ἔννατοι, δηλονότι ὑποπίπτοντες τῇ τάξει τοῦ προλεχθέντος βήλου. οἱ δὲ ἐκ Φράγγων πρέσβεις,
Ed.L. 429 *εἰ μὲν ἔχοιεν χειροτονίας, κατὰ ταύτας κληθήσονται· εἰ δὲ παγανοί εἰσιν, τῇ τῶν ὀφφικιαλίων ὑποπίπτουσι τάξει. οἱ δὲ ἐκ τῶν λοιπῶν ἐθνῶν ἐρχόμενοι φίλοι τῇ τῶν σπαθαροκανδιδάτων ὑποπίπτουσι πάντες ἀξίᾳ.*

Τόμος δʹ.

Ἐπειδὴ τῆς τῶν ἀρτικλινῶν ἐπιστήμης ἰδικήν τινα πραγματείαν συγγράψασθαι ἐσπουδάσαμεν, καὶ τὰς τοῦ οἰκείου πολιτεύματος ἀξίας ἐκφαντορικῶς ἐν ταῖς καθέδραις ἀκριβῶς ἐξεθέμεθα, καὶ τὴν τῶν ἱερῶν βασιλικῶν κλητωρίων εὐστά-
B *θειαν καὶ κατάστασιν ὑμῖν ἐπεδείξαμεν, φέρε δὴ καὶ τὰς ἰδέας τῶν ἐφ' ἑκάστῃ ἑορτῇ κεκληκομένων ἀξιωμάτων καὶ τὰς*

[R741] kinds of dress, indicating how it is necessary for you to lead them in together in the banquets. I will begin therefore <from when>[1] the firstfruits of divine grace appeared to the world. Our God-appointed and very divine emperors celebrate the joy of this divine grace which is in heaven and on earth and, in imitation of Christ's coming to men, they spread an abundant repast for the faithful and share in common the physical banquet.

The day of the Nativity of Christ when the dinner of the Hall of the Nineteen Couches is held: Friends, on this splendid and glorious day of the Nativity of Christ, when the elaborate and exceptional dinner of the Hall of the Nineteen **[Oik167]** Couches is held, it is necessary for you to summon to the imperial table for the breakfast of the Great Church,[2] to dine with our Christ-loving emperors, the chief members of the imperial senate, 12 in number, namely the *magistroi*, *praipositoi*, proconsuls, patricians, *strategoi* and holders of high office, whomever the sovereigns decide to receive. However, it is necessary to lead them in without their chlamyses, dressed in their *kamisia* only. If *strategoi* happen to have been invited, let them be led in in their particular *skaramangia* with the *droungarios* of the Watch.

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1 ὅθεν supplied by Oikonomidès. The account will begin with the banquet for Christmas.

2 The breakfast was held in the Patriarchal Palace, the dinner in the Hall of the Nineteen Couches.

τούτων πολυειδεῖς ἀμφιάσεις ὅπως δεῖ συνεισάγειν ἐν τοῖς κλητωρίοις, σαφῶς ὑμῖν διηγήσομαι. ἄρξομαι δ' ἐντεῦθεν καὶ ἡ τῆς θείας χάριτος τῷ κόσμῳ ἐπέφανεν ἀπαρχή, ἧς καὶ οἱ θεοπρόβλητοι καὶ θειότατοι ἡμῶν βασιλεῖς τὴν ἐγκόσμιον καὶ ὑπερκόσμιον ταύτην πανηγυρίζοντες χαρμονὴν κατὰ μίμησιν τῆς Χριστοῦ πρὸς ἀνθρώπους ἐπιδημίας, κοινῇ τὴν πανδαισίαν τοῖς πιστοῖς ἐφαπλώσαντες κοινωνοῦσι τῆς σωματικῆς ἑστιάσεως.

Ἡ γενέθλιος τοῦ Χριστοῦ ἡμέρα, ἐν ᾗ προτίθενται αἱ τῶν ιθʹ C
ἀκουβίτων ἐκθέσεις.

Δεῖ γὰρ ὑμᾶς, ὦ φίλοι, ἐν ταύτῃ τῇ λαμπρᾷ καὶ περι- Ms. 245 b
δόξῳ τῶν Χριστοῦ γενεθλίων ἡμέρᾳ, ἡνίκα αἱ πολυσχιδεῖς καὶ ἐξαίσιοι τῶν ιθʹ προτίθενται ἀκουβίτων ἐκθέσεις, ἐν μὲν τῇ βασιλικῇ τραπέζῃ τοῦ κοίματος τῆς μεγάλης ἐκκλησίας καλεῖν εἰς συνεστίασιν τῶν φιλοχρίστων ἡμῶν βασιλέων μεγιστᾶνας ἐκ τῆς βασιλικῆς συγκλήτου τὸν ἀριθμὸν ιβʹ, οἷον μαγίστρους, πραιποσίτους, ἀνθυπάτους πατρικίους, στρατηγούς, ὀφφικιαλίους, οὓς ἂν δόξῃ τοὺς αὐτοκράτορας λαμβά- D
νεσθαι· εἰσάγειν δὲ αὐτούς, ἄνευ μέντοι τῶν οἰκείων χλαμυδίων, ἠμφιεσμένους δὲ τὰ καμίσια καὶ μόνα. εἰ δὲ τύχοιεν στρατηγοὶ κεκλημένοι, μετὰ τῶν οἰκείων σκαραμαγγίων εἰσαγέσθωσαν σὺν τῷ δρουγγαρίῳ τῆς βίγλης. ἐν δὲ τῇ τῶν ιθʹ

[R742] It is necessary for you to summon to the most precious table of the Hall of the Nineteen Couches two *magistroi*, six proconsuls, patricians and *strategoi*, two Bulgarian guests, and two holders of high office from the rank of the logothete of the *stratiotikon* and below,[1] to dine together with the emperor, 12 guests in number, after the pattern of the apostolic twelve. It is necessary to form them in a line as a procession in the order of the title of each, having put on their particular chlamyses fastened at the front[2], and having put on their sandals, and to lead them in after the arrival of both the imperial household staff who will stand in attendance and chanters. That is to say, the *kastresios* of the imperial table, when he has received the signal from the illustrious *praipositos* who stands above in attendance, goes up with them to the top of the three steps of the imperial dining area and stands them in a circle around the precious table for the special summons to whichever guests **[Oik169]** the emperor decides should be nearer to him.

On this splendid and very famous day it is necessary for you to summon to the couches on both sides[3] all the senate who wear the sandal, that is to say, imperial secretaries, chartularies of the great bureaux, imperial notaries of the said bureaux, provided they are from the *spatharokandidatoi* and below,[4] consuls, twice-serving consuls, *kometes* of the *scholai*, silentiaries, *protiktores*, *tyche*-bearers, sceptre-bearers, and title-holders

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1 This logothete came 35[th] down the ranking of the 60 offices appointed by nomination. If he was a proconsul, patrician or *protospatharios*, he belonged to the foremost of the four orders of guests (R731.12-13). Those subject to him (R718.2-5) would be appropriate guests, given that the *strategoi* were among the guests on this day. His subordinates could include chartularies who were *spatharioi*, who belonged to the third order (R735.15-17).

2 Lit.: in the frontal manner; see, also at R745.3-4 & R758.7-8.

3 For the tables and couches on each side of the hall see note 1 at R740.1.

4 Like Oikonomidès, punctuating after "below". *Spatharokandidatoi* with offices are listed in the second order of guests (R733.12 – R734;.20); those listed as below them, consuls, etc., would come from third and fourth orders (R734.20 - R736.11 & R736.11 - R739.2).

ἀκουβίτων τιμιωτάτῃ τραπέζῃ δεῖ ὑμᾶς καλεῖν μαγίστρους δύο, ἀνθυπάτους πατρικίους, στρατηγοὺς ἕξ, Βουλγάρους φίλους δύο, ὀφφικιαλίους ἀπὸ τῆς τοῦ στρατιωτικοῦ λογοθέτου τάξεως καὶ κατωτέρω δύο, πρὸς τὸ συνανακληθῆναι τῷ βασιλεῖ εἰς τύπον τῆς ἀποστολικῆς δωδεκάδος, φίλους τὸν ἀ- Ed.L *ριθμὸν ιβʹ· προσκαλεῖν δὲ αὐτοὺς δεῖ στιχηδὸν κατὰ τάξιν τῆς ἑκάστου ἀξίας, ἐνδεδυμένους τὰς οἰκείας αὐτῶν χλαμύδας ἐμπροσθίῳ τῷ σχήματι, ὑποδεδυμένους δὲ καὶ τὰ οἰκεῖα καμπάγια, καὶ εἰσαγαγεῖν αὐτοὺς μετὰ τὴν ἄφιξιν τῶν μελλόντων παραστῆναι βασιλικῶν ὑπουργῶν τε καὶ βουκαλίων, δηλονότι λαβόντος τὸ σχῆμα τοῦ καστρησίου τῆς βασιλικῆς τραπέζης παρὰ τοῦ ἄνωθεν παρεστῶτος περιφανοῦς πραιποσίτου, καὶ συνανερχομένου αὐτοῖς μέχρι τοῦ τριβάθμου τῆς βασιλικῆς εὐωχίας, καὶ ἱστῶντος αὐτοὺς κύκλῳ τῆς τιμίας τραπέζης εἰς τὸ εἰδικῶς προσκαλεῖσθαι πλησιέστερον* B *φίλους, οὓς ἂν δόξῃ τῷ βασιλεῖ. ἐν δὲ τοῖς ἑκατέρων τῶν μερῶν ἀκουβίτοις δεῖ ὑμᾶς καλεῖν ἐν ταύτῃ τῇ λαμπρᾷ καὶ περιβοήτῳ ἡμέρᾳ τὴν ὑπὸ καμπάγιον σύγκλητον πᾶσαν, οἷον ἀσηκρῆτις, χαρτουλαρίους τῶν μεγάλων σεκρέτων, βασιλικοὺς νοταρίους τῶν λεχθέντων σεκρέτων, οἷον ἀπό τε σπαθαροκανδιδάτων καὶ κατωτέρω ὑπάτων, δισυπάτων, κομήτων τῶν σχολῶν, σιλεντιαρίων, προτικτόρων, τυχοφόρων, σκηπτροφόρων, ἀξι-*

[R743] of the various regiments, 168 in number, and 24 of the Hagarenes in the Praetorium, 12 from among the Bulgarian guests, and poor brethren, 12 in number. It is necessary to form them in a line as a procession as follows: distributing the senators to either side according to their titles and their various offices, and the Hagarenes to the sixth and seventh tables facing the view of the emperors,[1] and the Bulgarians to the ninth table of the same row.[2] The poor, too, should be summoned to the ninth table in the placing on the left,[3] where the *droungarios* stands in attendance.

It is necessary, after the arrival of the guests who are summoned first for the imperial table, to lead in everyone as follows: all the title-holders in their ceremonial dress, chlamyses and sandals, in a line according to the order of their rank and office, and the Hagarenes dressed in white, with no belt, and wearing shoes; that is to say, the *atriklines*, having summoned them, goes ahead of them and goes up with them on each of the two sides via the back of the said couches and via the front part, counting out for each couch one group of twelve, and he does not allow anyone to recline[4] until the announcement by the imperial chanters who stand in attendance. However, after everyone has reclined,[5] it is necessary to heed the musical strains and,

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1 i.e. at tables to the emperors' left; see the note to R726.15-19.

2 i.e. likewise at a table to the emperors' right.

3 For the poor also at a table to the emperor's left: R752.14-15.

4 Following Oikonomidès here in emending ἀνακλιθῆναι to ἀνακληθῆναι.

5 Following Oikonomidès here in emending ἀνάκλησιν to ἀνάκλισιν.

στρατικῶν τῶν διαφόρων ταγμάτων τὸν ἀριθμὸν ρξη΄, Ἀγαρη- Ms. 256 a
νῶν τοῦ πραιτωρίου κδ΄, τῶν Βουλγάρων φίλων ἀνθρώπους
ιβ΄, καὶ πένητας ἀδελφοὺς τὸν ἀριθμὸν ιβ΄· προκισσεύειν δὲ C
αὐτοὺς στιχηδὸν οὕτως· τοὺς μὲν συγκλητικοὺς κατὰ τὰς
οἰκείας αὐτῶν ἀξίας καὶ τὰς τῶν ὀφφικίων αὐτῶν διαφορὰς
διαστελλόμενος ἔνθεν κἀκεῖθεν· τοὺς δὲ Ἀγαρηνοὺς κατέ-
ναντι τῆς ὄψεως τῶν βασιλέων ἐπὶ τῆς ἕκτης καὶ ἑβδόμης
τραπέζης· τοὺς δὲ Βουλγάρων ἀνθρώπους ἐπὶ τῆς ἐνάτης
τραπέζης τῆς αὐτῆς μερίδος· τοὺς δὲ πένητας καὶ αὐτοὺς
προσκαλεῖσθαι ἐπὶ τῆς θ΄ τραπέζης τῆς εὐωνύμου θέσεως, ἐν
ᾗ παράστασις τοῦ δρουγγαρίου τυγχάνει. εἰσάγειν δὲ δεῖ
ἅπαντας μετὰ τὴν ἄφιξιν τῶν πρωτοκλήτων φίλων τῆς βασι- D
λικῆς τραπέζης οὕτως· τοὺς μὲν ἀξιωματικοὺς ἅπαντας με-
τὰ τῶν οἰκείων ἀλλαξιμάτων, χλαμύδων τε καὶ καμπαγίων,
στιχηδὸν κατὰ τάξιν τοῦ αὐτοῦ ἀξιώματος καὶ ὀφφικίου·
τοὺς δὲ Ἀγαρηνοὺς λευκοφόρους ἀζώνους ὑποδεδεμένους, δη-
λονότι προπορευομένου αὐτοῖς τοῦ καλέσαντος ἀρτικλίνου καὶ
συνανερχομένου ἐφ' ἑκατέρου τῶν μερῶν διὰ τῆς ὀπισθίου
θέσεως τῶν αὐτῶν ἀκουβίτων καὶ διὰ τοῦ ἐμπροσθίου τό-
που ἐξαριθμοῦντος ἐφ' ἑκάστῳ ἀκουβίτῳ δωδεκάδα προσώ-
πων μίαν καὶ μὴ συγχωροῦντός τινα ἀνακληθῆναι μέχρι τῆς
ἐκφωνήσεως τῶν παρεστώτων βασιλικῶν βουκαλίων. μετὰ δὲ Ed. L. 431
τὴν πάντων ἀνάκλησιν δεῖ προσέχειν τὸ μουσικὸν μέλος, καὶ

[R744] when the particular phrase resounds, for everyone to stand up for the cheering of the rulers and to take off their chlamyses. So, too, [they cheer] whenever the music resounds, or any sort of entertainment is performed for pleasure, or whenever any food is dispatched to the diners from the imperial **[Oik171]** table through the obliging *kastresios*. At their departure it is necessary [for you] to heed the Latin-speaking chanters and, coinciding with their announcement, to heed the signal of the renowned *kastresios*, and to have all those who have been invited depart in turn, wearing their chlamyses, via the back of the couches, and to lead them from below up to the individual exit[1] for the said row. Then after the last of them have slipped away,[2] it is also necessary to lead out the diners at the imperial table themselves, that is to say, with the renowned *kastresios* of the precious imperial table going ahead of them.

On the second day of this elaborate, splendid and abundant repast[3] it is necessary for us to get ready for a summons to the admirable imperial table likewise *magistroi*, proconsuls, patricians, holders of high office and household *protospatharioi*, 12 in number, with the *domestikos* of the *scholai* especially being counted among them as prescribed, and to lead them

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1 i.e. that by which they entered in a line, one by one, on their side of the hall; Oikonomidès, 170, n. 152.

2 Emending ὑπείδυσιν to ὑπέκδυσιν as suggested by Reiske, *Comm.*, p. 877; cf. Oikonomidès: ὑπείσδυσιν.

3 The days described here when banquets were held in the Hall of the Nineteen Couches refer not to the twelve days of Christmas, namely, Christmas Day through to the eve of Epiphany (as at R137.2), but to 12 days from Christmas through to and including Epiphany itself, but excluding Day 11, usually the eve of Epiphany, when there was a supper in the Hall of Justinian. Two banquets are described under Day 6, since the point at which they were held in the cycle could vary (Oikonomidès, 174, n. 160 and R749.1-6 & 16-19). For the eve of Epiphany see Book I, Chapter 25 [V34], R139-R143.

ἡνίκα τὸ ἴδιον ἀπηχήσει φθέγμα, ἐξανίστασθαι ἅπαντας εἰς εὐφημίαν τῶν δεσποτῶν καὶ τὰς ἑαυτῶν ἀπεκδιδύσκεσθαι χλαμύδας· ἀλλὰ μὴν καὶ ὁπόταν ἂν τὸ μουσικὸν ἀπηχήσῃ, καὶ ὁπόταν ἂν θυμελικόν τι πρὸς τέρψιν ἐπιτελεσθῇ πρᾶγμα, καὶ ἡνίκα τι βρώσιμον ἐκ τῆς βασιλικῆς τραπέζης διὰ τοῦ τερπνοῦ καστρησίου πρὸς τοὺς δαιτυμόνας ἐξαποστελῆται. ἐν δὲ τῇ τούτων ἐξόδῳ δεῖ προσέχειν τοῖς ῥωμαΐζουσι βουκαλίοις καὶ σὺν τῇ αὐτῶν ἐκφωνήσει προσέχειν τὸ σχῆμα
B *τοῦ κλεινοῦ καστρησίου, καὶ αὖθις ἐξανιστᾷν πάντας τοὺς κεκλημένους χλαμυδοφόρους διὰ τῆς ὀπισθίου θέσεως τῶν ἀκουβίτων, καὶ ἐπανάγειν αὐτοὺς ἐκ τῶν κάτω πρὸς τὴν ἄνω προσωπικὴν ἔξοδον τῆς αὐτῆς περιόδου. καὶ εἴθ' οὕτως με-*
Ms.456.b *τὰ τὴν τούτων τελείαν ὑπείδυσιν καὶ αὐτοὺς τῆς βασιλικῆς τραπέζης δαιτυμόνας ἐξάγειν, δηλονότι προπορευομένου αὐτοῖς τοῦ κλεινοῦ καστρησίου τῆς βασιλικῆς τιμίας τραπέζης. ἐπὶ δὲ τῆς δευτέρας ἡμέρας τῆς πολυσχιδοῦς ταύτης καὶ λαμπρᾶς πανδαισίας δεῖ ἡμᾶς εὐτρεπίζειν εἰς πρόσκλησιν τῆς βασιλικῆς περιβλέπτου τραπέζης ὁμοίως μαγίστρους, ἀνθυπά-*
C *τους πατρικίους ὀφφικιαλίους καὶ οἰκειακοὺς πρωτοσπαθαρίους, τὸν ἀριθμὸν ιβʹ, συναριθμουμένου αὐτοῖς ἐξαιρέτως τοῦ δομεστίκου τῶν σχολῶν κατὰ τύπον· εἰσάγειν δὲ αὐτοὺς*

[R745] all in to their couch[1] dressed in their specific apparel and wearing chlamyses, and the household *protospatharioi* in their particular *spekia* and deep-red *sagia* fastened at the front,[2] as explained above. For the couches nearby, it is necessary to summon to either side on two couches, the emperor's men with the title of *spatharokandidatoi* and below, and on the rest of the couches all the archons of the regiment of the *scholai*, namely, the *topoteretes*, if he happens to be a *spatharokandidatos*, the *kometes* of the *scholai*, <the chartulary>,[3] *domestikoi* of the *scholai*, the *proximos*, *protiktores*, *tyche*-bearers, sceptre-bearers, title-holders and *mandatores*, 204[4] in number, and the poor, 12 in number, and to lead them in to the couch in their *skaramangia*, **[Oik173]** and the *topoteretes* and chartulary of the said regiment also in deep-red *sagia*, that is to say, with the *atriklines* going ahead of them following the format recorded above.

On the third day of the said Couches it is necessary for us to get ready for a summons to the imperial table the chief archons mentioned above for the second day, 12 in number, but the *domestikos* of the *scholai* is omitted and the *domestikos* of the *exkoubitoi* goes in instead, as prescribed, and to lead them in to the couch following the format previously indicated. To each of the couches [nearby] on the sides[5]

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1 Here, and at R745.13 & 22 and subsequently where noted, adopting Oikonomidès' emendation of ἐν τῇ ἀνακλήσει: in the summoning, to ἐν τῇ ἀνακλίσει: to the reclining, i.e. to the couch.

2 Lit.: in the frontal manner; also at R742.7-8 & R758.7-7.

3 Following Oikonomidès in supplying "the chartulary"; see R716.18 for his place in the list.

4 Following Oikonomidès in emending the number 240 of the ms., Bonn and Bury, ed. (1911), to 204, and with the 12 poor added, bringing the number to 216 as for the other banquets; see, too, note 5 at R746.21.

5 The sense is more clearly expressed just above at R745.4-5.

πάντας ἐν τῇ αὐτῶν ἀνακλήσει χλανιδοφόρους ἐστολισμένους κατὰ τὸ ἴδιον σχῆμα· τοὺς δὲ οἰκειακοὺς πρωτοσπαθαρίους μετὰ τῶν οἰκείων σπεκίων καὶ ῥωέων σαγίων, ἐμπροσθίῳ τῷ σχήματι, καθὼς ἀνωτέρω δεδήλωται. ἐν δὲ τοῖς πέριξ ἀκουβίτοις δεῖ καλεῖν ἐφ' ἑκάτερα μέρη ἐπὶ δύο ἀκουβίτων βασιλικοὺς ἀνθρώπους ἀπὸ τῆς τῶν σπαθαροκανδιδάτων ἀξίας καὶ κατωτέρω· ἐν δὲ τοῖς λοιποῖς ἀκουβίτοις ἅπαντας τοὺς ἄρχοντας τοῦ τάγματος τῶν σχολῶν, οἷον τοποτηρητήν, εἰ τύχοι αὐτὸν εἶναι σπαθαροκανδιδάτον, τοὺς κόμητας τῶν D *σχολῶν, δομεστίκους τῶν σχολῶν, τὸν προέξιμον, προτίκτορας, εὐτυχοφόρους, σκηπτροφόρους, ἀξιωματικούς, μανδάτορας, τὸν ἀριθμὸν σμ', καὶ πένητας τὸν ἀριθμὸν ιβ'· εἰσάγειν δὲ αὐτοὺς ἐν τῇ ἀνακλήσει μετὰ τῶν οἰκείων σκαραμαγγίων, τὸν δὲ τοποτηρητὴν καὶ χαρτουλάριον τοῦ αὐτοῦ τάγματος μετὰ καὶ σαγίων ῥωέων, δηλονότι προπορευομένου αὐτοῖς τοῦ ἀρτικλίνου κατὰ τὸν προγραφέντα τύπον. ἐπὶ δὲ τῆς τρίτης ἡμέρας τῶν αὐτῶν ἀκουβίτων δεῖ ἡμᾶς εὐτρεπίζειν εἰς πρόσκλησιν, ἐν μὲν τῇ βασιλικῇ τραπέζῃ ἄρχοντας μεγι-* Ed.L. 432 *στᾶνας τοὺς ἀνωτέρω ἐπὶ τῆς δευτέρας ἡμέρας μνημονευθέντας τὸν ἀριθμὸν ιβ', ἀφαιρουμένου μὲν τοῦ τῶν σχολῶν δομεστίκου, ἀντεισιόντος δὲ κατὰ τύπον τοῦ δομεστίκου τῶν ἐξσκουβίτων, εἰσάγειν δὲ αὐτοὺς ἐν τῇ ἀνακλήσει κατὰ τὸν προδειχθέντα τύπον. ἐν δὲ τοῖς ἑκατέροις τῶν μερῶν ἀκου-*

[R746] it is necessary to summon likewise for the two couches, the emperor's men with ranks, and to the rest of the couches all the archons of the regiment of the *exkoubitoi*, namely, *topoteretai*,[1] *skribones*, the chartulary, dragon-ensign bearers, insignia-bearers, standard-bearers, subaltern officers, *protomandatores*[2] and *mandatores*, 204 in number, and 12 poor, and to lead them in following the format previously described in the protocol for the second day.

On the fourth day of this most illustrious hospitality, as it is called, it is necessary for us to get ready for a summons to the precious imperial table 12 in number from those archons mentioned above for each day, including the *droungarios* of the Watch as prescribed, and to lead everyone in to the couch[3] in their particular ceremonial dress, as mentioned, and the *droungarios* of the Watch in his particular *skaramangion* and deep-red *sagion*. It is necessary for us to summon to the rest of the couches emperor's men in the format described and all the archons of the regiment of the *arithmos*,[4] namely, the *topoteretes*, the chartulary, the *kometes*, the centurions, banner-bearers, bearers of the labara, ensign-bearers, *doukinatores*, *mandatores*, doormen and couriers, 204 in number,[5] and to lead them in as follows: the *topoteretes* in a deep-red *sagion*, and the rest in their particular *skaramangia*, as has been explained above.

[Oik175] On the

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1 Oikonomidès, following Bury, ed. (1911), emends *topoteretai* of the ms. to the singular. For occurrences of the plural, *topoteretai* of regiments, see Oikonomidès, *Listes,* 110, n. 69.

2 For the plural see the note to R717.6.

3 See note 1 at R745.1.

4 The *arithmos* was also called the Watch.

5 It is probably necessary to add "and 12 poor" both here and at day 7, as for days 1, 2, 3, 5, and 10, to bring the total up to 216 guests; 216 is the total given for days 6 and 12, and no total is given for the other days.

βίτοις δεῖ καλεῖν ὁμοίως ἐπὶ τοῖς δυσὶν ἀκουβίτοις βασιλικοὺς ἀνθρώπους ἐν ἀξιώμασιν· ἐν δὲ τοῖς λοιποῖς ἀκουβίτοις ἅπαντας τοὺς ἄρχοντας τοῦ τάγματος τῶν ἐξσκουβίτων, οἷον τοποτηρητάς, σκρίβωνας, τὸν χαρτουλάριον, δρακοναρί- Ms. 247. ους, σκευοφόρους, σιγνοφόρους, σενάτορας, πρωτομανδάτορας B καὶ μανδάτορας τοῦ ἀριθμοῦ σδ', καὶ πένητας ιβ', εἰσάγειν δὲ αὐτοὺς κατὰ τὸν προῤῥηθέντα τύπον κατὰ τὸ σχῆμα τῆς δευτέρας ἡμέρας. ἐπὶ δὲ τῆς τετάρτης ἡμέρας τῆς περιφανοῦς ταύτης, ὡς εἰπεῖν, δεξιώσεως δεῖ ἡμᾶς εὐτρεπίζειν εἰς κλῆσιν τῆς βασιλικῆς τιμίας τραπέζης ἐκ τῶν ἀνωτέρω καθ' ἑκάστην ἡμέραν μνημονευθέντων ἀρχόντων σὺν τῷ δρουγγαρίῳ τῆς βίγλης κατὰ τύπον τὸν ἀριθμὸν ιβ', εἰσάγειν δὲ ἅπαντας ἐν τῇ ἀνακλήσει μετὰ τῶν οἰκείων ἀλλαξιμάτων, καθὼς εἴρηται· τὸν δὲ δρουγγάριον τῆς βίγλης μετὰ τοῦ οἰ- C κείου σκαραμαγγίου καὶ σαγίου ῥοῆς. ἐν δὲ τοῖς λοιποῖς ἀκουβίτοις δεῖ ἡμᾶς καλεῖν βασιλικοὺς ἀνθρώπους κατὰ τὸν λεχθέντα τύπον, καὶ ἅπαντας τοὺς ἄρχοντας τοῦ τάγματος τοῦ ἀριθμοῦ, οἷον τοποτηρητήν, τὸν χαρτουλάριον, τοὺς κόμητας, τοὺς κεντάρχους, βανδοφόρους, λαβουρησίους, σημειοφόρους, δουκινάτορας, μανδάτορας, θυρωρούς, διατρέχοντας, τὸν ἀριθμὸν σδ', καὶ εἰσάγειν αὐτοὺς οὕτως· τὸν μὲν τοποτηρητὴν μετὰ ῥωσίου σαγίου, τοὺς δὲ λοιποὺς μετὰ τῶν οἰκείων σκαραμαγγίων, καθὼς ἀνωτέρω δεδήλωται. ἐπὶ δὲ τῆς

[R747] **fifth day** it is necessary for you to get ready together for a summons to the truly precious imperial table guests from the esteemed chief archons mentioned above, with the *domestikos* of the *hikanatoi*, 12 in number, and to lead them in in their particular ceremonial dress, as has been explained above. To the rest of the couches it is necessary to summon together emperor's men, as we have said above, and to the bottom couches the archons of the regiment of the said *hikanatoi*, namely, the *topoteretes*, the *kometes*, the chartulary, the centurions,[1] banner-bearers, ensign-bearers, *doukinatores,* and *mandatores*, 204 in number, and 12 poor, and to lead them in to the couch[2] as we have described previously for the rest of the regiments.

This must be noted: if the feast of the glorious Nativity of Christ occurs on the Sunday of the week, the hospitality of the Hall of the Nineteen Couches also has its beginning from this day.[3]

On the sixth day it is necessary for us to invite to dine at the precious imperial table the archbishop of Constantinople along with twelve of the abbots who are listed in the volume which concerns us, and to lead them in to the couch as follows: the patriarch with the emperor at the time of the liturgical verse, to be seated on a couch,[4] and the holy abbots in a line according to their particular order and associated honour. It is necessary to lead them in just like the

1 In this list, the ms. and Bonn have all but the *topoteretes* and the chartulary in the genitive case; Bury, ed. (1911), and Oikonomidès rightly emend all to the accusative.

2 For the emendation here to ἀνακλίσει, and just below at R747.19, see note 1 at R745.1.

3 i.e. if Christmas falls on a Sunday, this, the first day of the week, and the first day of this sequence of banquets will coincide. The note ends here with ἐπιδείξηται,since it is followed in the ms. by the unambiguous punctuation of a colon followed by a wavy line; cf. Bonn, Bury, ed. (1911), and Oikonomidès who substitute a comma in place of this end mark.

4 δίφρος: a seat, couch, or stool (LSJ). Oikonomidès and some scholars subsequently have understood that here the patriarch, unlike the others, is to be seated on a chair. However, the passage could mean simply that patriarch and emperor, entering together, recline on a couch before the abbots enter. The word, used only here in *Cer.*, could indicate a couch accommodating two people, just like the δίφρος (chariot-board) of a Homeric war-chariot.

πέμπτης ἡμέρας δεῖ ὑμᾶς προευτρεπίζειν εἰς κλῆσιν τῆς τιμίας ὄντως βασιλικῆς τραπέζης ὁμοῦ ἐκ τῶν ἀνωτέρω μνημονευθέν- D *των ἐνδόξων μεγιστάνων σὺν τοῦ δομεστίκου τῶν ἱκανάτων, φίλους τὸν ἀριθμὸν ιβ', καὶ εἰσάγειν αὐτοὺς μετὰ τῶν οἰκείων ἀλλαξιμάτων, καθὼς ἀνωτέρω δεδήλωται. ἐν δὲ τοῖς λοιποῖς ἀκουβίτοις δεῖ καλεῖν ὁμοῦ βασιλικοὺς ἀνθρώπους, ὡς ἀνωτέρω εἰρήκαμεν. ἐν δὲ τοῖς κατωτέρω τοὺς ἄρχοντας τοῦ τάγματος τῶν αὐτῶν ἱκανάτων, οἷον τοποτηρητὴν τῶν κομήτων, τὸν χαρτουλάριον τῶν κεντάρχων, βανδοφόρων, σημειοφόρων, δουκινιατόρων καὶ μανδατόρων, σδ' τὸν ἀριθμόν, καὶ πένητας ιβ', εἰσάγειν δὲ αὐτοὺς ἐν τῇ ἀνακλήσει, καθὼς καὶ ἐν τοῖς λοιποῖς τάγμασι προεγράψαμεν. σημειωτέον δὲ* Ed.L. 433 *τοῦτο· εἰ γὰρ ἐν τῇ πρώτῃ ἡμέρᾳ τῆς ἑβδομάδος ἡ τῶν ἐνδόξων τοῦ Χριστοῦ γενεθλίων ἐπέστη ἑορτή, καὶ ἀπὸ ταύτης ἡ τῶν ιθ' ἀκουβίτων δεξίωσις τὴν ἀρχὴν ἐπιδείξηται, δεῖ ἡμᾶς ἐν τῇ ἕκτῃ ἡμέρᾳ ἐπὶ μὲν τῆς τιμίας βασιλικῆς τραπέζης συγκαλεῖν εἰς ἑστίασιν τὸν ἀρχιεπίσκοπον Κωνσταντινου-* Ms. 247.b *πόλεως μετὰ καὶ ιβ' ἡγουμένων τῶν ἐν τῷ περὶ ἡμᾶς τόμῳ κειμένων, εἰσάγειν δὲ αὐτοὺς ἐν τῇ ἀνακλήσει οὕτως· τὸν μὲν πατριάρχην σὺν τῷ βασιλεῖ ἅμα τοῦ στίχου εἰς τὸ ἐπὶ δίφρου καθεσθῆναι· τοὺς δὲ ὁσίους ἡγουμένους στιχηδὸν κατὰ τὴν οἰκείαν τάξιν καὶ ἁρμόζουσαν δόξαν· εἰσάγειν δὲ*

[R748] patricians, in their capes, worn unfastened, that is to say, with the **[Oik 177]** imperial *kastresios* going ahead of them. Likewise the *kastresios* stands them in a circle around the imperial table for the summons to whomsoever of them the emperor decides should be nearer to him. It is necessary for you to summon to the rest of the couches the older monks enrolled from various monasteries, that is, those who have received the tokens from us, 216 in number, and to lead them in in a line just like the rest, dressed in their particular attire as customary, and for them to recline, one group of twelve at each table.

After these are reclining[1] and dining, it is necessary for you to look out for the course of roast meat and at this time to lead in the two great *domestikoi* of the Church to conduct the fathers who recline at table and sing psalms, and to stand these *domestikoi* on either side of the admirable hall to perform, as mentioned, the conducting of the psalmody of the fathers while they recline. Then, as prescribed, there is given from the *eidikon* to the 12 abbots reclining at the imperial table, as a bestowal of largesse, 4 *nomismata* each, and to all the rest of the monks one single *nomisma*, as prescribed, and to the two *domestikoi* 2 *nomismata* each, as prescribed.

It is necessary to know that on this day, too, the poor eat in the Chrysoistorion,[2] and receive

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1 Following Oikonomidès in emending ἀνάκλησιν here to ἀνάκλισιν; see also note 1 at R745.1.

2 Oikonomidès, *Listes*, 37 n. 50, emends the otherwise unknown χρυσοιστορίῳ (or χρυσοστορίου, the slight variant Chrysostorion at R711.1) to κονσιστωρίῳ, since elsewhere in *Cer.* the Consistory is the venue for the appointment of a *magister* (R143.19 - R144.20, R231.15 - R233.23, R573.8-9 & R584.10-12).

B αὐτούς, καθὼς καὶ τοὺς πατρικίους, μετὰ τῶν οἰκείων αὐτῶν φελωνίων ἀπολελυμένῳ τῷ σχήματι, δηλονότι προπορευομένου αὐτοῖς τοῦ βασιλικοῦ καστρησίου, καὶ ὁμοίως ἱστῶντος κύκλῳ τῆς βασιλικῆς τραπέζης εἰς τὸ προσκαλέσασθαι πλησιέστερον ἐξ αὐτῶν οὓς ἂν δόξῃ τῷ βασιλεῖ. ἐν δὲ τοῖς λοιποῖς ἀκουβίτοις δεῖ ὑμᾶς καλεῖν τοὺς ἐκ διαφόρων μοναστηρίων ἀναγραφομένους ἀββάδας, ἤγουν τοὺς τὰ σφραγίδια παρ' ἡμῶν εἰληφότας, τὸν ἀριθμὸν σιϛ'· εἰσάγειν δὲ καὶ αὐτοὺς στιχηδόν, καθὼς καὶ τοῖς λοιποῖς, ἠμφιεσμένους τὰς οἰκείας στολὰς ὡς πρὸς συνήθειαν· C ἀνακλίνειν δὲ αὐτοὺς ἐφ' ἑκάστης τραπέζης δωδεκάδα μίαν. μετὰ δὲ τὴν τούτων ἀνάκλησιν καὶ ἑστίασιν δεῖ ὑμᾶς προσέχειν τὸν τοῦ ὀπτομίνσου μίνσον, καὶ ἐν τούτῳ τῷ καιρῷ εἰσάγειν πρὸς χειρονομίαν τῶν ἀνακειμένων καὶ ψαλλόντων πατέρων τοὺς δύο μεγάλους τῆς ἐκκλησίας δομεστίκους καὶ ἱστᾶν αὐτοὺς ἔνθεν κἀκεῖθεν τοῦ περιβλέπτου τρικλίνου πρὸς τὸ ποιεῖσθαι, ὡς εἴρηται, τὴν χειρονομίαν ἐπὶ τὴν ψαλμῳδίαν τῶν ἀνακειμένων πατέρων. δίδοται οὖν κατὰ τύπον παρὰ τοῦ εἰδικοῦ λόγου τοῖς μὲν ἀνακειμένοις ἐπὶ τῆς βασιλικῆς τραπέζης ιβ' ἡγουμένοις εἰς φιλοτιμίας ἐπίδοσιν ἀνὰ D νομισμάτων δ'· τοῖς δὲ λοιποῖς μονάχοις ἅπασιν ἀνὰ νομίσματος ἑνὸς καὶ μόνου· τοῖς δὲ δύο δομεστίκοις ἀνὰ νομισμάτων β' κατὰ τύπον. δεῖ εἰδέναι, ὅτι ἐν αὐτῇ τῇ ἡμέρᾳ καὶ οἱ πένητες ἐν τῷ χρυσοιστορίῳ ἐσθίουσιν, λαμβάνοντες

[R749] the customary blessing.

However, if the Nativity of Christ falls on the Wednesday or Thursday and the summons to the Hall of the Nineteen Couches begins to be conducted from this day, it is necessary on the Sunday during the course of the said week[1] before the summons for the patriarch and the older monks, for you to accomplish what is called "the long-haired banquet." And it is necessary for you to get ready as guests to dine at the imperial table eight *magistroi*, proconsuls, patricians, and *strategoi*, and two Bulgarian guests, and the two demarchs, of the Blues and the Greens, and to lead them in and lead them out wearing chlamyses, as has been explained above. It is necessary for you to summon to the couches on both sides all the emperor's men who are foreigners, namely, the Pharganoi, Khazars, Hagarenes and Franks, and all those among them who enjoy imperial consideration in the form of salaries.[2] It is necessary to lead all of them in and lead them out in their ethnic attire of the kind **[Oik179]** called by them a *kabbadion.*[3]

Then on the Wednesday of the week beginning from that day it is necessary to summon the patriarch with his abbots and monks, as mentioned above.

On the seventh day of the said Couches it is necessary for you to get ready to dine at the imperial table proconsuls, patricians, *strategoi*, and holders of high office,

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1 i.e. on the Sunday following Christmas Day; Oikonomidès, 174, n. 160. For this variation in the scheduling depending on the day on which Christmas Day falls, see note 3 at R744.17.

2 Given that invitations were issued on other days to members in turn of the *schole*, *exkoubitoi*, *arithmos* and *hikanatoi*, and then the fleet, these foreigners would include members of the Great and Middle *hetaireia*.

3 The *kabbadion* (or *kabadion*): a long cloak or kaftan, here worn by foreigners; also at R772.21-22.

τὴν κατὰ συνήθειαν εὐλογίαν. εἰ δὲ ἐν τετάρτῃ ἢ πέμπτῃ
ἡμέρᾳ τῆς ἑβδομάδος ἡ Χριστοῦ γέννησις καταντήσει, καὶ
ἀπὸ ταύτης ἄρχηται ἡ κλῆσις τελεῖσθαι τῶν ἀκουβίτων, δεῖ
ὑμᾶς ἐν τῇ κυριακῇ τῆς περιόδου τῆς αὐτῆς ἑβδομάδος πρὸ
τῆς κλήσεως τοῦ πατριάρχου καὶ τῶν ἀββάδων ἐκτελεῖν τὸ
λεγόμενον κλητώριον τὸν πολύτριχον, καὶ εὐτρεπίζειν εἰς συν-
εστίασιν φίλους ἐπὶ μὲν τῆς βασιλικῆς τραπέζης μαγίστρους, Ed. L.434
ἀνθυπάτους πατρικίους στρατηγοὺς ὀκτὼ καὶ Βουλγάρους Ms. 248.a
φίλους δύο καὶ τοὺς δύο δημάρχους Βενέτων τε καὶ Πρασί-
νων· εἰσάγειν δὲ καὶ ἐξάγειν αὐτοὺς χλανιδοφόρους, καθὰ
καὶ ἀνωτέρω δεδήλωται. ἐν δὲ τοῖς ἑκατέρων μερῶν ἀκουβί-
τοις δεῖ ὑμᾶς καλεῖν βασιλικοὺς ἀνθρώπους ἐθνικοὺς πάντας,
οἷον Φαργάνους, Χαζάρους, Ἀγαρηνούς, Φράγγους καὶ ὅσοι
τῆς βασιλικῆς ἐξ αὐτῶν ἀπολαύουσι τῶν ῥογῶν προμηθείας·
εἰσάγειν δὲ αὐτοὺς ἅπαντας καὶ ἐξάγειν μετὰ τὸ ἐθνικὸν ἴδιον
σχῆμα, ἤγουν τὸ παρ' αὐτῶν ἐπιλεγόμενον καβάδιον. καὶ εἶθ'
οὕτως τῇ ἀπὸ ταύτης εἰσιούσῃ τῆς ἑβδομάδος τετράδι προσ- B
καλεῖσθαι τὸν πατριάρχην μετὰ τῶν αὐτοῦ ἡγουμένων καὶ μο-
ναχῶν, ὡς προλέλεκται. ἐπὶ δὲ τῆς ἑβδόμης ἡμέρας τῶν αὐ-
τῶν ἀκουβίτων δεῖ ὑμᾶς εὐτρεπίζειν εἰς συνεστίασιν ἐπὶ τῆς
βασιλικῆς τραπέζης ἀνθυπάτους πατρικίους στρατηγούς, ὀφφι-

[R750] with the eparch of the City and the *droungarios* of the fleet, twelve guests, and to lead them in and lead them out in their particular ceremonial dress, as has been explained. It is necessary to summon to the rest of the couches for the dinner, the *symponos* and the logothete of the Praetorium, the *topoteretes* of the fleet, the chartulary of the fleet, the *kometes*[1] of the fleet, and likewise *kentarchoi*,[2] judges of the regions, inspectors of the City, neighbourhood superintendents, the *legatorios* of the Praetorium,[3] the centurion, the *protokankellarioi*, *kankellarioi* and *mandatores* of the fleet, 204 in number,[4] and to lead them in and lead them out in their particular *skaramangia*, except for the *topoteretai* who are also in deep-red *sagia*, as explained above.

On the eighth day of the said Couches the festival of the Vow[5] with its footraces is held, and it is necessary for you to get ready to dine with the emperors the foremost members of the order of the personal *kouboukleion*, namely *praipositoi*, eunuch *protospatharioi*, *primikerioi*, and *ostiarioi*, 8 in number, the chartulary of the imperial *sakelle*, the head of the *eidikos logos*, the *aktouarios* and the master of ceremonies. It is necessary to lead them in in their particular ceremonial dress, and they make their way not like all the rest on the days previously described, from the bottom to the top [of the hall] with the *kastresios*, but when the emperor comes out and

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1 Following Bury, ed. (1911), and Oikonomidès in emending *komes* to the plural as at R718.11.

2 Subordinate military or naval officers.

3 Praetorium: ms., Bury, ed. (1911), and Oikonomidès; cf. Bonn misread the abbreviation as *praipositos*.

4 It is probably necessary to add "and 12 poor" here, as also above at day 4; see note 5 at R746.21.

5 This festival of the Vow celebrates the New Year; see, too, R359.18 - R354.6. The other festival of the Vow, on July 20th, was instigated by Leo VI to celebrate the revoking in 886 of his imprisonment by his father, Basil I, in 883; both involved footraces in the Hippodrome; see R776.13 - R778.23.

κιαλίους σὺν τῷ ὑπάρχῳ τῆς πόλεως καὶ τῷ δρουγγαρίῳ τῶν
πλοΐμων, φίλους δύο καὶ δέκα· εἰσάγειν δὲ αὐτοὺς καὶ ἐξ-
άγειν μετὰ τῶν οἰκείων ἀλλαξιμάτων, καθὰ καὶ δεδήλωται·
ἐν δὲ τοῖς λοιποῖς ἀκουβίτοις καλεῖν εἰς ἑστίασιν τὸν σύμπο-
C *ζον καὶ τὸν λογοθέτην τοῦ πραιτωρίου, τὸν τοποτηρητὴν τῶν*
πλοΐμων, τὸν χαρτουλάριον τοῦ πλοΐματος, τὸν κόμητα τοῦ
πλοΐματος, κεντάρχους ὁμοίως, κριτὰς τῶν ῥεγεώνων, ἐπό-
πτας τῆς πόλεως, γειτονειάρχας, τὸν λεγατάριον τοῦ πραιπο-
σίτου, τὸν κεντυρίωνα, τοὺς πρωτοκαγκελλαρίους, καγκελλα-
ρίους καὶ μανδάτορας τοῦ πλοΐμου, τὸν ἀριθμὸν σδ'· εἰσά-
γειν δὲ καὶ ἐξάγειν αὐτοὺς μετὰ τῶν οἰκείων σκαραμαγγίων,
πλὴν τῶν τοποτηρητῶν μετὰ καὶ σαγίων ῥοέων, καθὼς ἀνω-
τέρω δεδήλωται. ἐπὶ δὲ τῆς ὀγδόης ἡμέρας τῶν αὐτῶν ἀ-
κουβίτων ἐκτελεῖται τὸ βωτὸν παιζοδρόμιον, καὶ δεῖ ὑμᾶς
D *εὐτρεπίζειν εἰς συνεστίασιν τῶν βασιλέων τοὺς προὔχοντας*
τῆς τάξεως τοῦ μυστικοῦ κουβουκλείου, οἷον πραιποσίτους,
πρωτοσπαθαρίους εὐνούχους, πριμικηρίους, ὀστιαρίους, τὸν
ἀριθμὸν η', τὸν χαρτουλάριον τῆς βασιλικῆς σακέλλης, τὸν
ἐπὶ τοῦ εἰδικοῦ λόγου, τὸν ἀκτουάριον καὶ τὸν τῆς καταστά-
σεως· εἰσάγειν δὲ αὐτοὺς μετὰ τῶν οἰκείων ἀλλαξιμάτων,
οὐ καθὼς τοὺς λοιποὺς ἅπαντας ἐν ταῖς προλεχθείσαις ἡμέ-
ραις ἐκ τῶν κάτω πρὸς τὰ ἄνω σὺν τῷ καστρησίῳ τὴν πο-
ρείαν ποιούμενοι, ἀλλ' αὖθις σὺν τῇ ἐξόδῳ τῆς βασιλικῆς ἀ-

[R751] reclines,[1] it is necessary to draw them up according to their rank **[Oik181]** in a circle around the precious imperial table. At the announcement by the chanters standing in attendance, it is necessary for them[2] to recline at the very splendid table. Then it is necessary to lead them out again, as described, with the same ritual. The poor who have received the tokens recline at the rest of the couches before the emperor reclines and, while they are still reclining and eating, at the time of the sweets-course, the tokens that were given are taken back by an *atriklines* and, as prescribed, there is given from the *eidikos logos* to each of the poor, as an imperial blessing, a purse having in it one *nomisma*.

On the ninth day of the said Couches, a banquet supper is held which is also called the Vintage banquet, and it is necessary for you to get ready in advance to dine with the emperor at the supper 12 guests, namely, eight *magistroi*, proconsuls, patricians, and *strategoi*, two guests from the Bulgarians and the two demarchs of the two factions. These are summoned by the emperor through the *atriklines* early in the day. When dismissals are given, all those who have been summoned to dine with the emperor go in together towards evening, and they are all led in and led out in their particular ceremonial dress and sandals in accordance with the ritual and format for the banquets previously recorded in the above. It is necessary for you to summon to the couches on both sides, in accordance with the prescription for the first day,

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1 Here and below at R751.5-6 emending ἀνακλήσεως to ἀνακλίσεως (lit: "the imperial reclining") following Oikonomidès; see, too, note 1 at R745.1.

2 i.e. the 12 who formed the circle.

νακλήσεως στιχίζειν αὐτοὺς κατὰ τὸ ἴδιον ἀξίωμα κύκλῳ τῆς Ms.248.b τιμίας βασιλικῆς τραπέζης, καὶ ἅμα τῆς ἐκφωνήσεως τῶν παριστώτων βουκαλίων ἀνακλίνειν αὐτοὺς ἐν τῇ λαμπροτάτῃ Ed.I.435 τραπέζῃ, ἐξάγειν δὲ αὐτοὺς πάλιν τῇ αὐτῇ ἀκολουθίᾳ, ὡς εἴρηται. ἐπὶ δὲ τοῖς λοιποῖς ἀκουβίτοις πρὸ τῆς βασιλικῆς ἀνακλήσεως προανακλίνονται πένητες οἱ τὰ σφραγίδια εἰληφότες, καὶ ἔτι αὐτῶν ἀνακειμένων καὶ ἐσθιόντων, ἐν τῷ καιρῷ τοῦ μίνσου τῶν δουλκίων, ἀναλαμβάνονται τὰ δοθέντα σφραγίδια ὑπὸ ἀρτικλίνου, καὶ δίδοται κατὰ τύπον παρὰ τοῦ εἰδικοῦ λόγου ἑκάστῳ πένητι εἰς βασιλικὴν εὐλογίαν ἀποκόμβιον ἔχον ἔνδοθεν νόμισμα ἕν. ἐπὶ δὲ τῆς ἐννάτης ἡμέρας τῶν αὐτῶν ἀκουβίτων τελεῖται κλητώριον δείπνου, ὃ καὶ τρυγητικὸν καλεῖται, καὶ δεῖ ὑμᾶς προευτρεπίζειν εἰς B συνεστίασιν τοῦ δείπνου τῷ βασιλεῖ φίλους ιβʹ, οἷον μαγίστρους, ἀνθυπάτους πατρικίους στρατηγοὺς ὀκτώ, φίλους Βουλγάρων δύο, καὶ τοὺς ἑκατέρων δύο δημάρχους. προσκαλοῦνται δὲ οὗτοι παρὰ τοῦ βασιλέως διὰ τοῦ ἀρτικλίνου πρωΐας, καὶ μίνσων διδομένων, συνεισέρχονται πάντες οἱ κεκλημένοι εἰς συνεστίασιν τῷ βασιλεῖ πρὸς ἑσπέρας, καὶ εἰσάγονται καὶ ἐξάγονται πάντες μετὰ τῶν οἰκείων ἀλλαξιμάτων καὶ καμπαγίων κατὰ ἀκολουθίαν καὶ τύπον τῶν προγραφέντων ἐν τοῖς ἄνω. ἐν δὲ τοῖς ἑκατέρων τῶν μερῶν ἀκουβίτοις δεῖ ὑμᾶς καλεῖν κατὰ τὸν ὅρον τῆς πρώτης ἡμέρας τοὺς

[R752] all the senators who wear the sandal, namely, imperial secretaries with the title of *spatharokandidatoi* and below, a chartulary of the logothete of the *genikon*, a chartulary of the logothete of the *stratiotikon*,[1] legal draftsmen of the quaestor, the *symponos*, the logothete [of the Praetorium]; and the judges [of the regions],[2] notaries of the *sakellion*, notaries of the *vestiarion*, notaries of the *eidikon*, consuls, silentiaries, *vestetores* and minor archons of the regiments, namely, sceptre-bearers, standard-bearers, *tyche*-bearers, dragon-ensign bearers, subaltern officers and *doukinatores*, and all the runners of both factions. It is necessary to lead in all the senators in their particular ceremonial dress and sandals, and all the runners in their *podeai*.[3] It is necessary for the victors to recline on the couches on the favoured side,[4] and the losers **[Oik183]** on the other side, where the poor are also. After the lighting of the lights prior to the feast and the bestowal of the torches, it is necessary to lead them all out following the format for all of them recorded above.

On the tenth day of the said Couches it is necessary for you to get ready for the summoning to the imperial table likewise proconsuls, patricians, and holders of high office, with the *domestikos* of the *noumera* and the *komes* of the Walls, 12 guests, and to lead them in and lead them out in their particular ceremonial dress following the format which has been explained.

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1 Oikonomidès, following Bury, ed. (1911), emends each of these to the plural, chartularies, as listed at R717.14-17 & R718.3-5 & at R735.13 -15.

2 "Of the Praetorium" and "of the regions" (i.e. of Constantinople): supplied from R717.8-9.

3 A *podea* was like a long kilt, opening at the back and worn by messengers; Oikonomidès, 180, n. 174.

4 i.e. on the right, from the point of view of an emperor. For the poor to the emperors' left, see also R743.9-10.

C ὑπὸ καμπάγιον συγκλητικοὺς ἅπαντας, οἷον ἀσηκρῆτας, ἀπὸ
τῆς τῶν σπαθαροκανδιδάτων ἀξίας καὶ κατωτέρω, χαρτουλά-
ριον τοῦ γενικοῦ λογοθέτου, χαρτουλάριον τοῦ στρατιωτικοῦ
λογοθέτου, ἀντιγραφεῖς τοῦ κυέστορος, τὸν σύμπονον, τὸν
λογοθέτην καὶ τοὺς κριτάς, νοταρίους τοῦ σακελλίου, νοταρί-
ους τοῦ βεστιαρίου, νοταρίους τοῦ εἰδικοῦ, ὑπάτους, σιλεν-
τιαρίους, βεστήτορας καὶ μικροὺς ἄρχοντας τῶν ταγμάτων,
οἷον σκηπτροφόρους, σιγνοφόρους, εὐτυχοφόρους, δρακοναρί-
ους, σινάτορας καὶ δουκινιάτορας, καὶ τοὺς ἑκατέρων μερῶν
δρομεῖς ἅπαντας. δεῖ δὲ εἰσάγειν τοὺς μὲν συγκλητικοὺς ἅ-
παντας μετὰ τῶν οἰκείων ἀλλαξιμάτων καὶ καμπαγίων, τοὺς
D δὲ δρομεῖς πάντας μετὰ τῶν αὐτῶν ποδέων, καὶ τοὺς μὲν
Ms. 249.a νικητὰς ἐπὶ τῆς κρείττονος θέσεως τῶν ἀκουβίτων προσανα-
κλίνειν, τοὺς δὲ ἡττηθέντας ἐπὶ τῆς ἑτέρας θέσεως, ἐν ᾗ καὶ
τοὺς πένητας· μετὰ δὲ τὴν προέορτον φωταυγίαν καὶ τὴν
ἐπίδοσιν τῶν φατλίων ἐξάγειν αὐτοὺς πάντας κατὰ τὸν τύ-
πον τὸν προγραφέντα πᾶσιν. ἐπὶ δὲ τῆς δεκάτης ἡμέρας τῶν
αὐτῶν ἀκουβίτων δεῖ ὑμᾶς εὐτρεπίζειν εἰς κλῆσιν τῆς βασι-
λικῆς τραπέζης ὁμοίως ἀνθυπάτους πατρικίους ὀφφικιαλίους
σὺν τῷ δομεστίκῳ τῶν νουμέρων καὶ τῷ κόμητι τῶν τειχέων,
φίλους ιβ'· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκεί-
Ed. L. 436 ων ἀλλαξιμάτων κατὰ τὸν δηλωθέντα τύπον. ἐν δὲ τοῖς λοι-

[R753] It is necessary for you to summon to the rest of the couches the two *topoteretai* and chartularies of the *noumera* and of the Walls, tribunes, lieutenants, *legatarioi*, *mandatores*, those in charge of the hospices and of the old people's homes, chartularies of the charitable houses, and leading doctors and the palace-stewards of the Great Palace and of the Palace of Daphne, 204 in number, and 12 poor. It is necessary for those in charge of the hospices and of the old people's homes and chartularies and doctors, with the palace-stewards, to process to the back side of the couch of the emperor,[1] and the archons of the two regiments to the side facing the emperor.[2] It is necessary to lead them in and lead them out, those in charge of the hospices in their particular *skaramangia* and deep-red *sagia*, and all the doctors in their particular blue damask *skaramangia*[3] and the archons of the regiments, of whom the *topoteretai* are also in deep-red *sagia*, and all the rest in *skaramangia*.

On the eleventh day the summoning conducted for the Couches ceases and the evening banquet is held in the admirable Hall of Justinian. The said banquet-list is drawn up in advance by the emperor with the assistance of the said *atriklines* early in the day, and it is necessary for us to invite for the summons to the said supper, *magistroi*, proconsuls, patricians, holders of high office, *praipositoi*, eunuch *protospatharioi*, *primikerioi*, *ostiarioi*, *manglabitai*, *kometes* of the *arithmos* and centurions, the number according to the size of the table. After **[Oik185]** the evening's divine-service,

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1 i.e. to the couches down the left side of the hall from the point of view of an emperor reclining on his left elbow and so facing naturally to his right.

2 i.e. to the emperor's right.

3 See the Introduction, s.v. Terms for silks.

ποῖς ἀκουβίτοις δεῖ ὑμᾶς καλεῖν τοὺς δύο τοποτηρητας καὶ χαρτουλαρίους τῶν νουμέρων καὶ τειχέων, τριβούνους, βικαρίους, λεγαταρίους, μανδάτορας, ξενοδόχους, γηροκόμους, χαρτουλαρίους τῶν εὐαγῶν οἴκων, ἀρχιατροὺς καὶ τοὺς διαιταρίους τοῦ μεγάλου παλατίου καὶ τῆς Δάφνης, τὸν ἀριθμὸν σδ΄, καὶ πένητας ιβ΄· προκινσεύειν δὲ τοὺς ξενοδόχους καὶ γηροκόμους χαρτουλαρίους καὶ ἰατροὺς σὺν τῶν διαιταρίων ἐπὶ τῇ ὀπισθείῳ θέσει τοῦ ἀκουβίτου τοῦ βασιλέως, τοὺς δὲ ἄρχοντας τῶν δύο ταγμάτων ἐπὶ τῇ κατὰ πρόσωπον θέσει τοῦ βασιλέως· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν τοὺς B *μὲν ξενοδόχους μετὰ τῶν οἰκείων σκαραμαγγίων καὶ ῥοέων σαγίων, τοὺς δὲ ἰατροὺς ἅπαντας μετὰ τῶν οἰκείων διβενέτων, τοὺς δὲ τῶν ταγμάτων ἄρχοντας, τοὺς μὲν τοποτηρητὰς καὶ αὐτοὺς μετὰ ῥοέων σαγίων, τοὺς δὲ λοιποὺς μετὰ σκαραμαγγίων πάντας. ἐπὶ δὲ τῆς ἑνδεκάτης ἡμέρας ἀπείργεται μὲν ἡ τῶν ἀκουβίτων ἐκτελουμένη κλῆσις, τελεῖται δὲ τὸ κλητώριον ἑσπέρας ἐν τῷ περιβλέπτῳ τοῦ Ἰουστινιανοῦ τρικλίνῳ. προστοιχεῖται γὰρ τὸ αὐτὸ κλητώριον παρὰ τοῦ βασιλέως διὰ τοῦ αὐτοῦ ἀρτικλίνου πρωΐας, καὶ δεῖ ἡμᾶς προσκαλεῖσθαι εἰς κλῆσιν τοῦ αὐτοῦ δείπνου μαγίστρους, ἀν-* C *θυπάτους πατρικίους ὀφφικιαλίους, πραιποσίτους, πρωτοσπαθαρίους εὐνούχους, πριμικηρίους, ὀστιαρίους, μαγλαβίτας, κόμητας τοῦ ἀριθμοῦ καὶ κεντάρχους, τὸν ἀριθμὸν κατὰ τὸ ποσὸν τῆς τραπέζης, καὶ μετὰ τὴν θείαν τῆς ἑσπέρας μυστα-*

[R754] it is necessary for the *atriklines* who issued the summons to direct everyone to remove their ceremonial dress and put on their particular *skaramangia* to dine in them with the emperor as prescribed.

The holy day of Epiphany[1] occasions the wearing of unusual and admirably splendid dress, and completes the wonderful and altogether remarkable hospitality of the imperial banqueting. The day represents allegorically the union of the hosts in heaven and on earth through the gift of holy baptism. It brings together to dine with the emperor the priests of the great catholic church of God in angelic order, dressed in white. It is necessary for those assigned for service on this day to understand precisely the appropriate ceremony for the illustrious and sacred hospitality. It is necessary for you to summon to the precious imperial table for the breakfast held in the great church of God, *magistroi*, proconsuls, patricians, *strategoi*, and holders of high office, 14 in number, and to lead them in and lead them out in their particular ceremonial dress, but without their chlamyses.

At the precious imperial table[2] the patriarch dines with the emperor with precedence over all others. It is necessary for us to invite select individuals from the Church, namely, metropolitans along with the *synkellos*, 12 in number, and to draw them up in a line appropriately for their entry, according to [the ranking of]

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1 The feast of Epiphany celebrates on January 6th the Baptism of Christ.

2 i.e. in the Hall of the Nineteen Couches, whereas the breakfast was held at Hagia Sophia.

γορίαν δεῖ τὸν καλέσαντα ἀρτικλίνην προτρέψασθαι πάντας ἀποθέσθαι τὰ ἑαυτῶν ἀλλαξίματα καὶ ἐπενδύσασθαι τὰ οἰ-
Ms 219 b *κεῖα αὐτῶν σκαραμάγγια εἰς τὸ μετ' αὐτῶν συνεστιαθῆναι τῷ βασιλεῖ κατὰ τύπον. ἡ δὲ ἁγία τῶν φώτων ἡμέρα ξένην τινὰ καὶ περίβλεπτον λαμπροφορίαν εἰσάγουσα θαυμαστὴν*
D *καὶ παράδοξον τὴν δεξίωσιν ἐκτελεῖ τῆς βασιλικῆς ἑστιάσεως. τὴν γὰρ ἕνωσιν τῶν οὐρανίων καὶ ἐπιγείων ταγμάτων διὰ τῆς δωρεᾶς τοῦ ἁγίου βαπτίσματος μυστικῶς εἰκονίζουσα τοὺς ἐν τάξει ἀγγέλων ἱερεῖς τῆς μεγάλης τοῦ Θεοῦ καθολικῆς ἐκκλησίας λευχημονοῦντας εἰς συνεστίασιν τῷ βασιλεῖ συνηγάγετο. καὶ δεῖ τοὺς ἐν ταύτῃ τῇ ἡμέρᾳ λαχόντας διακονίᾳ ἀκριβῶς ἐπίστασθαι τὴν εὔρυθμον κατάστασιν τῆς περιφανοῦς αὐτῶν καὶ ἱερᾶς δεξιώσεως. ἐν γὰρ τῷ τελουμένῳ κρίματι τῆς μεγάλης τοῦ Θεοῦ ἐκκλησίας δεῖ ὑμᾶς καλεῖν ἐπὶ τῆς τιμίας βασιλικῆς τραπέζης, μαγίστρους, ἀνθυπάτους,*
Ed L 437 *πατρικίους στρατηγούς, ὀφφικιαλίους, τὸν ἀριθμὸν ιδ'· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκείων ἀλλαξίμων, ἄνευ μέντοι τῶν ἑαυτῶν χλαμύδων. ἐν δὲ τῇ βασιλικῇ τιμίᾳ τραπέζῃ πρό γε πάντων συνεστιᾶται ὁ πατριάρχης τῷ βασιλεῖ, καὶ δεῖ ὑμᾶς καλεῖν τοὺς λογάδας τῆς ἐκκλησίας, οἷον μητροπολίτας σὺν τῷ συγκέλλῳ τὸν ἀριθμὸν ιβ', προστιχίζειν δὲ αὐτοὺς ἐν τῇ αὐτῶν εἰσαγωγῇ ἁρμοδίως κατὰ τὸν*

[R755] the episcopal throne of each, that is to say, they are dressed in all their liturgical attire except only for their omophoria. It is necessary for them to be led in and led out by the imperial *kastresios*, as the format prescribed for the entrance requires.

It is necessary for you to invite to the rest of the couches 12 priests of the Great Palace and 24 of the Great Church, 36 deacons likewise of the Palace and the Great Church and the New Church, likewise 36 sub-deacons, likewise 24 lectors and likewise 24 church-singers and 36 clerics of the bureau of the patriarch, 216[1] in all. It is necessary to lead them in **[Oik187]** and lead them out as follows: all of those who are ordained, in their white capes, the officials of the bureaux, church-singers and lectors in their *kamisia* only, that is to say, according to the the order and the procedure mentioned above.

It is necessary in the said summoning[2] to look out also for the time of what is called the sweets course,[3] and with the entry of this to lead in the two splendid *domestikoi* of the Great Church with both the church-singers and all the orphans of charity,[4] the *domestikoi* wearing white and dressed in their capes. Before their entry it is necessary to distribute them to either side as follows:

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1 Oikonomidès (184, n. 183) suggests adding 24 bishops to the beginning of the list to bring the number, apart from the imperial table, up to the total here of 216, the usual number of guests at banquets in the Hall of the Nineteen Couches. See, too, note 1 at R757.2.

2 Retaining the reading ἀνακλήσει here as slightly more appropriate than if emended to ἀνακλίσει (reclining); cf. note 1 at R745.1.

3 Bonn, followed by Bury, ed. (1911), justifiably emended τουλδίων of the ms. to δουλκίων on the basis of R756.14 and R758.11; cf. Oikonomidès (186, n. 184) who proposes either τουρδᾶτα, a kind of fish, or τοῦλδα: provisions for the armies (R386.22).

4 συφράγιον, medieval Latin *suffragium*: succour, support, alimentation, maintenance and cf. ὀρφανοτροφεῖον (orphan-nurturing); cf. Oikonomidès, 186, n. 185.

ἑκάστου θρόνου, δηλονότι ἠμφιεσμένους αὐτοὺς πάσας τὰς
λειτουργικὰς αὐτῶν στολὰς πλὴν τῶν ὠμοφορίων καὶ μόνον·
συνεισάγειν δὲ αὐτοὺς καὶ ἐξάγειν διὰ τοῦ βασιλικοῦ κα-
στρησίου, καθὼς ὁ τύπος τῆς εἰσαγωγῆς περιέχει. ἐπὶ δὲ B
τῶν λοιπῶν ἀκουβίτων δεῖ ὑμᾶς καλεῖν πρεσβυτέρους τοῦ
μεγάλου παλατίου ιβʹ, τῆς μεγάλης ἐκκλησίας κδʹ, διακόνους
ὁμοίως τοῦ παλατίου, τῆς μεγάλης ἐκκλησίας, τῆς νέας, λϛʹ,
ὑποδιακόνους ὁμοίως λϛʹ, ἀναγνώστας ὁμοίως κδʹ, ψάλτας ὁ-
μοίως κδʹ καὶ παπάδας τοῦ σεκρέτου τοῦ πατριάρχου λϛʹ·
ὁμοῦ σιϛʹ· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν οὕτως· τοὺς μὲν
ἱερωμένους ἅπαντας μετὰ τῶν οἰκείων λευκῶν φελωνίων, τοὺς
δὲ σεκρετικούς, ψάλτας τε καὶ ἀναγνώστας μετὰ οἰκεῖα κα-
μίσια μόνον, δηλονότι κατὰ τὴν τάξιν καὶ ἔκθεσιν τὴν ἀνω-
τέρω μνημονευθεῖσαν. δεῖ δὲ προσέχειν ἐν τῇ αὐτῇ ἀνα- C
κλήσει, καὶ τὸν καιρὸν τοῦ μίνσου τῶν λεγομένων δουλκίων,
καὶ σὺν τῇ τούτων εἰσόδῳ συνεισάγειν τοὺς δύο τῆς μεγάλης
ἐκκλησίας λαμπροὺς δομεστίκους σὺν τῶν ψαλτῶν τε καὶ ὀρ-
φανῶν ἁπάντων τοῦ συφραγίου, λευχημονοῦντας καὶ περιβε- Ms. 250. a
βλημένους τὰ οἰκεῖα φελώνια· διαιρεῖν δὲ αὐτοὺς ἔνθεν κἀ-
κεῖθεν πρὸ τῆς εἰσόδου αὐτῶν οὕτως. τῷ μὲν ἐπὶ αὐτῶν

[**R756**] for one of their *domestikoi* together with all the church-singers to form a line on the right-hand side of the delightful Hall of the Nineteen Couches, and for the other one of their *domestikoi* with all the orphans, for him, too, to form a line opposite, on the left-hand side of the Hall of the Nineteen Couches. It is necessary to lead them both in on either side, <and>[1] with the patriarch's blessing, [for the *domestikoi*][2] to lead everyone in antiphonal chanting. When the pronouncing of the three antiphons ends, it is necessary to lead them out together from there, from where they also came.

It was decreed by the very wise ruler Leo (VI), for the greater glory and very great enjoyment of this venerable season of banqueting on the feast days, that on the said last day of the Couches, after the completion of the traditional and general chanting of the antiphons as described, we lead in at the time of the sweets the four illustrious *domestikoi* of the Great Church, that is to say, dressed in their particular *kamisia* and capes only. We should stand them in the middle of the admirable hall disposed as follows: the first *domestikos* of the week in the middle of the four splendid couches on either side;[3] and after him the second *domestikos*, likewise in the middle of the four splendid couches after them on either side; the third *domestikos* again likewise in the middle of the <four>[4] splendid

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[1] Following Oikonomidès in inserting "and".

[2] Cf. R748.11-17 for the *domestikoi* leading the psalmody at the time of the roast meat course.

[3] i.e. in the middle of the hall, between the first two couches on each side.

[4] The number of couches is not given but "likewise" suggests that "four" is to be understood.

δομεστίκῳ ἅμα τῶν ψαλτῶν ἁπάντων στιχίζειν ἐπὶ τῆς δεξιᾶς θέσεως τῶν τερπνῶν ἀκουβίτων· τῷ δὲ ἑτέρῳ δομεστίκῳ αὐτῶν σὺν ὀρφανῶν ἁπάντων, καὶ αὐτὸν ἐπὶ τοῦ εὐωνύμου D κατὰ πρόσωπον θέσεως οὔσης τῶν ἀκουβίτων στιχίζειν· εἰσάγειν δὲ αὐτοὺς ἐφ' ἑκατέρων τῶν μερῶν ἄμφω σὺν τῇ εὐλογίᾳ τοῦ πατριάρχου, χοροστατεῖν ἅπαντας πρὸς ἀντίφωνον μελῳδίαν. καὶ ἡνίκα τῶν γ' ἀντιφωνῶν ἡ ἐκφώνησις λήξει, ἐξάγειν αὐτοὺς ἐκεῖθεν ἅμα ὅθεν καὶ ἐληλύθασιν. ὡρίσθη δὲ καὶ παρὰ Λέοντος τοῦ σοφωτάτου δεσπότου εἰς πλείονα δόξαν καὶ μεγίστην εὐχαριστίαν τῆς περιοδικῆς ταύτης καὶ σεβασμίου τῶν ἑορτῶν εὐωχίας, ἐν τῇ αὐτῇ τελευταίᾳ τῶν ἀκουβίτων ἡμέρᾳ μετὰ τὴν περαίωσιν τῆς λεχθείσης τῶν ἀντιφώνων ἀρχαιοπαραδότου κοινῆς μελῳδίας, Ed.L. 438 συνεισάγειν ἡμᾶς ἐν τῷ καιρῷ τῶν δουλκίων τοὺς δ' τῆς μεγάλης ἐκκλησίας περιφανεῖς δομεστίκους, δηλονότι ἠμφιεσμένους τὰ οἰκεῖα αὐτῶν καμίσια καὶ φελώνια μόνα καὶ ἱστᾷν αὐτοὺς ἐν τῷ μέσῳ τοῦ περιβλέπτου τρικλίνου κατὰ διάστασιν οὕτως· τὸν μὲν α' δομέστικον τῆς ἑβδομάδος κατὰ μέσον τῶν ἑκατέρωθεν τεσσάρων λαμπρῶν ἀκουβίτων, τὸν δὲ ἀπ' αὐτοῦ δεύτερον δομέστικον κατὰ μέσον ὁμοίως τῶν ἀπ' αὐτῶν δ' ἑκατέρωθεν λαμπρῶν ἀκουβίτων, τὸν δὲ γ' δομέστικον πάλιν ὁμοίως κατὰ μέσον τῶν ἀπ' αὐτῶν ἑκατέρωθεν λαμ-

[R757] couches after them on either side: and the fourth, he, too, in the middle of the **[Oik189]** four[1] splendid couches on either side. At the nod and blessing of our most holy patriarch, it is necessary for them to begin the hymn of praise, precious and pleasing to God and composed from the very lips of our most wise and God-appointed emperor Leo. Then, together with its pronouncement and the skillful movement of the hand conducting, it is necessary for all those seated at the table with one accord to chant and sing together the said sacred hymn which poured from his honeyed lips for all his faithful subjects.

After the completion of the twelve days of this festal banqueting, another day, a post-feast day, is celebrated involving a reception with a dance. When the end of the reception is accomplished as prescribed, it leads on in turn to a special ceremony. After the conclusion of the prescribed reception, the God-appointed and wise rulers sit in state again for the granting of awards to many, and the banquet is held at a separate table in the most splendid Hall of Justinian the Great.[2]

It is necessary for us to get ready as guests to dine with the emperors all the archons of the senate who wear the sandal from among the *magistroi*, proconsuls, patricians, holders of high office, imperial

1 It is likely that the model followed by the scribe of the Leipzig ms. contained a numeral here which the scribe misread as the abbreviation for καί, "and" (ἐξ ἑκατέρων μερῶν καί). This numeral Oikonomidès presents as a delta, i.e. 4, giving a total of 16 tables at the sides, seating 192 guests. However, if the numeral was a stigma, i.e. 6, which could similarly have been misread as the abbreviation for καί, the total would be 18 tables as usual, accommodating 216 guests. See note 1 at R755.10 about the total.

2 The hall was built by Justinian II, not Justinian I the Great.

πρῶν ἀκουβίτων, τὸν δὲ δ' κατὰ μέσον καὶ αὐτὸν τῶν ἐξ ἑκατέρων μερῶν καὶ λαμπρῶν ἀκουβίτων. καὶ σὺν τῇ ἐπι- B νεύσει καὶ εὐλογίᾳ τοῦ ἁγιωτάτου ἡμῶν πατριάρχου ἀπάρχεσθαι αὐτοὺς τὴν τιμίαν καὶ θεάρετον αἴνεσιν τὴν ἐξ οἰκείων χειλέων τοῦ σοφωτάτου καὶ θεοπροβλήτου ἡμῶν βασιλέως Λέοντος ἐξυφανθεῖσαν, καὶ ἅμα τῇ αὐτῆς ἐκφωνήσει καὶ πολυτέχνῳ τῆς χειρονομίας κινήσει ὁμοθυμαδὸν ἅπαντας τοὺς ἀνακειμένους ᾄδειν καὶ συμψάλλειν τὸ ῥηθὲν ἱερὸν ᾆσμα τὸ ἐκ μελισταγῶν χειλέων σταλάξαν ἅπασι τοῖς πιστοῖς ὑπηκόοις. μετὰ δὲ τὴν περαίωσιν τῆς δωδεκαημέρου ταύτης τῶν ἑορτῶν εὐωχίας τελεῖται ἄλλη μεθέορτος ἡμέρα δεξίμου, φέρουσα δεξίωσιν μετὰ σαξίμου. τύπῳ γὰρ τελούμενον τὸ C τοῦ δεξίμου πέρας, ἰδικήν τινα κατάστασιν εἰσάγει πάλιν. Ms.250.b οἱ γὰρ θεοπρόβλητοι σοφοὶ δεσπόται μετὰ τὴν ἀπόλυσιν τοῦ τυπικοῦ δεξίμου προκαθέζονται πάλιν εἰς πολλῶν ἀντίληψιν, καὶ τελεῖται τὸ κλητώριον ἐπὶ ἀποκοπτῆς τραπέζης, ἐν τῷ λαμπροτάτῳ τρικλίνῳ Ἰουστινιανοῦ τοῦ μεγάλου, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τῶν βασιλέων φίλους τοὺς ὑπὸ καμπάγιον ἅπαντας, ἄρχοντας τῆς συγκλήτου, ἀπό τε μαγίστρων, ἀνθυπάτων πατρικίων ὀφφικιαλίων, βασιλικῶν πρω-

[R758] *protospatharioi*, imperial secretaries, chartularies of the great bureaux, consuls, legal draftsmen, silentiaries, *vestetores*, ex-eparchs, sceptre-bearers, standard-bearers, subaltern officers, and the rest of the archons of the four regiments. It is necessary to draw them all up in a line, the number according to the size of the table, and to lead them in and lead them out, all in their particular ceremonial dress and wearing their chlamyses fastened at the front.[1] It is necessary to heed the sound of the organ, and when the resounding sound stops, for everyone to stand up for the cheering of the rulers, and then to remove their chlamyses until the arrival of the sweets-course,[2] when they all put them on again to go out together in them in the same order.

The chariot-racing contest which follows the reception is held on the day after the reception, and after its conclusion a banquet is held in the Hall of the Kathismata.[3] It is necessary for us to get ready guests **[Oik191]** from the whole of the senate to dine with the rulers, according to the size of the table, namely, *magistroi*, patricians, *praipositoi*, holders of high office, *primikerioi*, *ostiarioi*, imperial *protospatharioi*, with the *aktouarios*[4] and the *dexographos* and the attendants of the Terrace,[5] together with the sceptre-bearers, dragon-ensign bearers, ensign-bearers and standard-bearers. It is necessary to lead them all in in their particular ceremonial dress without their

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1 Lit.: in the frontal manner; also at R72.7-8 & R745.3-4.

2 See note 3 at R755.15.

3 i.e. the hall within the Kathisma complex.

4 Adopting the corrected form given by Bury, ed. (1911), and Oikonomidès, cf. ἀκτάριος of the ms. and Bonn.

5 The *dexographos* and attendants of the Terrace (also at R759.1 & R774.4) seem to be, like the *aktouarios*, dignitaries of the Hippodrome; Oikonomidès, *Listes*, 326-27.

τοσπαθαρίων, ἀσηκρητῶν, χαρτουλαρίων τῶν μεγάλων σεκρέτων, ὑπάτων, ἀντιγραφέων, σιλεντιαρίων, βεστητόρων, ἀπὸ
D ἐπάρχων, σκηπτροφόρων, σιγνοφόρων, σενατόρων καὶ λοιπῶν ἀρχόντων τῶν δ' ταγμάτων. δεῖ δὲ προστιχίζειν ἅπαντας κατὰ τὸ ποσὸν τῆς τραπέζης, καὶ εἰσάγειν αὐτοὺς καὶ ἐξάγειν ἅπαντας μετὰ τῶν οἰκείων ἀλλαξιμάτων ἠμφιεσμένους καὶ τὰς ἑαυτῶν χλαμύδας ἐμπροσθίῳ τῷ σχήματι· καὶ δεῖ προσέχειν τῷ τοῦ ὀργάνου φθέγματι, καὶ ἡνίκα τὴν ἀπήχησιν τοῦ φθόγγου παύσῃ, ἐξανιστᾷν ἅπαντας εἰς εὐφημίαν τῶν δεσποτῶν, καὶ αὖθις ἐκτίθεσθαι τὰς ἑαυτῶν χλαμύδας μέχρι τῆς ἀφίξεως τοῦ μίσσου τῶν δουλκίων, καὶ πάλιν ταύτας ἀναλαμβάνεσθαι πάντας, ὅπως ἂν μετ' αὐτῶν συνεξέλθοιεν ἐν
Ed L. 439 τῇ ὁμοίᾳ τάξει. τὸ δὲ ἑπόμενον τῷ δεξίμῳ ἱππικὸν ἄθλον τελεῖται μὲν τῇ ἐπαύριον τοῦ δεξίμου ἡμέρᾳ, καὶ μετὰ τὴν αὐτοῦ ἀπόλυσιν τελεῖται κλητώριον ἐν τῷ τρικλίνῳ τῶν καθισμάτων. καὶ δεῖ ἡμᾶς εὐτρεπίζειν φίλους εἰς συνεστίασιν τῶν δεσποτῶν κατὰ τὸ ποσὸν τῆς τραπέζης ἐκ τῆς συγκλήτου πάσης, οἷον μαγίστρους, πατρικίους, πραιποσίτους, ὀφφικιαλίους, πριμικηρίους, ὀστιαρίους, βασιλικοὺς πρωτοσπαθαρίους σὺν τῷ ἀκταρίῳ καὶ τῷ δεξιογράφῳ καὶ τοῖς τοῦ ἡλιακοῦ παραστάταις, ἅμα τῶν σκηπτροφόρων, δρακοναρίων, σημειοφόρων καὶ σιγνοφόρων· εἰσάγειν δὲ αὐτοὺς ἅπαντας μετὰ τῶν οἰκείων ἀλλαξιμάτων χωρὶς τῶν χλαμ-

[R759] chlamyses, and the attendants of the Terrace in their *skaramangia*.

On the 2nd of February[1]

On the second day of February, when the Hypapante[2] of our Lord Jesus Christ is celebrated at Blachernai and the splendid procession is held, the imperial banquet is held at a separate table in the admirable hall once called the Hall of the Okeanos.[3] It is necessary for us to get ready to dine with the emperors guests from among the senators, all those who wear the sandal, namely, *magistroi,* proconsuls, *praipositoi*, patricians, holders of high office, imperial *protospatharioi*, [other][4] senators, the chief imperial secretary, the chartulary of the *exkoubitoi*, consuls, *vestetores*, silentiaries and archons from the regiments who wear ceremonial dress, the number according to the size of the table. It is necessary to lead them in and lead them out in their particular ceremonial dress, without chlamyses, according to the title of honour that each one has.

On the Sunday of The Leaving Off Meat[5]

On the Sunday of the Leaving Off Meat it is not necessary to summon guests to the imperial table, for the said banquet is laid out for the poor in the Apse,[6] and

1 The heading is in the margin of the ms. and includes "2nd", omitted in Bonn.

2 For the meeting (*hypapante*) of the infant Jesus and Simeon in the Temple: Luke, 2:25-35; for the feast see also R147-R156, with the banquet at R152.16 - R154.1.

3 Almost certainly later known as the Hall of the Danube (R152.16); Oikonomidès, 190, n. 193.

4 Alternatively, Oikonomidès (190, n. 194) suggests two possible ways of repunctuating as solutions to the apparent contradiction of having senators within a list of senators.

5 Sexagesima, the second Sunday before Lent (the sixtieth day before Easter); the Sunday at the end of Carnival and preceding Cheese Week.

6 i.e. the Apse in the Palace.

λίων, τοὺς δὲ τοῦ ἡλιακοῦ παραστάτας μετὰ τῶν οἰκείων B *σκαραμαγγίων.*

Μηνὶ Φεβρουαρίῳ.

Τῇ δὲ δευτέρᾳ ἡμέρᾳ τοῦ Φεβρουαρίου μηνὸς ἑορταζομένης τῆς ὑπαπαντῆς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν Βλαχέρναις, καὶ τελουμένης τῆς λαμπρᾶς προελεύσεως, τελεῖται τὸ βασιλικὸν κλητώριον εἰς τὸν περίβλεπτον τρίκλινον τὸν M. 251.a *Ὠκεανὸν πάλαι ἐπικληθέντα ἐπὶ ἀποκοπτῆς τραπέζης, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τῶν βασιλέων φίλους ἐκ τῶν συγκλητικῶν, τοὺς ὑπὸ καμπάγιον πάντας, οἷον μαγίστρους, ἀνθυπάτους, πραιποσίτους, πατρικίους, ὀφφικιαλί-* C *ους, βασιλικοὺς πρωτοσπαθαρίους, συγκλητικούς, τὸν πρωτοασηκρῆτις, χαρτουλάριον τῶν ἐξσκουβίτων, ὑπάτους, βεστήτορας, σιλεντιαρίους, ἀλλαξίματα ἐκ τῶν ταγματικῶν ἀρχόντων, τὸν ἀριθμὸν κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκείων ἀλλαξιμάτων, χωρὶς τῶν χλαμύδων, κατὰ τὴν ἑκάστῳ προσοῦσαν τῆς δόξης ἀξίαν.*

Κυριακῇ τῆς ἀποκρέας.

Τῇ δὲ κυριακῇ τῆς τῶν κρεῶν ἀπονοίας ἐπὶ μὲν τῆς βασιλικῆς τραπέζης φίλους οὐ δεῖ συγκαλεῖσθαι. τὸ γὰρ αὐτὸ D *κλητώριον τοῖς πένησιν ὑφαπλοῦται ἐν τῇ ἀψῖδι, καὶ μόνος*

[R760] the emperor himself invites his own people and relations to dine with him.

[Oik193] On the Tuesday of Cheese Week[1] the archbishop of Constantinople invites the emperor together with his senate to the sacred great Patriarchal Palace, and when the sacred liturgy is finished a banquet is set out in the partriarch's Large Sekreton. It is necessary for us to get ready for the summoning to this table *magistroi*, *praipositoi*, proconsuls, patricians, holders of high office, *protospatharioi*, *spatharokandidatoi*, *spatharioi*, grooms, *kandidatoi* and archons of the regiments, according to the size of the table, and to lead them in and lead them out in their particular *skaramangia* only. After the removal of the first course, it is necessary for us to lead in the patriarch's protonotary and his special lectern and book, and to stand him at the left side of the imperial table for him to read the appropriate sermon concerning fasting. After the completion of the whole sermon and the entry of the cheese soup, it is necessary for all the church-singers with their *domestikos*, 12 in number, to be led forward and likewise also all the lectors with their *domestikos*, and to the same number, and to stand them on either side for the chanting of the sacred hymn as prescribed....[2]

.... and for all the rest

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1 The Tuesday which follows Sexagesima; the week preceding Lent.

2 In the *apparatus criticus* and in his *Comm.*, p. 886, Reiske indicates the likelihood of a lacuna in the text between κατὰ τύπον and the sentence starting τοῖς δὲ λοιποῖς, which occurs in the next to last line of folio 251r. There is no indication in the Leipzig ms. of an awareness of this lacuna. There may have been as much as one folio missing in the source used by the scribe of the Leipzig ms. Within the lacuna there is a change of subject from a banquet held in the Patriarchal Palace to one in the Palace. As Oikonomidès remarks (192, n. 201), the phrase which follows and the section concerning a Thursday need not refer to Cheese Week.

ὁ βασιλεὺς τοὺς ἑαυτοῦ οἰκείους καὶ συγγενεῖς πρὸς ἑστίασιν συγκαλεῖται. τῇ δὲ τρίτῃ τῆς τυροφάγου ἡμέρας προσκαλεῖται τὸν βασιλέα ἅμα τῇ περὶ αὐτὸν συγκλήτῳ ὁ ἀρχιεπίσκοπος Κωνσταντινουπόλεως ἐν τῷ εὐαγεῖ μεγάλῳ πατριαρχίῳ, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, προτίθεται κλητώριον ἐν τῷ μεγάλῳ σεκρέτῳ τοῦ πατριάρχου. καὶ δεῖ ἡμᾶς εὐτρεπίζειν πρὸς κλῆσιν τῆς τοιαύτης τραπέζης, μαγίστρους, πραιποσίτους, ἀνθυπάτους πατρικίους, ὀφφικιαλίους, πρωτο- E.ll. σπαθαρίους, σπαθαροκανδιδάτους, σπαθαρίους, στράτορας, κανδιδάτους καὶ ἄρχοντας τῶν ταγμάτων κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκείων σκαραμαγγίων καὶ μόνον. ἀπὸ δὲ τοῦ κουφίσματος τοῦ πρώτου μίνσου δεῖ ἡμᾶς εἰσάγειν τὸν πρωτονοτάριον τοῦ πατριάρχου μετὰ τοῦ οἰκείου αὐτοῦ ἀναλογίου τε καὶ βιβλίου καὶ ἱστᾷν αὐτὸν ἐπὶ τῆς εὐωνύμου θέσεως τῆς βασιλικῆς τραπέζης πρὸς τὸ ἐπαναγνῶναι τὸν περὶ νηστείας ἁρμόζοντα λόγον. μετὰ δὲ τὴν συμπλήρωσιν παντὸς τοῦ λόγου καὶ τὴν εἴσοδον τῶν τυριατῶν ζωμῶν δεῖ προσάγεσθαι τοὺς ψάλτας B ἅμφω σὺν τῷ αὐτῶν δομεστίκῳ, τὸν ἀριθμὸν ιβ'· ὡσαύτως καὶ τοὺς ἀναγνώστας ἅμφω σὺν τῷ αὐτῶν δομεστίκῳ, τὸν ἀριθμὸν ὁμοίως, καὶ ἱστᾷν αὐτοὺς ἐφ' ἑκάτερα μέρη, εἰς τὸ προσᾴδειν ἱερὸν αἶνον κατὰ τύπον. τοῖς δὲ λοιποῖς ἅπασιν

[R761] only one [*nomisma*] each.

On the Thursday of the said week,[1] the most holy and ecumenical patriarch is summoned by the faithful emperors to the Great Palace to dine with him, and there go in with him such metropolitans as the said patriarch wishes. It is necessary for us to get ready for the summoning, as their honoured dinner-companions, some of those metropolitans who happen to be present [in the City] and six priests from the Great Palace and however many abbots there happen to be present from the great imperial monasteries, and clerics from the bureau of the patriarch, the number according to the actual size of the precious **[Oik195]** table. It is necessary to lead them in and lead them out in their particular attire and capes, in accordance with the <format>[2] previously described in the great seating-plan for dinner in the Hall of Justinian.

[The Sunday] of Orthodoxy[3]

On the following Sunday, that of the Orthodoxy of the holy icons, after the meeting with the dazzling religious procession which comes from Blachernai, and after the very holy eucharist, a banquet is held in the patriarch's very splendid Large Sekreton with the services of the great Oikonomion.[4] It is necessary for us to get ready guests to dine with the emperor and the most holy patriarch, *magistroi*, *praipositoi*, proconsuls, patricians, metropolitans, archbishops, holders of high office, and archons of the illustrious senate, the number according to the

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1 Given the lacuna, this need not refer to the Thursday of Cheese Week. Before the Sunday of Orthodoxy there was also the Thursday of the first week of Lent to be celebrated; *Typicon*, ed. Mateos, I (1962), 16.

2 Format: <τύπον> supplied by Oikonomidès.

3 The heading "Of Orthodoxy" appears only in the margin of the ms. Lent begins on a Monday and the Sunday of Orthodoxy is the first Sunday of Lent.

4 The bureau of the patriarchal administrator, the *oikonomos*; see, too, R160.19-20.

ἀνὰ ἑνὸς καὶ μόνον. τῇ δὲ πέμπτῃ τῆς αὐτῆς ἑβδομάδος συγκαλεῖται εἰς ἑστίασιν ὑπὸ τῶν πιστῶν βασιλέων ἐν τῷ Ms. 251.b *μεγάλῳ παλατίῳ ὁ ἁγιώτατος καὶ οἰκουμενικὸς πατριάρχης, καὶ συνεισέρχονται αὐτῷ μητροπολῖται, οὓς ἂν βουληθῇ ὁ αὐτὸς πατριάρχης, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς κλῆσιν τῆς τιμίας αὐτῶν συνεστιάσεως ἐξ αὐτῶν τῶν μητροπολιτῶν, οὓς ἂν τύχῃ, καὶ πρεσβυτέρους τοῦ μεγάλου παλατίου ἓξ καὶ* C *ἡγουμένους τῶν βασιλικῶν μεγάλων μοναστηρίων, ὅσους ἂν εἶναι τύχῃ, καὶ σεκρετικοὺς παπάδας τοῦ πατριάρχου κατὰ τὸ ὑποκείμενον ποσὸν τῆς τιμίας τραπέζης· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκείων στολῶν τε καὶ φελωνίων κατὰ τὸν προλεχθέντα ἐν τῷ περὶ τοῦ Ἰουστινιανοῦ μεγάλῳ κλητωροθεσίῳ.*

Τῆς ὀρθοδοξίας.

Τῇ δὲ ἐπιούσῃ κυριακῇ τῆς τῶν ἁγίων εἰκόνων ὀρθοδοξίας μετὰ τὴν ὑπάντησιν τῆς ἐκ βλαχερνῶν εἰσιούσης φαεινῆς λιτανείας καὶ τὴν ἱερωτάτην μυσταγωγίαν ἐκτελεῖται D *κλητώριον ἐκ τῆς ὑπηρεσίας τοῦ μεγάλου οἰκονομίου ἐν τῷ λαμπροτάτῳ καὶ μεγάλῳ πατριαρχικῷ σεκρέτῳ, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν φίλους τῷ βασιλεῖ καὶ τῷ ἁγιωτάτῳ πατριάρχῃ, μαγίστρους, πραιποσίτους, ἀνθυπάτους, πατρικίους, μητροπολίτας, ἀρχιεπισκόπους, ὀφφικιαλίους καὶ ἄρχοντας τῆς περιφανοῦς συγκλήτου, κατὰ τὸν ἀριθμὸν τοῦ*

[R762] size of the table, and to lead them in and lead them out as follows: the senators in their particular *skaramangia* only, and the priests in their particular attire.

March[1]

On the 25th of March there is held the notable and illustrious feast of the Annunciation to our most holy Lady, the Theotokos and ever-virgin Mary.[2] When the prescribed procession to the Church of the Theotokos of Chalkoprateia has been held, the emperors go into the Palace with all the glorious senate dressed in splendid fashion. After this entry they all take off their attire as prescribed, and since our pious emperors wear their gold[3] *skaramangia*, likewise they all put on their particular *skaramangia*, and a banquet is held for the emperor in the very illustrious Hall of Justinian at a separate table. It is necessary for us to get ready to dine with the emperors on this day **[Oik197]** *magistroi, praipositoi*, proconsuls, patricians, *strategoi*, holders of high office, imperial *protospatharioi* and the rest[4] of the archons of the imperial regiments, according to the size of the table, and in the summoning to lead them in and lead them out in their *skaramangia* only.

On Palm Sunday, the splendid Sunday before the Resurrection of Christ, the procession is held in the

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1 There is no numeral with this heading which occurs within the text of the ms.

2 For this feast, see also Book I, Chapter 30 (V39), R162-170.

3 Lit.: made golden, gilded; i.e. either woven or embroidered with gold thread.

4 Oikonomidès punctuates with a comma after "and the rest" and in translating adds a further "and" before "archons" to read: "imperial *protospatharioi* and the rest, and archons of the imperial regiments." However, a number of archons of the regiments would already be covered by the titles listed. For a comparable phrase see R773.14-15: "and all the rest of those who wear the sandal, according to the size of the table."

ποσοῦ τῆς τραπέζης· εἰσάγειν δὲ αὐτοὺς ἅπαντας καὶ ἐξάγειν οὕτως· τοὺς μὲν συγκλητικοὺς μετὰ τῶν οἰκείων αὐτῶν σκαραμαγγίων καὶ μόνον, τοὺς δὲ ἱερεῖς μετὰ τῶν οἰκείων σχημάτων.

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Μὴν Μάρτιος.

Τῇ δὲ κε' τοῦ Μαρτίου μηνὸς τελεῖται ἡ εὔσημος καὶ περιφανὴς ἑορτὴ τοῦ εὐαγγελισμοῦ τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ τελουμένης τῆς τυπικῆς προελεύσεως ἐν τῷ ναῷ τῶν χαλκοπρατείων εἰσέρχονται οἱ βασιλεῖς ἐν τῷ παλατίῳ μετὰ τῆς παραδόξου πάσης συγκλήτου λαμπροφοροῦντες, καὶ μετὰ τὴν εἴσοδον ταύτην ἀποτίθονται πάντες τὰς ἑαυτῶν στολὰς κατὰ τύπον, καὶ φορούντων τῶν εὐσεβῶν ἡμῶν βασιλέων τὰ κεχρυσωμένα αὐτῶν σκαραμάγγια, συναμφιάζονται πάντες ὁμοίως τὰ οἰ- B *κεῖα αὐτῶν σκαραμάγγια, καὶ τελεῖται κλητώριον τῷ βασιλεῖ ἐν τῷ περιφανεστάτῳ τρικλίνῳ τοῦ Ἰουστινιανοῦ ἐπὶ ἀποκοπῆς τραπέζης, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τῶν βασιλέων ἐν τῇ τοιαύτῃ ἡμέρᾳ μαγίστρους, πραιποσίτους,* Ms. 252 a *ἀνθυπάτους, πατρικίους, στρατηγούς, ὀφφικιαλίους, βασιλικοὺς πρωτοσπαθαρίους καὶ λοιποὺς ἄρχοντας ἐκ τῶν βασιλικῶν ταγμάτων κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν ἐν τῇ κλήσει μετὰ τῶν οἰκείων σκαραμαγγίων καὶ μόνον. τῇ δὲ πρὸ τῆς Χριστοῦ ἀναστάσεως λαμπρᾷ κυριακῇ τῶν βαΐων τελεῖται ἡ προέλευσις ἐν τῷ θεο-*

[R763] God-guarded Sacred Palace. When our pious emperors have changed into their ceremonial dress and are seated in state in the Chrysotriklinos together with the ecumenical patriarch, and when all of the *kouboukleion* are standing in attendance in a line facing them in order, the four *domestikoi* of the regiments are led in with the two demarchs and the chartulary of the imperial *sakelle* and with them, too, all the heads of the homes for the aged and heads of the hospices of the charitable houses. After their bringing in of the precious crosses has been completed, all the *magistroi*, proconsuls, patricians and holders of high office are led in, dressed in their white chlamyses and facing the pious emperors. When the distribution of the precious crosses has been made to them the religious procession with hymn-singing is held from the Church of the Holy Theotokos of the Pharos to the Chapel of the Holy Trinity of the Palace of Daphne. After their return from this, a banquet is held for the emperors in the very splendid Hall of Justinian. It is necessary for us to get ready as guests to dine with the emperors, *magistroi*, *praipositoi*, proconsuls, patricians, holders of high office, heads of the hospices, heads of the homes for the aged, and *topoteretai* of the regiments, the number according to the size of the table. All those summoned are led in in their particular ceremonial dress, but for their chlamyses, the heads of the homes for the aged and heads of the hospices and the *topoteretai* of the regiments in their particular *skaramangia*.

On the holy and sacred Thursday of this truly splendid and illustrious week, when the divine eucharistic supper is presented by the

φυλάκτῳ ἱερῷ παλατίῳ. προκαθεσθέντων γὰρ ἐπὶ τοῦ χρυσοτρικλίνου τῶν εὐσεβῶν ἡμῶν βασιλέων ἐξαλλαγμένων ἅμα C *τῷ οἰκουμενικῷ πατριάρχῃ καὶ τοῦ κουβουκλείου παντὸς πρὸ προσώπου αὐτῶν κατὰ τάξιν στιχηδὸν παρεστῶτος, εἰσάγονται οἱ δ' δομέστικοι τῶν ταγμάτων σὺν τοῖς δυσὶ δημάρχοις καὶ τῷ χαρτουλαρίῳ τῆς βασιλικῆς σακέλλης, καὶ σὺν τούτοις δὲ πάντες οἱ γηροκόμοι τε καὶ ξενοδόχοι τῶν εὐαγῶν οἴκων, καὶ τῆς εἰσκομιδῆς τῶν τιμίων σταυρίων παρ' αὐτοῖς τελουμένης, εἰσάγονται πάντες, μάγιστροι, ἀνθύπατοι, πατρίκιοι καὶ ὀφφικιάλιοι κατὰ πρόσωπον τῶν εὐσεβῶν βασιλέων, ἐστολισμένοι τὰς ἑαυτῶν λευκὰς χλανίδας, καὶ τῆς διανομῆς τῶν τιμίων σταυρίων εἰς αὐτοὺς γενομένης, τελεῖται ἡ λιτάνιος ὑμνῳδία ἀπὸ τοῦ ναοῦ τῆς ἁγίας Θεοτόκου* D *τοῦ Φάρου πρὸς τὸν ναὸν τῆς ἁγίας τριάδος τῆς Δάφνης, καὶ ἀπὸ τῆς ὑποστροφῆς ταύτης τελεῖται κλητώριον τοῖς βασιλεῦσιν ἐπὶ τοῦ λαμπροτάτου Ἰουστινιανοῦ τρικλίνου, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τῶν βασιλέων φίλους, μαγίστρους, πραιποσίτους, ἀνθυπάτους, πατρικίους, ὀφφικιαλίους, ξενοδόχους, γηροκόμους, τοποτηρητὰς τῶν ταγμάτων κατὰ τὸν ἀριθμὸν τοῦ ποσοῦ τῆς τραπέζης, καὶ εἰσάγονται πάντες οἱ κεκλημένοι μετὰ τῶν οἰκείων ἀλλαξίμων, πλὴν τῶν χλανιδίων, οἱ δὲ γηροκόμοι καὶ ξενοδόχοι καὶ τοποτηρηταὶ τῶν ταγμάτων μετὰ τὰ οἰκεῖα αὐτῶν σκαραμάγγια. τῇ δὲ ἁγίᾳ καὶ ἱερᾷ πέμπτῃ τῆς λαμπρᾶς ὄντως καὶ περι-* Ed. L. 442 *φανοῦς ἑβδομάδος, ἐν ᾗ ὁ τῆς θείας μυσταγωγίας παρὰ τῆς*

[R764] Wisdom on high, an ordinary procession is held in the splendid Palace, **[Oik199]** and the summoning for the imperial supper is prepared in advance by us early in the morning. It is necessary for us to get ready to dine with the rulers *magistroi*, *praipositoi*, proconsuls, patricians, holders of high office, eunuch *protospatharioi*, *primikerioi*, *ostiarioi*, *manglabitai*, *kometes* of the *arithmos*, and centurions according to the size of the table, and to summon them to the supper in the evening.

So when all the senate has been dismissed and has come back again towards the ninth hour,[1] all those who have been summoned go together to participate in the sacred feast, and after the conclusion of the divine liturgy the imperial banquet is set out in the admirable Hall of Justinian. When the emperor is seated in state at the precious table, all those who have been summoned are led in in their *skaramangia* only, and on their departure they take torches from us and all go out with us.

On the holy and precious Saturday of Easter, when the splendid Palace has been opened up, a public procession to Hagia Sophia is held. When the altar-cloth on the precious holy altar has been changed, the emperor goes in to the Sacristy,[2] and when the distribution of the nard has taken place, the emperor returns again in splendor to his palace. It is necessary for us to get ready guests to dine with

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1 i.e. towards the 9th of the 12 Byzantine hours between sunrise and sunset.

2 The Sacristry (*skeuophylakion*) of Hagia Sophia was a separate structure; see note 2 at R34.7.

ἄνω σοφίας ἐγφήλωται δεῖπνος, τελεῖται προέλευσις παγανὴ ἐν τῷ λαμπρῷ παλατίῳ, καὶ προευτρεπίζεται παρ' ἡμῶν ἡ τοῦ βασιλικοῦ δείπνου κλῆσις πρωΐας, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τῶν δεσποτῶν μαγίστρους, πραιποσίτους, ἀνθυπάτους, πατρικίους, ὀφφικιαλίους, πρωτοσπαθαρίους εὐνούχους, πριμικηρίους, ὀστιαρίους, μαγλαβίτας, κόμητας τοῦ ἀριθμοῦ καὶ κεντάρχους κατὰ τὸ ποσὸν τῆς τραπέζης, καὶ τούτους προσκαλεῖσθαι ἐπὶ τὸν τῆς ἑσπέρας δεῖ-
M. 454. b πνον. ἀπολυομένης οὖν τῆς συγκλήτου πάσης καὶ πάλιν πρὸς
B ὥραν θ' ἐπανιούσης, συνέρχονται πάντες οἱ κεκλημένοι εἰς τὸ τελέσαι τὴν ἱερὰν εὐωχίαν, καὶ μετὰ τὴν ἀπόλυσιν τῆς πνευματικῆς λειτουργίας προτίθεται τὸ βασιλικὸν κλητώριον ἐπὶ τοῦ περιβλέπτου τρικλίνου τοῦ Ἰουστινιανοῦ, καὶ προκαθεσθέντος τοῦ βασιλέως ἐπὶ τῆς τιμίας τραπέζης, εἰσάγονται πάντες οἱ κεκλημένοι μετὰ τῶν οἰκείων σκαραμαγγίων καὶ μόνον, ἐπὶ δὲ τῇ αὐτῶν ἐξόδῳ λαβόντες παρ' ἡμῶν φατλία σὺν ἡμῖν ἐξέρχονται πάντες. τῷ δὲ ἁγίῳ καὶ τιμίῳ σαββάτῳ ἀνοιχθέντος τοῦ λαμπροῦ παλατίου, τελεῖται προέλευσις
C δημοσία πρὸς τὴν ἁγίαν Σοφίαν, καὶ ὑπαλλαττομένης τῆς ἐνδυτῆς τῆς τιμίας καὶ ἁγίας τραπέζης, εἰσέρχεται ὁ βασιλεὺς ἐν τῷ σκευοφυλακίῳ, καὶ τῆς διανομῆς γενομένης τῶν νάρδων, ὑποστρέφει πάλιν ὁ βασιλεὺς μετὰ δόξης ἐν τῷ αὐτοῦ παλατίῳ, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τοῦ

[R765] the emperor at the evening supper, *magistroi*, *praipositoi*, proconsuls, patricians, *protospatharioi*, holders of high office, eunuch *protospatharioi*, *primikerioi*, *ostiarioi*, *manglabitai*, *topoteretai* and some of the archons of the *arithmos*, according to the size of the table. With the said banquet list being determined by the emperor and the guests summoned by us, they are all sent home.

After the ninth hour, when the assembly takes place, all the members of the senate change into ceremonial dress. When the divine liturgy in the Church of the Theotokos of the Pharos is finished, after the peal of the melodious[1] organ, they all take off their attire and put on their particular *skaramangia*. The banquet is set up in the very illustrious Hall of Justinian, and all those who have been summoned are led in in their particular *skaramangia* only, and after the bestowal of the torches they all go out together with us.

[Oik201] Commencement of the banquets for Easter[2]

[Easter Sunday][3] The holy, glorious and illustrious day of Christ's resurrection, on which the crowning act of our salvation was achieved and Adam, who was made from earth, came back from death to life, is the occasion for some splendid and admirable banqueting for our emperors. Illustrating allegorically the grandeur of the holy resurrection, the emperors rise up from their seats below and go up to a lofty and very renowned

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1 Emending μυστικοῦ to μουσικοῦ to correspond to the phrase at R768.14.

2 These banquets were held on successive days from Easter Sunday through the following week, called Renewal Week, and were followed by banquets on Renewal Sunday and the next two days (R773.1 - R774.6).

3 The title has been supplied by the translators.

βασιλέως ἐν τῷ ἑσπερίῳ δείπνῳ φίλους, μαγίστρους, πραι-
ποσίτους, ἀνθυπάτους, πατρικίους, πρωτοσπαθαρίους ὀφφι-
κιαλίους, πρωτοσπαθαρίους εὐνούχους, πριμικηρίους, ὀστια-
ρίους, μαγλαβίτας, τοποτηρητὰς καὶ ἐκ τῶν ἀρχόντων τοῦ
ἀριθμοῦ κατὰ τὸ ποσὸν τῆς τραπέζης, καὶ στοιχουμένου πα-
ρὰ τοῦ βασιλέως τοῦ αὐτοῦ κλητωρίου, καὶ δι' ἡμῶν κλητω- D
ρευομένων τῶν φίλων, ὑπολύονται οἴκαδε πάντες. μετὰ δὲ
τὴν ἐνάτην ὥραν συνάξεως γινομένης, ἐξαλλάσσουσιν οἱ τῆς
συγκλήτου πάντες, καὶ τῆς θείας λειτουργίας ἐν τῷ ναῷ τοῦ
Φάρου τελουμένης, μετὰ τὴν ἐκφώνησιν τοῦ μυστικοῦ ὀργά-
νου ἐκδιδύσκονται πάντες τὰς ἑαυτῶν στολάς, καὶ ἐπενδιδύ-
σκονται τὰ οἰκεῖα σκαραμάγγια, καὶ ἵσταται τὸ κλητώριον
ἐν τῷ περιφανεστάτῳ τρικλίνῳ τοῦ Ἰουστινιανοῦ, καὶ εἰσά-
γονται πάντες οἱ κεκλημένοι μετὰ τῶν οἰκείων σκαραμαγγίων
καὶ μόνον· μετὰ δὲ τὴν ἐπίδοσιν τῶν φατλίων συνεξέρχον-
ται ἡμῖν οἱ πάντες.

Ἀρχὴ τῶν κλητωρίων τοῦ πάσχα. Ed.L.443

Ἡ δὲ ἁγία καὶ δεδοξασμένη τῆς Χριστοῦ ἀναστάσεως
περιφανὴς ἡμέρα, ἐν ᾗ τὸ τῆς σωτηρίας ἡμῶν οἰκονομήθη
κεφάλαιον, καὶ ὁ χοϊκὸς Ἀδὰμ ἐκ τῆς φθορᾶς πρὸς τὴν ζωὴν
ἐπανῆλθεν, λαμπράν τινα καὶ περίβλεπτον εὐωχίαν τοῖς βα- Me. 253. a
σιλεῦσιν ἡμῶν προσεξένησεν. τὸ γὰρ ὕψος τῆς ἱερᾶς ἀνα-
στάσεως μυστικῶς ὑποφαίνοντες ἐκ τῶν κάτω καθεδρῶν ἑαυ-
τοὺς συναπαίροντες πρὸς ὑψηλήν τινα καὶ πολύκυδον τοῦ

[R766] spectacle at the bema[1] and, imitating the greeting of the true love of Christ, they readily kiss every subject, and again they hasten with the splendid senate, like disciples in glory to the heavenly Zion, to the church of Christ.[2] They dress in splendid fashion in *loroi*, reflecting the glorious joy of the day, swathing themselves as it were in Christ's winding-sheets. For this reason they hold in their right hands the victory trophy of the cross, and they hold in their left hand [the symbol] of the resurrection of our earthly nature.[3] They offer divine worship to God, and after partaking of the holy mysteries, in manifestation of this they receive at a holy breakfast select members of the senate as companions in grace.

It is necessary for us to get ready to dine with the emperor, for the said summoning to the breakfast held in the catholic church of Christ, guests from the order of the *magistroi*, proconsuls, patricians, both *strategoi* and holders of high office, 14 in number, and to lead them in to the said table as follows: the *magistroi*, proconsuls and patricians dressed in the *loroi* with their gold pectorals[4] and only those - and it is necessary to give precedence in this seating to those wearing pectorals over the other patricians who wear their particular *kamisia*, even if they[5] happen

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1 i.e. the bema of the Chrysotriklinos; cf. R705.17.

2 i.e. Hagia Sophia.

3 i.e. the *akakia*.

4 For their wearing of the *loroi* see, too, R574.6-9 & note 1, R591.3-6 & R637.16. 15 *loroi* woven with gold and 12 pectorals, likewise woven with gold, to be worn with the *loroi*, were kept in the Church of the Lord (R641.8-9).

5 i.e. those wearing the *loroi* and pectorals.

βήματος θεωρίαν ἑαυτοὺς ἐπανάγουσι, καὶ τῆς Χριστοῦ ἀλη-
B *θοῦς ἀγαπήσεως τὸν ἀσπασμὸν ἐκμιμούμενοι τὸ ὑπήκοον ἅ-*
παν σχετικῶς κατασπάζονται, καὶ αὖθις σὺν τῇ λαμπρᾷ συγ-
κλήτῳ πρὸς τὴν ἄνω Σιών, τὴν Χριστοῦ ἐκκλησίαν, ὡς μα-
θηταί, μετὰ δόξης συντρέχουσι. τὴν γὰρ περίδοξον τῆς ἡμέ-
ρας χαρμονὴν ἐνδεικνύμενοι λαμπροφοροῦσι τοῖς λώροις, εἰς
τύπον τῶν ἐνταφίων Χριστοῦ σπαργάνων ἑαυτοὺς ἐνειλίττον-
τες. διὸ καὶ ἐν ταῖς δεξιαῖς χερσὶν αὐτῶν τὸ νικητικὸν τοῦ
σταυροῦ κατέχοντες τρόπαιον, τὴν ἐξανάστασιν τῆς χοϊκῆς
ἡμῶν οὐσίας ἐν ταῖς εὐωνύμοις κατέχουσι, καὶ τὴν θείαν
μυσταγωγίαν τῷ Θεῷ ἀναφέροντες μετὰ τὴν τῶν ἁγίων μυ-
στηρίων μετάληψιν, πρὸς σεμνὸν κρᾶμα τοὺς τῆς συγκλήτου
C *προκρίτους, ὡς κοινωνοὺς τῆς χάριτος, ἐμφανῶς προσλαμ-*
βάνονται. καὶ δεῖ ἡμᾶς εὐτρεπίζειν ἐν τῇ αὐτῇ κλήσει τοῦ
κράματος τοῦ τελουμένου ἐν τῇ Χριστοῦ καθολικῇ ἐκκλησίᾳ
εἰς συνεστίασιν τῷ βασιλεῖ φίλους ἀπὸ τῆς τάξεως τῶν μα-
γίστρων, ἀνθυπάτων, πατρικίων, στρατηγῶν τε καὶ ὀφφικια-
λίων, τὸν ἀριθμὸν ιδ᾽· εἰσάγειν δὲ αὐτοὺς ἐπὶ τῆς αὐτῆς τραπέ-
ζης οὕτως· τοὺς μὲν μαγίστρους, ἀνθυπάτους καὶ πατρι-
κίους, τοὺς λώρους ἠμφιεσμένους μετὰ τῶν χρυσέων αὐτῶν
θωρακίων καὶ μόνον, προκρίνειν δὲ ἐν τῇ τοιαύτῃ καθέδρᾳ
τοὺς τὰ θωράκια ἠμφιεσμένους ὑπὲρ τοὺς ἄλλους πατρικίους
τοὺς τὰ οἰκεῖα καμίσια φοροῦντας, κἂν τάχα τύχοιεν ἐλάτ-

[R767] to be of lower rank in their appointment, **[Oik203]** and all the *strategoi* in their particular *skaramangia* only, and the holders of high office, they too in their particular *kamisia* but without their chlamyses.

At the gold table placed in the admirable Gold Hall where the gold *pentapyrgion,* that illustrious object, is also set up as a mark of honour,[1] it is necessary for us to get ready to dine with the emperor guests from those previously mentioned: *magistroi*, proconsuls, patricians, *strategoi*, holders of high office, officials of the bureaux[2] from the rank of the *stratiotikos* and below,[3] as well as imperial secretaries, *kometes* of the *scholai* and *skribones*, with two of the Bulgarian guests, 30 in number.

[It is necessary for us to get ready to dine] at the four next tables in the vaults those of the order of imperial *kandidatoi*, *vestetores* and silentiaries, dragon-ensign bearers, sceptre-bearers, ensign-bearers and subaltern officers, 36 in number, and Hagarene prisoners from the Great Praetorium, 18 in number, and 18 men from the Bulgarian guests.

It is necessary to lead in - and to draw up in a line before their entrance - those illustrious diners at the imperial gold table in their particular ceremonial dress and chlamyses.

It is necessary for the guests from the Bulgarians[4] to be summoned at the second course, after the order of the *strategoi,* to the table-placing on the left, to be counted as fifth

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1 i.e. in the eastern vault of the Chrysotriklinos (the Gold Hall).

2 Oikonomidès removes Bonn's comma between "holders of high office" (*offikialioi*) and "officials of the bureaux" to read "holders of high office of the bureaux" (ὀφφικιαλίων σεκρετικῶν), as at R641.14-15.

3 For the rank of the *stratiotikos* (the logothete of the *stratiotikon*), see the note to R742.3-4.

4 i.e. the Bulgarian guests here and at R767.11-2 as distinct from their men, mentioned immediately above at R767.17.

τονες εἶναι ἐν τῇ προβλήσει· τοὺς δὲ στρατηγοὺς ἅπαντας D
μετὰ τῶν οἰκείων αὐτῶν σκαραμαγγίων καὶ μόνον· τοὺς δὲ
ὀφφικιαλίους καὶ αὐτοὺς μετὰ τῶν οἰκείων καμισίων, ἄνευ
μέντοι τῶν ἑαυτῶν χλαμύδων. ἐπὶ δὲ τῆς προκειμένης ἐν
τῷ περιβλέπτῳ χρυσέῳ τρικλίνῳ χρυσῆς τραπέζης, ἐν ᾧ καὶ
τὸ περιφανὲς κτῆμα τοῦ χρυσοῦ πενταπυργίου ἐς τιμὴν προ-
ετέθη, δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τῷ βασιλεῖ φί-
λους ἐκ τῶν προλεχθέντων μαγίστρων, ἀνθυπάτων, πατρι-
κίων, στρατηγῶν ὀφφικιαλίων, σεκρετικῶν, ἀπὸ τῆς τάξεως Ms. 253. b
τοῦ στρατιωτικοῦ καὶ κατωτέρω, ἀσηκρητῶν τε ὁμοῦ καὶ Ed. L. 444
κομήτων τῶν σχολῶν καὶ σκριβώνων, σὺν τῶν δύο ἐκ Βουλ-
γάρων φίλων, τὸν ἀριθμὸν λ'· ἐν δὲ ταῖς περιεξῆς τέσσαρ-
σι τῶν καμαρῶν τραπέζαις ἀπὸ τῆς τάξεως τῶν βασιλικῶν
κανδιδάτων, βεστητόρων τε καὶ σιλεντιαρίων, δρακοναρίων,
σκηπτροφόρων, σημειοφόρων καὶ σενατόρων τὸν ἀριθμὸν
λς'· Ἀγαρηνοὺς δεσμίους ἐκ τοῦ μεγάλου πραιτωρίου τὸν
ἀριθμὸν ιη', καὶ ἐκ τῶν Βουλγάρων φίλων ἀνθρώπους ιη'·
εἰσάγειν δὲ αὐτοὺς καὶ προστιχίζειν πρὸ τῆς εἰσόδου αὐτῶν,
τοὺς μὲν ἐπὶ τῆς χρυσῆς βασιλικῆς τραπέζης περιφανεῖς δαι-
τυμόνας μετὰ τῶν οἰκείων ἀλλαξιμάτων καὶ χλανιδίων, προσ-
καλεῖσθαι δὲ τοὺς ἀπὸ τῶν Βουλγάρων φίλους ἀπὸ τῆς τά- B
ξεως τῶν στρατηγῶν ἐν τῷ δευτέρῳ μίνσῳ ἐπὶ τῆς εὐωνύμου
θέσεως τῆς τραπέζης πρὸς τὸ ἀριθμεῖσθαι αὐτοὺς πέμπτους,

[R768] or even sixth guests, and to draw them all up in a line on either side (of the Chrysotriklinos),[1] according to the honour associated with the order of each.

From the company of those mentioned, it is necessary again to draw up in a line on either side those of the order of the *kandidatoi* and below,[2] for them to sit at each of the two pairs of more favoured tables.[3] For the lower tables, it is necessary to draw up in a line for the table-placing on the left the prisoners from the Hagarenes, and for the other table (that on the right) all the Bulgarian guests' men. [It is necessary] to lead them all in, and lead them out, as follows: all those from the senate and the regiments in their particular ceremonial dress, the Hagarenes dressed in white, with no belt and wearing shoes, and the Bulgarian men in their particular apparel.

It is necessary to heed the peal and resonating sound of the melodious organs and, when the music being played rings out, for everyone to stand up for the cheering of the rulers and then take off their chlamyses, and after the arrival of the sweets-course, to put them on again to proceed in them in their exit. In the said standing up, **[Oik205]** it is necessary for us to heed the gesture for rising given by the imperial hand, and with it the pronouncement of the *koubikoularios* standing in attendance there, and in turn to have stand up, and to escort out ahead, those who had been summoned to the four tables, detaining for a little while the guests at the top who then all go out together.

On the Monday[4]

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1 i.e. the Bulgarians were at the fifth or sixth table on the left side, while the *strategoi* were on the right.side.

2 The title of *kandidatos* was the 5th from the bottom in the 18 rankings of the titles conferred with insignia (R708.18-22), and the *kandidatoi* were in the fourth order of those led in to a banquet (R736.11-13).

3 i.e. those tables closer to the emperor than the lower tables which were furthest from the imperial table.

4 i.e. Easter Monday. The week following Easter Sunday is called Renewal Week; see R71-R97.

ἢ καὶ ἕκτους φίλους, στιχίζειν δὲ ἅπαντας ἔνθεν κἀκεῖθεν
κατὰ τὴν ἁρμόζουσαν τῆς τάξεως ἑκάστῳ δόξαν. ἀπὸ δὲ τῆς
στάσεως τῶν λεχθέντων τούτων στιχίζειν αὖθις ἔνθεν κἀκεῖ-
θεν τοὺς ἀπὸ τῆς τάξεως τῶν κανδιδάτων καὶ κατωτέρω πρὸς
τὸ καθεσθῆναι ἐπὶ τῶν ἑκατέρων δύο προκρίτων τραπεζῶν.
ἐπὶ δὲ ταῖς κατωτέραις τραπέζαις δεῖ προστιχίζειν, ἐπὶ μὲν
τῆς ἐξ εὐωνύμου θέσεως τοὺς ἐξ Ἀγαρηνῶν δεσμίους, ἐπὶ δὲ
C *τῆς ἑτέρας τραπέζης τοὺς τῶν φίλων Βουλγάρων ἀνθρώπους*
πάντας· εἰσάγειν δὲ αὐτοὺς ἅπαντας καὶ ἐξάγειν οὕτως·
τοὺς μὲν ἀπὸ τῆς συγκλήτου πάντας καὶ τῶν ταγμάτων με-
τὰ τῶν οἰκείων ἀλλαξίμων, τοὺς δὲ Ἀγαρηνοὺς λευκοφόρους,
ἀζώνους καὶ ὑποδεδεμένους, τοὺς δὲ Βουλγάρων ἀνθρώπους
μετὰ τῶν οἰκείων αὐτῶν σχημάτων. δεῖ δὲ προσέχειν τὴν
ἐκφώνησιν καὶ ἀπήχησιν τῶν μουσικῶν ὀργάνων, καὶ ἡνίκα
τὸ ᾀδόμενον ἤχῃ μέλος, ἀνιστᾷν ἅπαντας εἰς εὐφημίαν τῶν
δεσποτῶν καὶ αὖθις τὰς ἑαυτῶν ἐκδιδύσκεσθαι χλαμύδας,
καὶ μετὰ τῆς ἀφίξεως τοῦ μίνσου τῶν δουλκίων πάλιν ταύ-
D *τας ἀναλαμβάνειν πρὸς τὸ μετ' αὐτῶν ἐκπορεύεσθαι ἐν τῇ*
αὐτῶν ἐξόδῳ. ἐν δὲ τῇ αὐτῇ ἀναστάσει δεῖ προσέχειν τὸ ἐκ
βασιλικῆς χειρὸς διδόμενον τῆς ἐγέρσεως σχῆμα, σὺν αὐτῷ
δὲ καὶ τὴν ἐκφώνησιν τοῦ παρεστῶτος ἐκεῖ κουβικουλαρίου,
καὶ αὖθις ἐξανιστᾷν καὶ προπέμπειν τοὺς τῶν δ' τραπεζῶν
M. 254. a *κεκλημένους, μικρὸν εἴργοντας τοὺς ἄνω φίλους, καὶ εἶθ'*
οὕτως συνεξερχομένους ἅπαντας. ἐπὶ δὲ τῆς δευτέρας ἡμέ-

[R769] a procession following the feast day is held to the burial-place of the foremost holy Apostles,[1] and when the sacred liturgy is completed the banquet is set out at a separate table in the great Hall of the Palaces.[2] It is necessary for you to get ready to dine with the emperor *magistroi, praipositoi,* proconsuls, patricians, *strategoi*, metropolitans, holders of high office, *protospatharioi*, imperial secretaries, chartularies, consuls, *vestetores*, silentiaries and those of the archons of the regiments who wear the ceremonial dress,[3] according to the size of the table, and to lead them in and lead them out in their particular ceremonial dress and *kamisia* but without their chlamyses. It is necessary to heed the demes' cheering, and when they begin to acclaim the rulers, to have all those summoned stand up so that they, too, may quietly cheer the rulers.

On the Tuesday of the said week an ordinary procession is held in ceremonial dress inside the Palace, and a banquet is held in the Chrysotriklinos according to the pattern for the Sunday. It is necessary for us to get ready for the summoning to the gold table those of the order of the *magistroi* and patricians and the rest,[4] with the *domestikos* of the *scholai* and emperor's men from the order of *spatharokandidatoi*[5] down to the order of grooms, 30 guests, according to the size of the table. It is necessary to lead in and lead out all those who wear the sandal

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1 i.e. the Church of the Holy Apostles.

2 For the palaces, including the Palace of Bonos, near the Church of the Holy Apostles and the Church of All Saints, see Book II, Chapters 6 & 7, R532-R538.

3 With Oikonomidès reading ἀλλαξίματα as at R759.14; cf. ms., Bonn and Bury, ed. (1911): ἀλλαξίμων.

4 i.e. the rest of those ranked in the top order of those led in to a banquet (R730.12 - R733.12).

5 This was the second of the four orders led in to a banquet (R733.12 - R734.20), that of the *spatharioi* was the third (R734.20 – R736.11), and that of consuls, *kandidatoi* and grooms, etc. the fourth (R736.11 - R739.2).

ρας τελεῖται μεθέορτος προέλευσις ἐν τῷ σηκῷ τῶν κορυφαίων καὶ ἁγίων ἀποστόλων. καὶ πληρουμένης τῆς ἱερᾶς λειτουργίας, προτίθεται κλητώριον ἐπὶ ἀποκοπτῆς τραπέζης ἐν τῷ μεγάλῳ τρικλίνῳ τῶν παλατίων, καὶ δεῖ ὑμᾶς εὐτρεπίζειν εἰς συνεστίασιν τῷ βασιλεῖ μαγίστρους, πραιποσίτους, Ed. L. 445 ἀνθυπάτους, πατρικίους, στρατηγούς, μητροπολίτας, ὀφφικιαλίους, πρωτοσπαθαρίους, ἀσηκρῆτας, χαρτουλαρίους, ὑπάτους, βεστήτορας, σιλεντιαρίους καὶ ἀλλαξίμων τῶν ταγματικῶν ἀρχόντων κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκείων ἀλλαξίμων καὶ καμισίων, ἄνευ μέντοι τῶν ἑαυτῶν χλαμύδων· προσέχειν δὲ τοῖς εὐφημοῦσι δήμοις, καὶ ἡνίκα ἄρξονται ἀκτολογεῖν τοὺς δεσπότας, δεῖ ἐξανιστᾶν πάντας τοὺς κεκλημένους πρὸς τὸ καὶ αὐτοὺς πραέως συνευφημεῖν τοὺς δεσπότας. τῇ δὲ τρίτῃ ἡμέρᾳ τῆς αὐτῆς ἑβδομάδος τελεῖται παγανὴ προέλευσις μετὰ B ἀλλαξιμάτων ἔνδον τοῦ παλατίου, καὶ τελεῖται κλητώριον ἐπὶ τοῦ χρυσοτρικλίνου κατὰ τὸ σχῆμα τῆς πρώτης ἡμέρας. καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς κλῆσιν ἐπὶ τῆς χρυσῆς τραπέζης ἀπὸ τῆς τάξεως τῶν μαγίστρων, πατρικίων καὶ λοιπῶν σὺν τῷ δομεστίκῳ τῶν σχολῶν καὶ βασιλικῶν ἀνθρώπων ἀπὸ τῆς τάξεως τῶν σπαθαροκανδιδάτων μέχρι τῆς τάξεως τῶν στρατώρων, κατὰ τὸ ποσὸν τῆς τραπέζης φίλους λ'· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν, τοὺς μὲν ὑπὸ καμπάγιον πάντας

[R770] in their particular ceremonial dress but without the chlamys, and the *protospatharioi* **[Oik207]** in *spekia* and deep-red *sagia*, and the emperor's men in *skaramangia* only. It is necessary for us to summon to the four tables below in the vaults imperial *kandidatoi* and *mandatores* and minor archons of the regiment of the *scholai*, 72 in number, and to lead them in in their particular *skaramangia* and ceremonial dress.

On the Wednesday of the said banqueting an ordinary procession is likewise held in ceremonial dress inside the Palace and the children who are to be baptized are led in by the head of the Orphanage and the banquet is held in the said Chrysotriklinos at the gold table. It is necessary for us to get ready to dine with the emperors guests of the order of the *magistroi* and patricians, with the *domestikos* of the *exkoubitoi* and his *skribones*, in accordance with the format previously described, and to lead them in and lead them out as has been described. It is necessary for us to summon to the tables below in the vaults 72 in number from the said emperor's men and the minor archons of the *exkoubitoi*, and to lead them in in accordance with the format previously described.

On the Thursday of the said abundant repasts the patriarch goes in with his metropolitans to give the kiss to the emperor. An ordinary procession is held

μετὰ τῶν οἰκείων ἀλλαξιμάτων, πλὴν καὶ χλανίδος· τοὺς
C δὲ πρωτοσπαθαρίους μετὰ σπεκίων καὶ ῥοίων σαγίων· τοὺς
δὲ βασιλικοὺς μετὰ τῶν σκαραμαγγίων καὶ μόνον. ἐπὶ δὲ
ταῖς κάτω τέσσαρσι τῶν καμαρῶν τραπέζαις δεῖ ἡμᾶς συγ-
καλεῖν βασιλικοὺς κανδιδάτους καὶ μανδάτορας καὶ μικροὺς
ἄρχοντας τοῦ τάγματος τῶν σχολῶν, τὸν ἀριθμὸν οβ'· εἰσ-
άγειν δὲ αὐτοὺς μετὰ τῶν οἰκείων σκαραμαγγίων καὶ ἀλλα-
ξιμάτων. τῇ δὲ τετάρτῃ ἡμέρᾳ τῆς αὐτῆς εὐωχίας τελεῖται
ὁμοίως προέλευσις παγανὴ μετὰ ἀλλαξιμάτων ἔνδον τοῦ πα-
λατίου, καὶ εἰσάγονται τὰ φωτίσματα ὑπὸ τοῦ ὀρφανοτρό-
φου, καὶ τελεῖται τὸ κλητώριον ἐν τῷ αὐτῷ χρυσοτρικλίνῳ
ἐπὶ τῆς χρυσῆς τραπέζης. καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συν-
D εστίασιν τῶν βασιλέων φίλους, ἀπὸ τῆς τάξεως τῶν μαγί-
στρων, πατρικίων σὺν τοῦ δομεστίκου τῶν ἐξσκουβίτων καὶ
Ms. 254.b τῶν αὐτοῦ σκριβώνων κατὰ τὸν προλεχθέντα τύπον, καὶ εἰσ-
άγειν αὐτοὺς καὶ ἐξάγειν, καθὰ εἴρηται. ἐπὶ δὲ ταῖς κατὰ
τῶν καμαρῶν τραπέζαις δεῖ ἡμᾶς συγκαλεῖν ἐκ τῶν λεχθέν-
των βασιλικῶν ἀνθρώπων καὶ τῶν μικρῶν ἀρχόντων τοῦ
ἐξσκουβίτου τὸν ἀριθμὸν οβ', καὶ εἰσάγειν αὐτοὺς κατὰ τὸν
προλεχθέντα τύπον. τῇ δὲ πέμπτῃ ἡμέρᾳ τῆς αὐτῆς πανδε-
σίας εἰσέρχεται ὁ πατριάρχης μετὰ τῶν αὐτοῦ μητροπολιτῶν
Ed.L. 446 δοῦναι ἀγάπην τῷ βασιλεῖ, καὶ τελεῖται προέλευσις παγανὴ

[R771] in ceremonial dress inside the Palace, and the patriarch sits with the emperor to dine together at the separate gold table in the Gold Hall.[1] It is necessary for us to get ready as guests at the gold table, 12 of the metropolitans,[2] 6 of the imperial priests of the Palace, and 12 abbots of the imperial monasteries, and to lead them in and lead them out as follows: the metropolitans in their particular ceremonial dress, except for their omophoria, the priests in their white capes, and the abbots, they too in their particular capes. It is necessary for us to summon to the tables below some of the imperial clergy of the order of deacons and below, and clerics from the bureau of the patriarch <...>[3] in number, and to lead them in and lead them out in their particular *kamisia* only.

On the Friday of the said cycle an ordinary procession is held in ceremonial dress inside the Palace, and the guests from the Bulgarians are led in **[Oik209]** with the gifts from the Bulgarians,[4] and a banquet is held in the same admirable hall at the said gold table. It is necessary for us to get ready to dine with the emperor guests of the order of the *magistroi* and proconsuls and the rest,[5] together with the guests from the Bulgarians and the *droungarios* of the Watch and the *domestikos* of the *hikanatoi*, 30 in number, and to draw them up in a line and lead them in in accordance with the

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1 i.e. the Chrysotriklinos.

2 Following Oikonomidès in emending 10 of the ms. (ι') to 12 (ιβ') making the total 30, the number for other Easter feasts (R767.12, R769.22, R771.24 & R772.14) and the number of metropolitans for Epiphany (R754.21).

3 A blank has been left in the ms. for the number to be inserted.

4 Following Bury, ed. (1911), and Oikonomidès in expanding the abbreviation Boulga of the ms. to Bulgarians here, as it is identical to the abbreviation used for Bulgarians below at R771.22; cf. Bonn: Bulgaria.

5 See note 4 at R769.19.

δι' ἀλλαξίμων ἔνδον τοῦ παλατίου, καὶ συγκαθέζεται τῷ
βασιλεῖ εἰς συνεστίασιν ὁ πατριάρχης ἐπὶ τῆς ἀποκοπτῆς χρυ-
σῆς τραπέζης ἐν τῷ χρυσέῳ τρικλίνῳ, καὶ δεῖ ἡμᾶς εὐτρε-
πίζειν ἐπὶ μὲν τῆς χρυσῆς τραπέζης φίλους ἀπὸ μὲν τῶν
μητροπολιτῶν ι', καὶ ἀπὸ τῶν βασιλικῶν πρεσβυτέρων τοῦ
παλατίου ἕξ, καὶ ἡγουμένους τῶν βασιλικῶν μοναστηρίων ιβ',
εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν οὕτως· τοὺς μὲν μητροπο-
λίτας μετὰ τῶν οἰκείων ἀλλαξιμάτων, πλὴν τῶν ὠμοφορίων,
τοὺς δὲ πρεσβυτέρους μετὰ τῶν λευκῶν φελωνίων, τοὺς δὲ
ἡγουμένους καὶ αὐτοὺς μετὰ τῶν οἰκείων αὐτῶν φελωνίων. B
ἐπὶ δὲ τῶν κάτω τραπεζῶν δεῖ ἡμᾶς συγκαλεῖν ἀπὸ τῶν βα-
σιλικῶν κληρικῶν ἀπὸ τῆς τάξεως τῶν διακόνων καὶ κατωτέ-
ρω καὶ ἀπὸ τοῦ σεκρετίου τοῦ πατριάρχου παπάδας, τὸν
ἀριθμόν. . . . εἰσάγειν δὲ καὶ ἐξάγειν αὐτοὺς μετὰ τῶν οἰ-
κείων αὐτῶν καμισίων καὶ μόνον. τῇ δὲ ἕκτῃ ἡμέρᾳ τῆς
αὐτῆς περιόδου τελεῖται προέλευσις παγανὴ μετὰ ἀλλαξιμά-
των ἔνδον τοῦ παλατίου, καὶ εἰσάγονται οἱ ἐκ Βουλγάρων
φίλοι μετὰ τῶν ἐκ Βουλγαρίας δώρων. καὶ τελεῖται κλητώ-
ριον ἐν τῷ αὐτῷ περιβλέπτῳ τρικλίνῳ ἐπὶ τῆς αὐτῆς χρυσῆς
τραπέζης, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τοῦ βα- C
σιλέως φίλους ἀπὸ τῆς τάξεως τῶν μαγίστρων, ἀνθυπάτων
καὶ λοιποὺς σὺν τῶν ἐκ Βουλγάρων φίλων καὶ τῷ δρουγγα-
ρίῳ τῆς βίγλης καὶ τῷ δομεστίκῳ τῶν ἱκανάτων, τὸν ἀρι-
θμὸν λ'· στιχίζειν δὲ αὐτοὺς καὶ εἰσάγειν κατὰ τὸν λεχθέν-

[R772] format described for the Sunday.[1] It is necessary to summon to the tables below 54 men from the *kometes* and centurions of the *arithmos* and the *hikanatoi*, and from the Bulgarian guests, 18 men - and it is necessary to draw up in a line the men from the Bulgarians alone for the one last table below - and to lead them in and lead them out in their particular *skaramangia*.

On the Saturday of the said hospitality an ordinary procession is likewise held inside the Palace, and a banquet takes place in the same hall at the said table.[2] There are likewise summoned to dine with the emperor those of the order of the *magistroi* and patricians, with the eparch of the City and the two *domestikoi*, those of the *noumera* and of the Walls, and their *topoteretai,* with the logothete of the Praetorium and the *symponos*, 30 in number, and they are led in and led out in their particular ceremonial dress and chalmyses. There are summoned to the tables below tribunes, lieutenants,[3] the foreigners of the *hetaireia*, namely Turks, Khazars, and the rest, 54 in number. There are summoned to the precious table the 12 neighbourhood superintendents, the 4 inspectors and the 2 *protokankellarioi* of the eparch [of the City]. They are led in in their particular *kamisia* only, and the foreigners in their *kabbadia*.[4] The neighbourhood superintendents and the rest are given one *nomisma* each. In former times, instead of these, the chartularies of the sacristy of Hagia Sophia were summoned and

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1 i.e. Easter Sunday.

2 i.e. the Chrysotriklinos and at the gold table.

3 Lieutenant: the Latin term, *vicarius*, a deputy or substitute, is used in Greek.

4 The *kabbadion* (or *kabadion*): a long cloak or kaftan, here and at R749.16 worn by foreigners.

τα τύπον τῆς πρώτης ἡμέρας. ἐπὶ δὲ τῶν κάτω τραπεζῶν δεῖ συγκαλεῖν ἀπό τε κομήτων καὶ κεντάρχων τοῦ ἀριθμοῦ καὶ τῶν ἱκανάτων ἄνδρας νδ΄, καὶ ἐκ τῶν Βουλγάρων φίλων Ms. 256.a *ἀνθρώπους ιη΄· στιχίζειν δὲ δεῖ τοὺς Βουλγάρων ἀνθρώπους ἐπὶ τῆς κάτω τελευταίας μιᾶς τραπέζης μόνους· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκείων αὐτῶν σκαραμαγγίων.*

D *τῇ δὲ ἑβδόμῃ ἡμέρᾳ τῆς αὐτῆς δεξιώσεως τελεῖται ὡσαύτως παγανὴ προέλευσις ἔνδον τοῦ παλατίου, καὶ γίνεται κλητώριον ἐν τῷ αὐτῷ τρικλίνῳ ἐπὶ τῆς αὐτῆς τραπέζης, καὶ συγκαλοῦνται εἰς ἑστίασιν τῷ βασιλεῖ ὁμοίως ἀπὸ τῆς τάξεως τῶν μαγίστρων καὶ πατρικίων σὺν τῷ ὑπάρχῳ τῆς πόλεως καὶ τοῖς δυσὶ δομεστίκοις, νουμέρων τε καὶ τειχέων, καὶ τῶν αὐτῶν τοποτηρητῶν σὺν τῷ λογοθέτῃ τοῦ πραιτωρίου καὶ τῷ συμπόνῳ τὸν ἀριθμὸν λ΄. εἰσάγονται δὲ καὶ ἐξάγονται μετὰ τῶν οἰκείων αὐτῶν ἀλλαξιμάτων καὶ χλανιδίων. ἐν δὲ ταῖς κάτω τραπέζαις συγκαλοῦνται τριβοῦνοι βικάριοι, οἱ* Ed. L. 447 *ἐθνικοὶ τῆς ἑταιρείας, οἷον Τοῦρκοι, Χαζάρεις καὶ λοιποί, τὸν ἀριθμὸν νδ΄. ἐπὶ δὲ τῆς τιμίας τραπέζης συγκαλοῦνται οἱ δώδεκα γειτονιάρχαι, οἱ δ΄ ἐπόπται καὶ οἱ δύο πρωτοκαγκελλάριοι τοῦ ἐπάρχου. εἰσάγονται δὲ μετὰ τῶν οἰκείων καμισίων καὶ μόνον, οἱ δὲ ἐθνικοὶ μετὰ τῶν αὐτῶν καβαδίων. δίδοται δὲ τοῖς γειτονιάρχαις καὶ λοιποῖς ἀνὰ νομίσματος ἑνός. ἐπὶ δὲ τῶν προλαβόντων χρόνων συνεκαλοῦντο ἀντὶ τούτων οἱ τοῦ σκευοφυλακίου τῆς ἁγίας Σοφίας χαρτουλάριοι,*

[R773] received the said gift.

On Renewal Sunday, the Sunday after the feast of Easter, a procession in splendid dress to the venerable Church of the Holy Apostles is held, and when the sacred liturgy is finished, a banquet is set out in the hall referred to for the Monday,[1] and our most holy patriarch dines with the emperor at a separate table, and guests are invited to dine with the emperor as prescribed for the Monday, the day after Holy Easter.

On the day after Renewal Sunday hospitality [Oik211] in the form of a reception without a dance takes place, and the emperor sits at a separate table in his *divetesion* in the Hall of Justinian. It is necessary for us to summon to dine with him those of the order of the *magistroi*, *praipositoi*, proconsuls, patricians, holders of high office, and all the rest of those who wear the sandal, according to the size of the table, and to lead them in and lead them out all in their particular ceremonial dress and chlamyses. It is necessary to heed the musical strains and to have those summoned stand up at the prearranged time for the cheering of the rulers.

On the day after the said reception, chariot-racing is held, following as a conclusion, and the guests from the Bulgarians are sent away to their own country. A banquet is set out

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[1] i.e. on the Monday of Renewal Week in the great Hall of the Palaces near the Church of the Holy Apostles; R769.4 and note 2.

λαμβάνοντες τὴν αὐτὴν εὐλογίαν. τῇ δὲ νέᾳ κυριακῇ, τῇ μεθεόρτῳ τοῦ πάσχα, ἐκτελεῖται προέλευσις λαμπροφόρος ἐν B *τῷ σεβασμίῳ ναῷ τῶν ἁγίων ἀποστόλων· καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, προτίθεται κλητώριον ἐν τῷ λεχθέντι τρικλίνῳ ἐπὶ τῆς δευτέρας ἡμέρας, καὶ συνεστιᾶται τῷ βασιλεῖ ὁ ἁγιώτατος ἡμῶν πατριάρχης ἐπὶ ἀποκοπῆς τραπέζης, καὶ συγκαλοῦνται εἰς ἑστίασιν σὺν τῷ βασιλεῖ φίλοι κατὰ τύπον τῆς δευτέρας ἡμέρας τῇ ἐπαύριον τοῦ ἱεροῦ πάσχα. τῇ δὲ ἐπαύριον τῆς νέας κυριακῆς ἡμέρᾳ ἐκτελεῖται δεξίωσις δεξίμου ἄνευ σαξίμου, καὶ καθέζεται ὁ βασιλεὺς ἐπὶ ἀποκοπῆς τραπέζης μετὰ τοῦ οἰκείου διβητισίου ἐπὶ τοῦ Ἰουστινιανοῦ τρικλίνου. καὶ δεῖ ἡμᾶς συγκαλεῖν εἰς ἑστίασιν* C *ἀπὸ τῆς τάξεως τῶν μαγίστρων, πραιποσίτων, ἀνθυπάτων, πατρικίων, ὀφφικιαλίων καὶ λοιπῶν τῶν ὑπὸ καμπάγιον πάντων κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγειν δὲ καὶ ἐξάγειν πάντας μετὰ τῶν οἰκείων αὐτῶν ἀλλαξιμάτων τε καὶ* Ms.255.b *χλανιδίων· προσέχειν δὲ καὶ τὸ μουσικὸν μέλος καὶ ἐξανιστᾷν τοὺς κεκλημένους ἐν τῷ προδηλωθέντι χρόνῳ εἰς εὐφημίαν τῶν δεσποτῶν. τῇ δὲ ἐπαύριον τοῦ αὐτοῦ δεξίμου τελεῖται ἑπόμενον ἱππικὸν ἀπολύσιμον, καὶ ἐξαποστέλλονται πρὸς τὰ οἰκεῖα οἱ ἀπὸ Βουλγάρων φίλοι, καὶ προτίθεται κλη-*

[R774] in the admirable Hall of the Kathismata, and there dine with the emperor the *praipositoi*, patricians, holders of high office, *protospatharioi*, chartularies, consuls, *vestetores*, silentiaries, the *aktouarios* and the [attendants][1] of the Terrace with the *dexographos*,[2] the number according to the size of the table, and they are led in and led out in the manner described above.

[On Mid-Pentecost][3] A public procession is held for the middle of the feast of Easter and the emperors go along in state to the Church of St Mokios. When the sacred liturgy is finished, a banquet is set out for the emperor at a separate table in the halls there, and the patriarch dines with the emperor. It is necessary for us to get ready to dine with them guests from the order of the *magistroi*, proconsuls, patricians, metropolitans, holders of high office, and archons of the regiments, and members of the senate who wear the sandal, according to the size of the table, and to lead them in and lead them out in their particular ceremonial dress without chlamyses. At the time specified for the acclamation of the demes, it is necessary to have all those who have been summoned stand up for the cheering of the rulers.

[Ascension Day][4] **[Oik213]** On the wonderful day of the divine and holy bodily ascension into heaven of our lord Jesus Christ, a public procession is held by our holy emperors to the august and venerable church of our most holy Lady, the Church of the Theotokos of the Spring,

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1 Attendants at R758.21 & R759.1; dignitaries of the Hippodrome; Oikonomidès, *Listes*, 326-27.

2 Following Bury, ed. (1911), and Oikonomidès in emending δεησογράφῳ to δεξογράφῳ / δεκσογράφῳ, a dignitary of the Hippodrome, also in this context at R758.20; cf. ms. and Bonn: δεησογράφῳ: writer of petitions.

3 Celebrated on the Wednesday of the fourth week after Easter; see note 1 at R775.7 (Pentecost). The title here, and for Ascension Day below, appears as a note in the margin of the ms.

4 Jesus' ascent into heaven is celebrated on the Thursday which is 40 days after Easter.

D *τώριον ἐν τῷ περιβλέπτῳ τρικλίνῳ τῶν καθισμάτων, καὶ συν-*
εσθίουσι τῷ βασιλεῖ οἱ πραιπόσιτοι, πατρίκιοι, ὀφφικιάλιοι,
πρωτοσπαθάριοι καὶ χαρτουλάριοι, ὕπατοι, βεστήτορες, σι-
λεντιάριοι, ὁ ἀκτουάριος καὶ οἱ τοῦ ἡλιακοῦ σὺν τῷ δεησο-
γράφῳ, τὸν ἀριθμὸν κατὰ τὸ ποσὸν τῆς τραπέζης. εἰσάγον-
ται δὲ καὶ ἐξάγονται κατὰ τὸν ἀνωτέρω λεχθέντα τρόπον.
μεσούσης δὲ τῆς ἑορτῆς τοῦ πάσχα τελεῖται πρόελευσις δη-
μοσία, καὶ προέρχονται οἱ βασιλεῖς ἐμπράκτως εἰς τὸν ναὸν
τοῦ ἁγίου Μωκίου, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας
Ed. L. 418 *προτίθεται κλητώριον τῷ βασιλεῖ ἐπὶ ἀποκοπτῆς τραπέζης ἐν*
τοῖς ἐκεῖσε τρικλίνοις, καὶ συνεστιᾶται ὁ πατριάρχης τῷ βα-
σιλεῖ, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν αὐτῶν φί-
λους ἀπὸ τῆς τάξεως τῶν μαγίστρων, ἀνθυπάτων, πατρικίων,
μητροπολίτας, ὀφφικιαλίους καὶ ταγματικούς, καὶ τῶν ἐκ τῆς
συγκλήτου καμπαγίων κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγειν
δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκείων ἀλλαξίμων χωρὶς
τῶν χλανιδίων· ἐν δὲ τῷ προλεχθέντι τῆς ἀκτολογίας τῶν
δήμων χρόνῳ ἐξανιστᾷν ἅπαντας τοὺς κεκλημένους εἰς εὐφη-
B *μίαν τῶν δεσποτῶν. ἐπὶ δὲ τῆς θείας καὶ ἱερᾶς μετὰ σαρ-*
κὸς εἰς οὐρανοὺς ἀναλήψεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ θαυμαστῆς ἡμέρας τελεῖται δημοσία προέλευσις παρὰ
τῶν βασιλέων ἡμῶν τῶν ἁγίων ἐν τῷ πανσέπτῳ καὶ σεβα-
σμίῳ ναῷ τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκου τῆς πη-

[R775] and when the sacred liturgy is finished, a banquet is set out for the emperor at a separate table, and the patriarch dines with the emperor, and to dine with him guests are summoned from the order of the *magistroi* and below in accordance with the account and pattern of the illustrious processions previously described.

Pentecost[1] On the holy day of Pentecost, a procession is held as prescribed for the day of venerable Easter to the holy catholic and apostolic Church of God,[2] and breakfast is set out there for the emperors, and the guests mentioned above are summoned. After the emperors' return to the Great Palace with a procession, the imperial banquet is set out at a separate table in the admirable Hall of Justinian and those guests mentioned above, as prescribed, dine with the emperor, being led in and led out in their particular ceremonial dress without chlamyses.

After the holy day of Pentecost the coronation of the ruler is celebrated.[3]

[Oik215] On the 1st of May the consecration of the New Church is celebrated.[4] After a religious procession takes place from the Church of the Holy Theotokos of the Pharos, the divine liturgy is conducted, and a banquet

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1 The seven weeks after Easter culminating in the Sunday when the descent of the Holy Spirit on the Apostles is celebrated. The title appears as a note in the margin of the ms.

2 i.e. Hagia Sophia.

3 Possibilities for identifying this ruler are discussed by Oikonomidès (212, n. 245).

4 Also referred to as the Nea Church.

γῆς, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, προτίθεται κλητώριον τῷ βασιλεῖ ἐπὶ ἀποκοπτῆς τραπέζης, καὶ συνεστιᾶται ὁ πατριάρχης τῷ βασιλεῖ, καὶ συγκαλοῦνται εἰς συνεστίασιν αὐτῷ φίλοι ἀπὸ τῆς τάξεως τῶν μαγίστρων καὶ κατωτέρω κατὰ τὴν ἔκθεσιν καὶ τὸ σχῆμα τῶν προλεχθεισῶν περιφανῶν προελεύσεων.

Ἡ πεντηκοστή. C

Τῇ δὲ ἁγίᾳ τῆς πεντηκοστῆς ἡμέρᾳ τελεῖται προέλευσις κατὰ τὸν τύπον τῆς τοῦ σεβασμίου πάσχα ἐν τῇ ἁγίᾳ τοῦ Θεοῦ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, καὶ προτίθεται χρῆμα ἐκεῖσε τοῖς βασιλεῦσι, καὶ προσκαλοῦνται οἱ ἀνωτέρω Ms. 256.a λεχθέντες φίλοι. καὶ ὑποστροφῆς τῶν βασιλέων ἐν τῷ μεγάλῳ παλατίῳ μετὰ προελεύσεως γενομένης, προτίθεται τὸ βασιλικὸν κλητώριον ἐπὶ ἀποκοπτῆς τραπέζης ἐν τῷ περιβλέπτῳ Ἰουστινιανοῦ τρικλίνῳ, καὶ συνεστιῶνται τῷ βασιλεῖ οἱ κατὰ τύπον ἀνωτέρω λεχθέντες φίλοι, εἰσαγόμενοι καὶ ἐξαγόμενοι μετὰ τῶν οἰκείων ἀλλαξιμάτων χωρὶς χλανιδίων. D μετὰ δὲ τὴν ἁγίαν τῆς πεντηκοστῆς ἡμέραν ἐκτελεῖται τὸ στέψιμον τοῦ δεσπότου. τῇ δὲ πρώτῃ τοῦ Μαΐου μηνὸς ἐκτελοῦνται τὰ ἐγκαίνια τῆς νέας ἐκκλησίας, καὶ λιτανείου προελεύσεως γινομένης ἀπὸ τοῦ ναοῦ τῆς ἁγίας Θεοτόκου τοῦ Φάρου, τελεῖται ἡ θεία λειτουργία, καὶ προτίθεται κλητώριον

[R776] is set out for the emperors in the delightful Chrysotriklinos, and the patriarch dines with the emperor. There are summoned to dine with him members from the order of the *magistroi*, *praipositoi*, patricians and the rest of the emperor's men, with the metropolitans, according to the size of the table.

On the 11th of the said month of May the anniversary of this City is celebrated, and hospitality in the form of a reception without a dance takes place, and there is a hippodrome festival with chariot-racing, and a banquet is held in accordance with the format described.

On the 8th of the said month of May a procession is held at the Hebdomon in commemoration of the Theologian.[1] When the liturgy is finished, a banquet is set out and all the members of the senate are summoned as prescribed, according to the size of the table.

On the 20th of July, the commemoration of the prophet Elijah is celebrated with a religious procession inside the Palace, and with this is celebrated the revoking of the imprisonment of our pious emperor.[2] Vespers are celebrated ahead of that day, on the day before,[3] in the Church of the Holy Theotokos of the Pharos, and a concluding hymn is sung by everyone to the same tune as "Entombed together." Small silver crosses are given by the emperor to the *magistroi*, *praipositoi*, proconsuls, patricians and holders of high office, as prescribed. **[Oik217]** On the following day,[4] when we celebrate the feast, the emperor sits in state in ceremonial dress in the glorious Chrysotriklinos and, with the personal *koubouklelon* standing in attendance,

1 i.e. St John the Theologian.

2 Leo VI was imprisoned by his father Basil I in 883 on suspicion of being implicated in a plot against him. They were reconciled on 20th July 886, only weeks before Basil's death on August 29th.

3 i.e. on July 19th, the eve of the feast.

4 i.e. on July 20th, the day of the feast.

τοῖς βασιλεῦσιν ἐν τῷ τερπνῷ χρυσοτρικλίνῳ, καὶ συνεστιᾶται τῷ βασιλεῖ ὁ πατριάρχης, καὶ συγκαλοῦνται εἰς συνεστίασιν αὐτοῦ ἀπὸ τῆς τάξεως τῶν μαγίστρων, πραιποσίτων, πατρικίων καὶ λοιπῶν βασιλικῶν ἀνθρώπων σὺν τῶν μητροπο- Ed L. 419 *λιτῶν κατὰ τὸ ποσὸν τῆς τραπέζης. τῇ δὲ ια' τοῦ αὐτοῦ Μαΐου τελεῖται τὸ γενέθλιον τῆς πόλεως ταύτης, καὶ ἐκτελεῖται δεξίωσις δεξίμου χωρὶς σαξίμου καὶ ἱππικὸν ἱπποδρόμιον, καὶ τελεῖται κλητώριον κατὰ τὸν λεχθέντα τύπον. τῇ δὲ ὀγδόῃ τοῦ αὐτοῦ Μαΐου μηνὸς τελεῖται προέλευσις τῆς μνήμης τοῦ Θεολόγου ἐν τῷ ἑβδόμῳ, καὶ τελουμένης τῆς λειτουργίας, προτίθεται κλητώριον, καὶ συγκαλοῦνται κατὰ τύπον οἱ τῆς συγκλήτου πάντες κατὰ τὸ ποσὸν τῆς τραπέζης. τῇ δὲ κ' τοῦ Ἰουλίου μηνὸς ἐκτελεῖται διὰ λιτανίου προελεύ-* B *σεως ἔνδον τοῦ παλατίου ἡ μνήμη Ἡλιοῦ τοῦ προφήτου, καὶ δι' αὐτῆς ἡ ἀνάκλησις τῆς περιορήσεως τοῦ εὐσεβοῦς ἡμῶν βασιλέως. προεκτελεῖται δὲ πρὸ αὐτῆς τῆς ἡμέρας ἐν τῇ παραμονῇ ἑσπερινὸν ἐν τῷ Φάρῳ, καὶ ᾄδεται παρὰ πάντων ἀπολύσιμον ᾆσμα ἰσόμελον τοῦ „συνταφέντες," καὶ δίδοται τοῖς μαγίστροις, πραιποσίτοις, ἀνθυπάτοις, πατρικίοις καὶ ὀφφικιαλίοις εἰς τύπον παρὰ τοῦ βασιλέως σταυρίτζια ἀργυρᾶ. τῇ δὲ ἐπαύριον ἡμέρᾳ, ἐν ᾗ τὴν ἑορτὴν ἐκτελοῦμεν, προκαθέζεται ὁ βασιλεὺς μετὰ ἀλλαξιμάτων ἐπὶ τοῦ ἐνδόξου χρυσοτρικλίνου, καὶ παρεστῶτος τοῦ μυστικοῦ κουβουκλείου, εἰσ-*

[R777] both the head of the *sakellion* and the heads of the hospices and heads of the homes for the aged bring forward piles of gold crosses, imitating the feast of Palm Sunday, and with everyone dressed in splendid fashion, the order of the *magistroi*, proconsuls, patricians and holders of high office is led in before the ruler.[1] When a distribution of the said crosses by the emperor has taken place, a public religious procession, as we said, is held from the Church of the Holy Theotokos of the Pharos to the admirable shrine of the great New Church. When the sacred liturgy is finished a banquet is set out for the emperor in the Chrysotriklinos, and the patriarch and the metropolitans, *magistroi*, *praipositoi*, proconsuls, patricians, holders of high office and the rest of the emperor's men, according to the size of the table, dine with the emperors. The emperor sits in state in his particular *divetesion*, and it is necessary for us to lead in and lead out all those summoned in their particular ceremonial dress without chlamyses.

On the following day[2] hospitality in the form of a reception and great dance takes place. When the imperial banquet has been set out at a separate table in the Hall of Justinian, the emperor sits in state in his particular *divetesion*. It is necessary for us to get ready to dine with him members from the order of *praipositoi*, patricians, holders of high office and from the staff of the bureaux, all those who wear the sandal, according to the size of the table, and to lead them in and lead them out in their particular ceremonial dress and chlamyses.

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1 For this, the highest order of those led in to an imperial banquet, see R730.12 - R733.12.

2 July 21st.

ἄγονται ὅ,τε τοῦ σακελλίου καὶ οἱ ξενοδόχοι καὶ γηροκόμοι, C προσάγοντες σταυροὺς χρυσοστοιβάστους κατὰ μίμησιν τῆς Ms. 256 b ἑορτῆς τῶν βαΐων, καὶ λαμπροφορούντων πάντων, εἰσάγεται ἡ τάξις τῶν μαγίστρων, ἀνθυπάτων, πατρικίων καὶ ὀφφικιαλίων ἔμπροσθεν τοῦ δεσπότου, καὶ διανομῆς τῶν λεχθέντων σταυρίων ὑπὸ τοῦ βασιλέως γενομένης, τελεῖται, ὡς ἔφαμεν, δημοσίᾳ λιτάνιος προέλευσις ἀπὸ τοῦ ναοῦ τῆς ἁγίας Θεοτόκου τοῦ Φάρου ἐπὶ τὸν περίβλεπτον ναὸν τῆς μεγάλης νέας ἐκκλησίας, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, προτίθεται κλητώριον τῷ βασιλεῖ ἐπὶ τοῦ χρυσοτρικλίνου, καὶ συνεστιῶνται τοῖς βασιλεῦσιν ὅ,τε πατριάρχης καὶ οἱ μητροπολῖται, μάγιστροι, πραιπόσιτοι, ἀνθύπατοι, πατρίκιοι, ὀφφι- D κιάλιοι καὶ λοιποὶ βασιλικοὶ κατὰ τὸ ποσὸν τῆς τραπέζης. προκαθέζεται δὲ ὁ βασιλεὺς μετὰ τοῦ οἰκείου διβητησίου, καὶ δεῖ ἡμᾶς εἰσάγειν καὶ ἐξάγειν πάντας τοὺς κεκλημένους μετὰ τῶν οἰκείων αὐτῶν ἀλλαξιμάτων χωρὶς τῶν χλανιδίων. τῇ δὲ ἐπαύριον τελεῖται δεξίωσις δεξίμου καὶ μεγάλου σαξίμου, καὶ προτιθέντος βασιλικοῦ κλητωρίου ἐπὶ ἀποκοπτῆς τραπέζης ἐν τῷ Ἰουστινιανοῦ τρικλίνῳ, προκαθέζεται ὁ βασιλεὺς μετὰ τοῦ οἰκείου διβητησίου, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν αὐτοῦ ἀπὸ τῆς τάξεως πραιποσίτων, πατρικίων, ὀφφικιαλίων καὶ ἀπὸ τῶν σεκρετικῶν τῶν ὑπὸ καμπά- Ed. L. 450 γιον πάντων κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκείων ἀλλαξιμάτων τε καὶ χλα-

[R778] It is necessary to supply the rest, the *magistroi*, proconsuls, patricians, and all the emperor's men, with pectorals and short-sleeved tunics for the dance at the table. When they all perform the dance around the imperial table and cheer the liberation of the most wise ruler,[1] a purse containing 3 lbs of gold is given to them by him as a bestowal of largesse. It is necessary to heed the acclaiming by the deme,[2] and to have all those who have been summoned stand up for the cheering of the ruler in accordance with the format previously recorded.

On the day following this,[3] the footrace of the Vow is held for the people of the City, having been prescribed under Leo (VI) the Christ-loving ruler, and they are given **[Oik219]** tokens as prescribed for the footrace of the Vow, and a banquet is set out for the emperor at a separate table in the middle part of the illustrious Hall of the Nineteen delightful Couches. The *praipositoi*, with the eunuch *protospatharioi* and *primikerioi*, 6 in number, dine with the emperor, and likewise all the poor who have received the tokens of the emperor from the hands of the chief men, and a purse is given to them with one and a third *nomismata* each.

Two days later[4] a hippodrome festival with chariot-racing is held, and a banquet is set out in the Hall of the Kathisma,[5] and it is necessary for us to get ready guests to dine with the emperor in accordance with the format described for the Hippodrome banquets.

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1 i.e. Leo VI. See note 2 at R776.15-16.

2 "Deme", because each deme was led in separately, as at R293.13-18, R295.19-22, R301.8-13 & R633.17-20; Oikonomidès, 217, n. 257.

3 July 22[nd].

4 July 24[th].

5 Singular, Kathisma, in the ms. Elsewhere called the Hall of the Kathismata and clearly the same hall: R758.15-16; R774.1; R781.14-15.

νιδίων. τοὺς δὲ λοιποὺς μαγίστρους, ἀνθυπάτους πατρικίους
καὶ ἅπαντας τοὺς βασιλικοὺς ἀνθρώπους ταμιεύειν αὐτοὺς
μετὰ θωρακίων καὶ κονδομανίκων εἰς τὸ σάξιμον τῆς τραπέ-
ζης, χορευόντων δὲ πάντων πέριξ τῆς βασιλικῆς τραπέζης καὶ
τὴν ἀνάῤῥευσιν εὐφημούντων τοῦ σοφωτάτου δεσπότου, δίδο-
ται παρ' αὐτοῦ τούτοις εἰς φιλοτιμίας ἐπίδοσιν ἀποκόμβιον
ἔχον χρυσοῦ λίτρας γ'· προσέχειν δὲ δεῖ τὴν ἀκτολογίαν
B *τοῦ δήμου, καὶ ἐξανιστᾷν ἅπαντας τοὺς κεκλημένους πρὸς*
εὐφημίαν τοῦ δεσπότου κατὰ τὸν προγραφέντα τύπον. ἐφε-
ξῆς δὲ ταύτης τῆς ἡμέρας τελεῖται πεζοδρόμιον βωτὸν τῶν
πολιτῶν τυπωθὲν ἐπὶ Λέοντος τοῦ φιλοχρίστου δεσπότου,
καὶ δίδονται σφραγίδια ὡς κατὰ τύπον τοῦ βωτοῦ πεζοδρο-
μίου, καὶ προτίθεται κλητώριον τῷ βασιλεῖ ἐπὶ ἀποκοπτῆς
τραπέζης κατὰ τὴν μέσην θέσιν τοῦ περιφανοῦς τρικλίνου
M. 257 *τῶν ιθ' τερπνῶν ἀκουβίτων, καὶ συνεστιῶνται τῷ βασιλεῖ οἱ*
πραιπόσιτοι σὺν τοῖς εὐνούχοις πρωτοσπαθαρίοις καὶ πριμι-
κηρίοις, τὸν ἀριθμὸν ἕξ, ὡσαύτως καὶ πάντες οἱ πένητες οἱ
C *τὰ σφραγίδια τοῦ βασιλέως διὰ χειρὸς τῶν μεγιστάνων λα-*
βόντες, καὶ δίδοται αὐτοῖς ἀποκόμβιον ἀνὰ νομίσματος α γ'.
καὶ μεθ' ἡμέρας δύο τελεῖται ἱππικὸν ἱπποδρόμιον, καὶ προ-
τίθεται κλητώριον ἐπὶ τοῦ τρικλίνου τοῦ καθίσματος, καὶ δεῖ
ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τῷ βασιλεῖ φίλους κατὰ
τὸν ἐν τοῖς ἱπποδρομικοῖς κλητωρίοις λεχθέντα τύπον. ἐπὶ

[R779] On the 6th of August[1] the procession is held in ceremonial dress to the great catholic church of God.[2] When the sacred liturgy is finished, those guests often mentioned in connection with the breakfast dine with the emperor, and the emperor returns to the Palace in state, and a banquet is set out for the emperor at a separate table in the Hall of Justinian. It is necessary for us to get ready to dine with the emperor guests from the order of the *magistroi*, proconsuls, patricians, holders of high office, *protospatharioi* and the rest of the senators who wear the sandal, according to the size of the table. It is necessary to lead them in and lead them out in their particular ceremonial dress without chlamyses because the emperor, too, is seated in state in his particular *divetesion*.

On the 15th day of the same month a public procession is held for the Dormition of our most holy Lady, the Theotokos, to her very august church at Blachernai, and when the sacred liturgy is finished, a banquet is set out at a separate table in the hall below, which is in the Palaces of the Sea, and the emperor, in his particular *divetesion*, sits in state with the patriarch. It is necessary for us to get ready to dine with him guests from the order of the *magistroi*, *praipositoi*, proconsuls, patricians, holders of high office, metropolitans and the rest of the imperial archons and archons of the regiments, according to the size of the **[Oik221]** table. They are led in

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1 The Feast of the Transfiguration celebrating Christ's appearance in glory before the apostles Peter, James and John.

2 Hagia Sophia.

δὲ τῆς ϛʹ τοῦ Αὐγούστου μηνὸς ἡμέρας ἐπιτελεῖται ἡ προέλευσις μετὰ ἀλλαξίματος ἐν τῇ μεγάλῃ τοῦ Θεοῦ καθολικῇ ἐκκλησίᾳ, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, συνεστιῶνται τῷ βασιλεῖ οἱ πολλάκις ἐπὶ τοῦ χράματος μνημονευθέν- D τες φίλοι, καὶ ὑποστρέφει ὁ βασιλεὺς ἐπὶ τὸ παλάτιον ἐμπράτως, καὶ προτίθεται κλητώριον τῷ βασιλεῖ ἐπὶ ἀποκοπτῆς τραπέζης ἐν τῷ Ἰουστινιανοῦ τρικλίνῳ, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τῷ βασιλεῖ φίλους ἀπὸ τῆς τάξεως τῶν μαγίστρων, ἀνθυπάτων, πατρικίων, ὀφφικιαλίων, πρωτοσπαθαρίων καὶ λοιπῶν συγκλητικῶν τῶν ὑπὸ καμπάγιον ὄντων κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκείων ἀλλαξιμάτων χωρὶς τῶν χλανιδίων διὰ τὸ καὶ τὸν βασιλέα μετὰ τοῦ οἰκείου διβητησίου προκαθισθῆναι. τῇ δὲ ιεʹ τοῦ αὐτοῦ μηνὸς ἡμέρᾳ τελεῖται δημο- Ed.L. 451 σία προέλευσις τῆς κοιμήσεως τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκου ἐν τῷ πανσέπτῳ ναῷ αὐτῆς τῷ ἐν Βλαχέρναις, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, προτίθεται κλητώριον ἐπὶ ἀποκοπτῆς τραπέζης ἐν τῷ κάτω τρικλίνῳ τῷ ὄντι ἐπὶ τὰ παλάτια τῆς θαλάσσης, καὶ προκαθέζεται ὁ βασιλεὺς σὺν τῷ πατριάρχῃ μετὰ τοῦ οἰκείου αὐτοῦ διβητησίου. καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν αὐτοῦ φίλους ἀπὸ τῆς τάξεως τῶν μαγίστρων, πραιποσίτων, ἀνθυπάτων, πατρικίων, ὀφφικιαλίων, μητροπολιτῶν καὶ λοιπῶν ἀρχόντων βασιλικῶν τε καὶ ταγματικῶν κατὰ τὸ ποσὸν τῆς τραπέζης. εἰσάγονται B

[R780] and led out as follows: the *magistroi*, *praipositoi*, patricians, holders of high office, and all those who wear the sandal in their particular ceremonial dress, and the rest of the emperor's men in their *skaramangia* only.

On the same day in the afternoon, the emperor goes away to the Church of St Diomedes.

On the following day, when the liturgy is finished, a banquet is set out as prescribed and likewise all those from the senate dine with the emperor.

On the 29th day of the same month, the commemoration of our holy, orthodox and great emperor Basil (I) is celebrated, and the emperors go along in state in *skaramangia* to the Church of the Holy Apostles. When the sacred liturgy is finished, they return home likewise in splendour, and a banquet is set out in the Hall of Justinian. It is necessary for us to get ready to dine with the emperors guests of the order of the *magistroi*, senators, and emperor's men, according to the size of the table, and to lead them in and lead them out in their *skaramangia* only, because the emperors recline at table in this apparel.

On the following day[1] the accession in the name of Christ of the faithful emperors Leo (VI) and Alexander is celebrated with a reception. With the reception duly finished, the pious rulers sit in state again on the throne for the granting of awards to many, and then the ruler's banquet list is determined.

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1 August 30th; Basil I died on 29th August 886.

δὲ καὶ ἐξάγονται οὕτως· οἱ μὲν μάγιστροι, πραιπόσιτοι, πατρίκιοι, ὀφφικιάλιοι καὶ οἱ ὑπὸ καμπάγιον πάντες μετὰ τῶν οἰκείων ἀλλαξιμάτων· οἱ δὲ λοιποὶ βασιλικοὶ μετὰ τῶν οἰκείων σκαραμαγγίων καὶ μόνον. ἐν δὲ τῇ αὐτῇ ἡμέρᾳ δείλης Ms. 257.b ἀπέρχεται ὁ βασιλεὺς εἰς τὸν ναὸν τοῦ ἁγίου Διομήδους, καὶ τῇ ἐπαύριον τελουμένης τῆς λειτουργίας, προτίθεται κλητώριον κατὰ τύπον, καὶ συνεσθίουσι τῷ βασιλεῖ ὁμοίως οἱ ἐκ τῆς συγκλήτου πάντες. τῇ δὲ κθ' τοῦ αὐτοῦ μηνὸς ἡμέρᾳ ἐκτελεῖται ἡ μνήμη τοῦ ἁγίου καὶ ὀρθοδόξου μεγάλου βασι- C λέως ἡμῶν Βασιλείου, καὶ προέρχονται μετὰ σκαραμαγγίων ἐν τῷ ναῷ τῶν ἁγίων ἀποστόλων οἱ βασιλεῖς ἐμπρέπτως, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, ὑποστρέφουσιν ὁμοίως οἴκαδε μετὰ δόξης, καὶ προτίθεται κλητώριον ἐν τῷ Ἰουστινιανοῦ τρικλίνῳ, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τοῖς βασιλεῦσι φίλους ἀπὸ τῆς τάξεως τῶν μαγίστρων, τῶν συγκλητικῶν βασιλικῶν ἀνθρώπων, κατὰ τὸ ποσὸν τῆς τραπέζης· εἰσάγειν δὲ αὐτοὺς καὶ ἐξάγειν μετὰ τῶν οἰκείων σκαραμαγγίων καὶ μόνον διὰ τὸ καὶ τοὺς βασιλεῖς ἐν τῷ τοιούτῳ σχήματι ἀκουμβίζειν. τῇ δὲ ἐπαύριον ἐκτελεῖται διὰ D δεξίμου ἡ ἐν Χριστῷ αὐτοκρατορία τῶν πιστῶν βασιλέων, Λέοντος καὶ Ἀλεξάνδρου, καὶ τελουμένου αἰσίως τοῦ δεξίμου, προκαθέζονται πάλιν οἱ εὐσεβεῖς δεσπόται εἰς πολλῶν ἀντίληψιν ἐπὶ τοῦ θρόνου, καὶ αὖθις στοιχεῖται τὸ κλητώριον

[R781] It is necessary for us to get ready to dine with the emperors those from the order of the *magistroi*, *praipositoi*, proconsuls, patricians, holders of high office except for the eunuchs, half the total number, and members of senatorial order who wear the sandal, and the archons of the regiments who wear ceremonial dress, according to the size of the table, and to lead them in in their particular ceremonial dress and chlamyses. It is necessary to allocate all the rest to the dancing for the delight of the ruler. They dance in a circle in gold pectorals and devise eulogies for the pious rulers. **[Oik223]** A gift of largesse of 16 lbs of gold is given to all, and it is distributed to everyone by the *protomagistros* and the imperial *atriklines* as prescribed in our documents.

On the next day, following this, a hippodrome festival with chariot-racing is held, and the banquet is set out in the Hall of the Kathismata and guests are summoned to dine with the emperor in accordance with the format recorded for the Hippodrome banquets.

On the 8th of September a procession for the birthday of our most holy Lady, the Theotokos and ever-virgin Mary, is held, and the emperors go along in state with all the senate to the Church of the Holy Theotokos of Chalkoprateia. When the sacred liturgy is finished the emperor returns in state on horseback in

τοῦ δεσπότου, καὶ δεῖ ἡμᾶς εὐτρεπίζειν εἰς συνεστίασιν τῶν βασιλέων ἀπὸ τῆς τάξεως τῶν μαγίστρων, πραιποσίτων, ἀνθυπάτων, πατρικίων, ὀφφικιαλίων, πλὴν τῶν εὐνούχων, τοὺς ἡμίσους ἁπάντων, καὶ ἀπὸ τῆς τάξεως τῆς ὑπὸ καμπάγιον συγκλήτου, καὶ τῶν ταγματικῶν ἀλλαξιμάτων κατὰ τὸ ποσὸν τῆς τραπέζης, καὶ εἰσάγειν μετὰ τῶν οἰκείων ἀλλαξιμάτων καὶ χλανιδίων, τοὺς δὲ λοιποὺς ἅπαντας ταμιεύειν εἰς Ed.L. 452 χόρευσιν τῆς χαρᾶς τοῦ δεσπότου. κύκλῳ γὰρ χορεύοντες μετὰ χρυσῶν θωρακίων τοὺς ἐπαίνους πλέκουσι τῶν εὐσεβῶν δεσποτῶν, καὶ δίδοται πᾶσιν φιλοτιμίας δῶρον, χρυσοῦ λίτραι ιϛʹ, καὶ διανέμεται πᾶσι παρὰ τοῦ πρωτομαγίστρου καὶ τοῦ βασιλικοῦ ἀρτοκλίνου κατὰ τύπον τῶν καθ' ἡμᾶς κωνδακίων. τῇ δὲ ἐπιούσῃ ἡμέρᾳ τελεῖται ἑπομένως ἱππικὸν ἱπποδρόμιον, καὶ προτίθεται τὸ κλητώριον ἐπὶ τοῦ τρικλίνου τῶν καθισμάτων, καὶ συγκαλοῦνται εἰς συνεστίασιν τῷ B βασιλεῖ φίλοι κατὰ τὸν ἐν τοῖς ἱπποδρομικοῖς κλητωρίοις γραφέντα τύπον. τῇ δὲ ὀγδόῃ τοῦ Σεπτεμβρίου μηνὸς ἡμέρᾳ τελεῖται προέλευσις τῶν γενεθλίων τῆς ὑπεραγίας δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ προέρχονται Ms. 258. a οἱ βασιλεῖς ἐμπράττως μετὰ πάσης τῆς συγκλήτου ἐν τῷ ναῷ τῆς ἁγίας Θεοτόκου τῶν χαλκοπρατίων, καὶ τελουμένης τῆς ἱερᾶς λειτουργίας, ὑποστρέφει ὁ βασιλεὺς ἔφιππος μετὰ

[R782] a gold *skaramangion*, and a banquet is set out at a separate table in the Hall of Justinian, and all those from the senate dine with the emperor, and they are led in in their particular *skaramangia* only.

On the 14th of the same month the Exaltation and display of the precious, life-giving Cross is held,[1] and the emperors go up to the Church of Hagia Sophia in the dim light before daybreak, and sometimes the evening before. When the third exaltation of the very holy wood has been performed, they go home again before the others, down through the passageways, and an ordinary procession is held inside the Palace, and a banquet is set out in the Hall of Justinian. It is necessary for us to summon guests to dine with the emperors in accordance with the format already described for the banquets, and to lead them in all in their particular *skaramangia* only.

In the month of November the Broumalia of the rulers are held,[2] and when the evening brightly-lit dance is held for the name of each, purses are given as follows: at the Broumalion of Leo (VI) the Christ-loving ruler, 20 lbs of gold; at that of the fortunate *augoustos* Alexander, **[Oik225]** 10 lbs of gold; at that of the pious *augousta* Zoe,[3] 8 lbs of gold. These are distributed by the great *protomagistros* and the renowned imperial *atriklines* according to the

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1 For this feast see also Book I, Chapter 22 (V31), R124-R128.

2 For the Broumalia see Book II, Chapter 18 (R599.22 - R607), esp. note 2 at R600.15.

3 Zoe Zaoutzina, the third wife of Leo VI, was empress from May 898 and died in Dec. 899 or Jan. 900; the *Kletorologion* was compiled in 899.

χρυσοῦ σκαραμαγγίου ἐμπράττιος, καὶ προτίθεται κλητώριον ἐπὶ ἀποκοπῆς τραπέζης ἐν τῷ Ἰουστινιανοῦ τρικλίνῳ, καὶ C *συνεστιῶνται τῷ βασιλεῖ οἱ ἀπὸ τῆς συγκλήτου πάντες. εἰσάγονται δὲ μετὰ τῶν οἰκείων σκαραμαγγίων καὶ μόνον. τῇ δὲ τεσσαρισκαιδεκάτῃ τοῦ αὐτοῦ μηνὸς τελεῖται ἡ ὕψωσις καὶ ἐμφάνεια τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, καὶ ἀνέρχονται οἱ βασιλεῖς ὄρθρου βαθέως ἐν τῷ ναῷ τῆς ἁγίας Σοφίας, ποτὲ δὲ καὶ ἀπὸ ἑσπέρας· καὶ τελουμένης τῆς τρίτης ὑψώσεως τοῦ παναγίου ξύλου, κατέρχονται πάλιν οἴκαδε διὰ τῶν διαβατικῶν ἐν πρώτοις, καὶ τελουμένης παγανῆς προελεύσεως ἔνδον τοῦ παλατίου, προτίθεται κλητώριον ἐν τῷ Ἰουστινιανοῦ τρικλίνῳ, καὶ δεῖ ἡμᾶς συγκαλέσασθαι εἰς συνεστίασιν τῶν βασιλέων φίλους κατὰ τὸν ἤδη τῶν κλητωρίων λεχθέντα* D *τύπον· εἰσάγειν δὲ πάντας μετὰ τῶν οἰκείων σκαραμαγγίων καὶ μόνον. ἐπὶ δὲ τοῦ μηνὸς Νοεμβρίου τελοῦνται τὰ βρουμάλια τῶν δεσποτῶν, καὶ τελουμένου ἐφ' ἑκάστου κλήσει τοῦ ἑσπερίου φωτοφανοῦς σαξίμου, δίδονται ἀποκόμβια τάδε· ἐπὶ μὲν τοῦ βρουμαλίου Λέοντος τοῦ φιλοχρίστου δεσπότου χρυσοῦ λίτραι κʹ· ἐπὶ δὲ τοῦ εὐτυχοῦς Ἀλεξάνδρου αὐγούστου χρυσοῦ λίτραι ιʹ· ἐπὶ δὲ τῆς εὐσεβοῦς Ζωῆς αὐγούστης χρυσοῦ λίτραι ηʹ· ἃ καὶ διανέμονται ὑπὸ τοῦ μεγάλου πρωτομαγίστρου καὶ τοῦ κλεινοῦ ἀρτικλίνου τοῦ βασιλικοῦ κατὰ τὸν*

[R783] prescription contained in our document.

All these prescribed summonses, occurring at different times of the year, as we have said, introduce some special ceremonial for the banquets. Therefore, having set these out clearly in a reliable account as a reminder of the services we perform, we make the request that you heed them for our preservation and glorious reputation.

Book II, Chapter 53[1] [R783-91; Oik224-35]

Concerning distributions of the emperor's pious largesse at the Broumalia[2] and at [the anniversaries of] coronations and accessions [R783-87; Oik225-31]

Since some of those who are distinguished in rank have a rather greedy appetite for money, and stir up disputes and debates concerning the distribution of the money given, being eager to overturn the customary payments closely adhered to from ancient times, come now, let us hand down to you also a model, just as we have received it in writing from those before us - for everything that relates to antiquity is worthy of respect - neither being eager to innovate with any increase to the old distributions nor making any reduction to what was done before.

It is necessary that the *atriklines*, who is the distributor of these payments, first of all learns the amount of the gift, and then calculates accurately the differences with respect to the ranks, and includes in each order of the ranks

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1 The number 53 is written in the margin for this chapter of Book II, indicating that Philotheos' *Kletorologion* was seen, at least by the scribe of the Leipzig ms., as integral to Constantine's work.

2 For the Broumalia see, too, the preceding chapter at R782.15 - R783.6 and Book II, Chapter 18 (R599.22 - R607), especially note 2 at R600.15.

περιεχόμενον τύπον τοῦ καθ' ἡμᾶς κονδακίου. αὗται οὖν πᾶ- Ed.L.453
σαι αἱ τυπικαὶ περιοδικῶς ἐρχόμεναι τῷ χρόνῳ κλήσεις εἰ-
δικήν τινα εἰσάγουσιν, ὡς ἔφαμεν, τῶν κλητωρίων τάξιν.
διὸ καὶ ταύτας εἰς ὑπόμνησιν τῶν καθ' ἡμᾶς τελουμένων ἐμ-
φανῶς προθέμενοι ἀπταίστῳ λόγῳ αἴτησιν προσάγομεν προσ-
έχειν ταύταις εἰς ἡμῶν συντήρησιν καὶ κλέους δόξαν.

ΚΕΦ. νγ'.

Περὶ διανομῶν τῶν εὐσεβιῶν τοῦ βασιλέως ἔν τε τοῖς βρουμαλίοις B
καὶ στεψίμοις καὶ αὐτοκρατορίαις.

Ἐπειδή τινες τῶν ἐν ἀξιώμασι διαπρεπόντων, λιχνοτέ-
ραν τὴν ἔφεσιν τῶν χρημάτων ἔχοντες, ἀμφισβητήσεις καὶ
λόγους ἐγείρουσι περὶ τῆς διανομῆς τῶν διδομένων χρημά-
των καὶ τὴν ἐξ ἀρχαίων τῶν χρόνων παρακολουθήσασαν συν- Ms.258.b
ήθειαν ἀνατρέπειν σπουδάζουσι· φέρε δὴ καθὼς ἐκ τῶν
πρὸ ἡμῶν ἐγγράφως παρελάβομεν τύπον, καὶ ὑμῖν παραδώ-
σωμεν. πᾶν γὰρ τὸ ἀρχαιότητι διαφέρον αἰδέσιμον, οὔτε
προσθήκην τῶν πάλαι διανομῶν καινουργεῖν σπεύδοντες, οὔτε C
ἐλάττωσιν τῶν προπραχθέντων ποιούμενοι. δεῖ γὰρ τὸν δια-
νομέα τῶν τοιούτων ἀρτικλίνην πρό γε πάντων τὸ ποσὸν τῆς
δωρεᾶς ἐκμανθάνειν, καὶ εἶθ' οὕτως ἀκριβολογεῖν τὰς τῶν
ἀξιωμάτων διαφορὰς, καὶ ἑκάστῃ ἀξιωμάτων τάξει συγκα-

[R784] those who participate in it, even if they happen to be rather junior in the ranks. It is necessary to add to the *magistroi* the rector and the girdled patrician woman, the *synkellos*, and the monks who are former *magistroi*, and the *praipositos*, as well as the *parakoimomenos* of the household of our senior emperor. It is necessary to count in the order of the proconsuls the eunuch patricians, and to classify in the order of the rest of the patricians the holders of high office who have been classed in the entry group of the patricians, that is, the *strategoi* who are *protospatharioi*, the *praipositoi* who are *protospatharioi*, the *domestikos* of the *scholai*, the *exkoubitos*, the eparch [of the City], the *genikos*, the *sakellarios*, the quaestor, the *droungarios* of the Watch, the *protovestiarios* of the ruler, the steward of the table, and the great *papias* and the *hetaireiarches* if they happen to be eunuch *protospatharioi*. **[Oik227]** It is necessary to include in the order of the holders of high office of the bureaux the eunuch *protospatharioi*, *primikerioi* and *ostiarioi* and the judges only if they have duties. Within the order of the *protospatharioi* it is necessary to distinguish the *protospatharioi* of the Chrysotriklinos and *manglabitai* and *atriklinai*, that is,[1] to advance them a little more in honour. It is necessary[2] to count the *spatharokandidatoi* with the *spatharokoubikoularioi*, [and the *koubikoularioi*][3] with the *spatharioi* and grooms, and after them to add the *kandidatoi* [and] *mandatores*, that is to say, with the notaries of the bureaux set apart

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1 Bonn omits a word here where there is a correction involving overwriting in the ms.; Bury, ed. (1911), deciphered ἤγουν, "that is."

2 Bonn omits a short word here where it is difficult to read the ms.; Oikonomidès tentatively reads δεῖ (it is necessary).

3 Following Bury, ed. (1911), and Oikonomidès in adding "and the *koubikoularioi*;" cf. below at R785.14.

ταριθμεῖν τοὺς αὐτῆς μετόχους, κἂν ἐλάττονες τῶν ἀξιωμάτων τυγχάνουσι· καὶ τοῖς μὲν μαγίστροις συγκαταλέγειν τόν τε ῥαίκτορα καὶ τὴν ζωστὴν πατρικίαν, τὸν σύγκελλον καὶ τοὺς ἀπὸ μαγίστρων μοναδικοὺς καὶ τὸν πραιπόσιτον, ἅμα δὲ καὶ τῷ οἰκειακῷ παρακοιμωμένῳ τοῦ μεγάλου ἡμῶν βα-
D σιλέως· εἰς δὲ τὴν τῶν ἀνθυπάτων τάξιν συναριθμεῖν τοὺς εὐνούχους πατρικίους· ἐν δὲ τῇ τάξει τῶν λοιπῶν πατρικίων συγκατατάττειν τοὺς ἐν τῷ βήλῳ τῶν πατρικίων τεταγμένους ὀφφικιαλίους, ἤγουν τοὺς πρωτοσπαθαρίους καὶ στρατηγούς, τοὺς πρωτοσπαθαρίους καὶ πραιποσίτους, τὸν δομέστικον τῶν σχολῶν, τὸν ἐξσκούβιτον, τὸν ὕπαρχον, τὸν γενικόν, τὸν σακελλάριον, τὸν κυέστορα, τὸν δρουγγάριον τῆς βίγλης, τὸν πρωτοβεστιάριον τοῦ δεσπότου, τὸν τῆς τραπέζης, καί, εἰ τύχοιεν, παπίας μέγας καὶ ἑταιρειάρχης πρωτοσπαθάριος εὐνοῦχος· ἐν δὲ τῇ τάξει τῶν σεκρετικῶν ὀφφικιαλίων συγ-
Ed.L. 454 καταριθμεῖν τοὺς εὐνούχους πρωτοσπαθαρίους πριμικηρίους καὶ ὀστιαρίους καὶ τοὺς ἐμπράτους κριτὰς καὶ μόνον. ἐκ δὲ τῆς τάξεως τῶν πρωτοσπαθαρίων δεῖ διαστέλλειν τοὺς τοῦ χρυσοτρικλίνου καὶ μαγλαβίτας καὶ ἀρτικλίνας . . . . μικρὸν πλέον προτιμᾶσθαι. τοὺς δὲ σπαθαροκανδιδάτους . . . συναριθμεῖν τοῖς σπαθαροκουβικουλαρίοις μετὰ τῶν σπαθαρίων καὶ στρατόρων καὶ ἀπ᾽ αὐτῶν τοὺς κανδιδάτους μανδάτορας συγκαταλέγειν, δηλονότι τῶν σεκρετικῶν νοταρίων ὑπεξαιρου-

[R785] from all the archons of the Lausiakos Hall. When the *atriklines* has counted the participants for each order appropriately, [he must] make the calculation according to the size of the gift of benefaction, as will be explained. Thus when the *magistros* receives as his share[1] a total that happens to be, say, 20 *nomismata*, the proconsul should receive a half of this amount, 10 *nomismata*. The patrician should get 1 *nomisma* less than the proconsul and receive 9 *nomismata*; the holders of high office should get two-thirds that of the patrician, 6 *nomismata*, the plain *protospatharioi* half that of the patrician, 4½ *nomismata*.[2] The *protospatharioi* of the Chrysotriklinos and the *protospatharioi* of the *manglabion* and the *atriklinai* are advanced in honour above the plain *protospatharioi* by 1/3 *nomisma*;[3] the *spatharokoubikoularioi* and *spatharokandidatoi*, two-thirds that of the *protospatharios*, 3 *nomismata*. The *koubikoularioi* and *spatharioi* and grooms receive half that of the *protospatharios*, 2¼ *nomismata*, and the *kandidatoi* and *mandatores*[4] receive 1 and 1/6 *nomismata*[5] each. The chartularies and the notaries of the bureaux get a third [*nomisma*] less than the archons of the Lausiakos Hall, each according to his rank. The archons of the imperial *vestiarion* also get less, according to their particular titles, than the emperor's men of the Lausiakos Hall, on the principle of two-thirds of the standard amount; that is, the *protospatharioi* [of the *vestiarion*] receive two-thirds that of the plain household *protospatharioi*: 3 *nomismata*; and **[Oik229]** the

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1 Oikonomidès gives the usual form μοῖραν; ms., Bonn and Bury, ed. (1911): μύραν.

2 4½, following Oikonomidès and in accordance with the proportion stated; cf. Bonn: 4. The ms. gives 4 *nomismata* and the symbol indicating a fraction, but the ½ has not been supplied..

3 Following Oikonomidès (226, n. 276) in emending the 3 of the ms. and Bonn to 1/3 because at R784.19-20 the additional honour is "a little more"; also for the chartularies and notaries of the bureaux below at R785.18.

4 Following Oikonomidès (226, n. 277) in emending κανδιδάτοι μαγλαβῖται to read: κανδιδάτοι, μανδάτωρες, as at R784.22; cf. R737.3-4.

5 Following Oikonomidès in emending the 6 *nomismata* of the ms. and Bonn to 1 and 1/6 *nomismata* since the figure of 6 *nomismata* for the lower-ranked *kandidatoi* and *mandatores* is clearly excessive.

μένων ἐκ πάντων τῶν τοῦ λαυσιακοῦ ἀρχόντων. καὶ ἡνίκα
ἑκάστῃ ἁρμοζόντως τάξει τοὺς συμμετόχους ἐξαριθμήσῃ, κα- B
τὰ τὸ ποσὸν τοῦ δώρου τῆς εὐεργεσίας ποιεῖσθαι τὸν συλλο-
γισμόν, ὡς λεχθήσεται. ἡνίκα γὰρ ὁ μάγιστρος ἄτομον τυ-
χὼν λάβῃ μύραν, εἰσὶ „ κ', ὀφείλει λαμβάνειν ὁ ἀνθύπατος Ms. 259. a
τὸ ἥμισυ τούτου, νομίσματα ι'. ὁ δὲ πατρίκιος ὀφείλει ὑπο-
πίπτειν τῷ ἀνθυπάτῳ „ α', καὶ λαμβάνειν νομίσμ. θ', ὁ δὲ
ὀφφικιάλιος τὸ δίμοιρον τοῦ πατρικίου νομίσμ. ς', οἱ δὲ
πρωτοσπαθάριοι λιτοὶ τὸ ἥμισυ τοῦ πατρικίου νομίσμ. δ'.
προτιμῶνται δὲ οἱ τοῦ χρυσοτρικλίνου καὶ οἱ τοῦ μαγλαβίου
πρωτοσπαθάριοι καὶ οἱ ἀτρικλῖναι ὑπὲρ τοὺς λιτοὺς πρωτο-
σπαθαρίους νομίσμ. γ', οἱ δὲ σπαθαροκουβικουλάριοι καὶ
σπαθαροκανδιδάτοι τὸ δίμοιρον τοῦ πρωτοσπαθαρίου „ γ'. οἱ C
δὲ κουβικουλάριοι καὶ σπαθάριοι καὶ στράτορες λαμβάνουσι
τὸ ἥμισυ τοῦ πρωτοσπαθαρίου „ βδ'· οἱ δὲ κανδιδάτοι μα-
γλαβῖται ἀνὰ „ ς'. οἱ δὲ σεκρετικοὶ χαρτουλάριοι καὶ νο-
τάριοι ὑποπίπτουσι τοῖς τοῦ λαυσιακοῦ ἄρχουσιν, ἕκαστος
κατὰ τὸ ἴδιον ἀξίωμα, τρίτον. οἱ δὲ ἄρχοντες τοῦ βασι-
λικοῦ βεστιαρίου ὑποπίπτουσι καὶ αὐτοὶ κατὰ τὰς οἰκείας
ἀξίας ἀπὸ τῶν βασιλικῶν τοῦ λαυσιακοῦ κατὰ τὸ δίμοιρον
μέρος τοῦ πρωτοτύπου, οἷον οἱ πρωτοσπαθάριοι ἀπὸ τῶν
οἰκειακῶν λιτῶν πρωτοσπαθαρίων, τὸ δίμοιρον „ γ', καὶ οἱ

[R786] *spatharokandidatoi* two-thirds of three: 2 *nomismata*; and the *spatharioi* and grooms two-thirds of two: 1 and 1/3 [*nomismata*]; the *kandidatoi* ½ and 1/3 [of a *nomisma*] and 20 *folleis*;[1] the plain [*kandidatoi*] who are rostered for the week each ½ and 1/6 [of a *nomisma*], all the staff serving the table of the emperor and of the *augousta* each ½ [of a *nomisma*]; the City *protospatharioi* receive 1 *nomisma*, the *spatharokandidatoi* each ½ and 1/6, [of a *nomisma*],[2] the *spatharioi*, grooms and consuls each ½ [of a *nomisma*], the *kandidatoi* and *vestetores* each 1/3 [of a *nomisma*].

Besides this there is also given from the said amount: to the *protovestiarios* [of the ruler],[3] according to the amount in pounds, 1 [*nomisma*] per pound,[4] to the master of ceremonies 20 *nomismata*, and to the *ostiarios* 20 *nomismata*, to the faction of the Blues 4 *nomismata*, to the faction of the Greens 4 *nomismata*, to the dancer [2 *nomismata*, to the doormen 3 *nomismata*, to the] runners 3 *nomismata*, to the *mandatores* of the logothete [3 *nomismata*], to the guards of the chariots[5] 3 *nomismata*, and to the *atriklines* who distributes [them 12 *nomismata*].[6]

These are the figures for the distribution of gifts for the Broumalia. But at [the anniversaries of] the coronations and accessions of the emperors

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1 Following Oikonomidès (229, n. 278) in interpreting as ½ the symbol which previous editors read as the symbol for *miliaresia* (e.g. before the γ′ in line 3); also at R786.3-5 & R786.13. The follis: the basic copper coin.

2 Omitting at this point a translation of R786.6-13, an inadvertent repetition in the ms., and Bonn. of R785.14-21, i.e. from "*spatharioi* and grooms" to "two-thirds of the standard amount".

3 The gaps in the Bonn text are due to the bottom corner of the ms. being badly smudged. Oikonomidès' readings, used to complete the gaps in the Bonn edition, are indicated in this paragraph within square brackets.

4 i.e. for every one pound weight of gold given (1 pound = 72 *nomismata*), the distribution was to be in the proportions which follow. The damaged state of the ms. has not allowed the sum to be reconstructed accurately.

5 Adopting Oikonomidès' more likely reading <τοῖς ἁρμο>φύλαξι (cf. R719.21), rather than Bonn's νομοφύλαξι: to the guardians of the laws.

6 Adopting Oikonomidès' reading here [αὐτὰ νομίσματα ιβ′] rather than Bonn's τὸ ἀποκόμβιον: the purse.

σπαθαροκανδιδάτοι τῶν τριῶν τὸ δίμοιρον „ β′, καὶ οἱ σπα- D θάριοι καὶ στράτορες τῶν δύο τὸ δίμοιρον αγ′, οἱ δὲ κανδιδάτοι ζγ′, φολ. κ′, οἱ δὲ λιτοὶ καὶ ἑβδομάριοι ἀπὸ ζς′, οἱ δὲ ὑπουργοὶ τῆς τραπέζης τοῦ βασιλέως καὶ τῆς αὐγούστης ἀπὸ ζ πάντες, οἱ δὲ διὰ πόλεως πρωτοσπαθάριοι ἀπὸ νομίσμ. α′, οἱ δὲ σπαθαροκανδιδάτοι ἀπὸ ζς′, οἱ δὲ σπαθάριοι στράτορες λαμβάνουσι τὸ ἥμισυ τοῦ πρωτοσπαθαρίου „ βδ′, οἱ δὲ κανδιδάτοι μαγλαβῖται ἀνὰ „ ς′, οἱ δὲ σεκρετικοὶ χαρτουλάριοι καὶ νοτάριοι ὑποπίπτουσι τοῖς τοῦ λαυσιακοῦ ἄρχουσιν, ἕκαστος κατὰ τὸ ἴδιον ἀξίωμα „ γ′. οἱ δὲ ἄρχοντες τοῦ βασιλικοῦ βεστιαρίου ὑποπίπτουσι καὶ αὐτοὶ κατὰ τὰς I.d.L.455 οἰκείας ἀξίας ἀπὸ τῶν βασιλικῶν τοῦ λαυσιακοῦ κατὰ τὸ δίμοιρον μέρος τοῦ πρωτοτύπου, οἱ δὲ σπαθάριοι, στράτορες, ὕπατοι ἀπὸ ζ, οἱ δὲ κανδιδάτοι βεστήτορες ἀπὸ γ′. δίδοται δὲ καὶ ἔξω τούτου ἐκ τῆς αὐτῆς ποσότητος τῷ μὲν πρωτοβεστιαρίῳ . . . κατὰ τὴν ποσότητα τῶν λιτρῶν τῇ λίτρῃ α′, τῷ δὲ τῆς καταστάσεως „ κ′ καὶ τῷ ὀστιαρίῳ „ κ′, τῷ μέρει Βενέτων „ δ′, τῷ μέρει Πρασίνων „ δ′, τῷ ὀρχιστῇ . . . διατρέχουσι „ γ′, τοῖς μανδάτορσι τοῦ λογοθέτου . . τοῖς νομοφύλαξι „ γ′, καὶ τῷ ἀρτικλίνῃ τῷ διανέμοντι τὸ ἀποκόμβιον.

Ms. 259b καὶ ταῦτα μὲν ἐπὶ τῆς τῶν βρουμαλίων δωρεῶν διανομῆς·

E ἐν δὲ τοῖς στεψίμοις τῶν βασιλέων καὶ ταῖς αὐτοκρατορίαις

[R787] all the chartularies and notaries of the bureaux and the *vestiarion* and the household services and all the City [archons] are not included. There is a distribution only to the archons of the Lausiakos Hall, namely, to the *magistroi*, *praipositoi*, proconsuls, patricians, *protospatharioi* - with the eunuch *protospatharioi* only - the *spatharokandidatoi*, *spatharioi* and grooms[1] and *kandidatoi*, and to those nominated [who are] not on lists for the purses.[2] **[Oik231]** And all of the *koubouk leion* receive purses in private.

Concerning the customary gift for the *atriklinai* [Oik231-34; R787-89]

Now that we have clarified the divisions and subdivisions, increments and diminutions, and summoning in and summoning out for the titles acquired with insignia and by nomination, come now, let us also, drawing on the older works, describe in this text the customary gifts for the *atriklinai*, as laid down of old by the emperors, and which persons it is specified give these to them.

When a girdled [patrician] woman is appointed, or a *magistros*, the *atriklinai* are given by each of them, once only, 24 *nomismata*. When a *synkellos* is honoured, they are given by him a customary gift, once only, of 12 *nomismata*. When a eunuch or non-eunuch is appointed to the patriciate, or when someone is made a proconsul,

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1 Following Oikonomidès in emending στράτωρες to στράτωρσι.

2 Oikonomidès transcribes ἐξωβρεματῶν ἀποκομβίων as three words: ἐξῶβρεμα τῶν ἀποκομβίων, perhaps meaning "those excluded from the purse," i.e. normally not eligible to receive a purse; *LBG* and Oikonomidès (230, n. 284); Oikonomidès also cites N. Svoronos' suggestion: ἐξωβρέβιον. We would read, instead: ἔξω βρεβίων τῶν ἀποκομβίων: not on lists for the purses.

ὑπεξαιροῦνται πάντες οἱ τῶν σεκρέτων χαρτουλάριοι καὶ νοτάριοι καὶ τὰ βεστία καὶ ὑπουργίαι καὶ οἱ διὰ πόλεως πάντες. καὶ γίνεται ἡ διανομὴ εἰς μόνους τοὺς ἄρχοντας τοῦ λαυσιακοῦ, οἷον εἰς μαγίστρους, πραιποσίτους, ἀνθυπάτους, πατρικίους, πρωτοσπαθαρίους, σὺν τοῖς εὐνούχοις πρωτοσπαθαρίοις καὶ μόνον· σπαθαροκανδιδάτοις, σπαθαρίοις, καὶ στράτωρες καὶ κανδιδάτοις, καὶ εἰς τοὺς λεχθέντας ἐξωβρεματῶν ἀποκομβίων. οἱ γὰρ τοῦ κουβουκλείου πάντες ἰδιαζόντως τὰ ἀποκόμβια λαμβάνουσιν. C

Περὶ συνηθείας τῶν ἀτρικλινῶν.

Ἐπεὶ δὲ τὰς διὰ τῶν βραβείων καὶ διὰ λόγων προσγινομένων ἀξιῶν διαιρέσεις καὶ ὑποδιαιρέσεις, αὔξεις τε καὶ μειώσεις, προσκλήσεις τε καὶ ὑποκλήσεις, εἰς τοὐμφανὲς ἐποιήσαμεν, φέρε δὴ καὶ τὰς ἔκπαλαι τοὺς ἀτρικλίνας παρὰ τῶν βασιλέων ἐκτυπωθείσας συνηθείας, καὶ ἐκ τίνων προσώπων ταύτας δίδοσθαι αὐτοῖς ἠφορίσθη, ἐκ τῶν ἀρχαιοτέρων ἐρανισάμενοι τῇδε τῇ γραφῇ παραδοίημεν. προβαλλομένης D γὰρ ζωστῆς ἢ μαγίστρου, δίδοται αὐτοῖς ἐξ ἑκάστου αὐτῶν καθάπαξ „ κδʹ. τιμωμένου δὲ συγκέλλου, δίδοται αὐτοῖς συνήθεια παρ' αὐτοῦ καθάπαξ „ ιβʹ. ἀναγομένου δὲ εὐνούχου ἢ βαρβάτου εἰς πατρικιότητα, ἢ ἀνθυπάτου γενομένου τινός,

[R788] they are given by each of them, 12 *nomismata*. Likewise from the distribution of the purse dispensed by the patrician who is being honoured they receive 12 *nomismata*.

Those invested as *strategoi* in the East and the West provide them with 12 *nomismata* each. If they remain *strategoi*, the eastern *strategoi* [provide them with] 12 *nomismata* each as often as they are paid a salary, even if it happens that their salary is sent to their theme, and the *strategoi* of the West, although they are not paid a salary, provide them with 12 *nomismata* each as often as they return to the imperial City of Cities.

When a representative of a *strategos* is appointed, or a frontier commander, or a *katepano* of Paphlagonia,[1] the *atriklinai* are given by each of them 8 *nomismata* each, and as often as they go in [to the City] and are paid, they again provide them with the same amount.

The holders of high office, from the *praipositos* and the *domestikos* of the *scholai* down to the [title] of the *protospatharios* of the emperor's men, whether they have been honoured with the title of *protospatharioi* **[Oik233]** or not, they, too, give, once only, 12 *nomismata* each. All the rest of the holders of high office, down to the *domestikos* of the emperor's men, give 8 *nomismata* each.

If someone is made a eunuch *protospatharios*, he gives them, once only, 8 *nomismata*; a *primikerios* or *ostiarios* each gives 6 *nomismata*; likewise the archon of the Armoury, the *minsourator*, the curator of the estate, the chartularies of the fast post, the *aktouarios*, the protonotary of the post, the chartulary

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1 The commander of the fleet on the staff of the *strategos* of the theme of Paphlagonia; Treadgold, *The Byzantine Revival* (1988), 223; Belke, *Paphlagonien und Honorias,* TIB 9 (1996), 74.

δίδοται αὐτοῖς ἐξ ἑκάστου αὐτῶν „ ιβ΄· ὁμοίως καὶ ἐκ τῆς διανομῆς τοῦ βαλλαντίου τοῦ διδομένου παρὰ τοῦ τιμωμένου πατρικίου λαμβάνουσιν νομίσμ. ιβ΄. οἱ δὲ χειροτονούμενοι στρατηγοὶ ἔν τε τῇ ἀνατολῇ καὶ τῇ δύσει παρέχουσιν αὐτοῖς ἀνὰ νομισμ. ιβ΄. εἰ δὲ καὶ ἐναπομείνωσι στρατηγοί, ὁσάκις ἂν ῥογευθῶσιν, οἱ μὲν ἀνατολικοὶ ἀνὰ νομισμ. ιβ΄, κἂν τάχα
Ed. L. 430 *τύχωσιν εἰς τὸ ἴδιον θέμα, τὴν ῥόγαν αὐτῶν ἀποσταλῆναι. οἱ δὲ τῆς δύσεως καὶ μὴ ῥογευόμενοι, ὁσάκις ἂν ἐν τῇ βασιλευούσῃ τῶν πόλεων ἐπανέλθωσι, παρέχουσιν αὐτοῖς ἀνὰ νομισμ. ιβ΄. προβαλλομένου δὲ ἐκ προσώπου στρατηγοῦ ἢ κλεισουράρχου ἢ κατεπάνω Παφλαγονίας, δίδοται αὐτοῖς ἐξ ἑκάστου αὐτῶν ἀνὰ νομισμ. η΄, καὶ ὁσάκις εἰσελθόντες ῥογευθῶσι, πάλιν τὴν αὐτὴν ποσότητα παρέχουσιν αὐτοῖς. οἱ δὲ ὀφφικιάλιοι, κἄν τε τῇ τῶν πρωτοσπαθαρίων τετίμηνται ἀξίᾳ, κἄν τε καὶ μή, ἀπό τε τοῦ πραιποσίτου καὶ τοῦ δο-*
Ms. 266 a *μεστίκου τῶν σχολῶν μέχρι τῆς τοῦ πρωτοσπαθαρίου τῶν*
b *βασιλικῶν, δίδουσι καὶ αὐτοὶ ἅπαξ ἀνὰ „ ιβ΄· οἱ δὲ λοιποὶ πάντες ὀφφικιάλιοι μέχρι τοῦ δομεστίκου τῶν βασιλικῶν ἀνὰ „ η΄. εἰ δέ τις εὐνοῦχος πρωτοσπαθάριος γένηται, δίδωσιν αὐτοῖς ἅπαξ „ η΄· πριμικήριος ἢ ὀστιάριος ἀνὰ „ ϛ΄· ὡσαύτως ὁ ἄρχων τοῦ ἀρμαμέντου, ὁ μινσουράτωρ, ὁ κουράτωρ τοῦ κτήματος, οἱ χαρτουλάριοι τοῦ ὀξέος δρόμου, ὁ ἀκτουάριος, ὁ πρωτονοτάριος τοῦ δρόμου, ὁ χαρτουλάριος*

[R789] of the stable, the superintendent [of the stable][1] and the *domestikos* of the household service, the controller of weights, the *oikistikos*, and the *chrysoepsetes*.[2]

At the appointment of every *protospatharios*, both from the *manglabitai* and those listed in the personal imperial *vestiarion*, and those classed among the emperor's men, and those standing in attendance at the imperial table, and those being honoured in the City along with those outside, the *atriklinai* are given, once only, 8 *nomismata* each. Those being honoured with the title of *spatharokandidatoi* or *spatharioi* give 6 *nomismata* each, and those honoured with the title of grooms or consuls or *kandidatoi* or *mandatores* or *vestetores* or silentiaries or ex-eparchs, they also provide <4> *nomismata* each.[3]

Likewise, too, with the officials of the bureaux, that is, when a senator is being honoured in his ranks, the *atriklinai* are given an amount by each of them according to his particular rank: those with the title of *protospatharioi* give 8 *nomismata* each, those with the title of *spatharokandidatoi* or *spatharioi* 6 *nomismata* each, those with the title of grooms or consuls or *kandidatoi* or *mandatores* or *vestetores* or silentiaries 4 *nomismata* each, and when they are officials of the bureaux without duties, 3 *nomismata* each. The *topoteretai* of the regiments and of the fleets and of the *noumera* and of the Walls, together with their chartularies, give 6 *nomismata* each, and all the rest of the archons, together with the tribunes and lieutenants, give 1 *nomisma* each.

Well then, whereas these matters were introduced over a considerable period of time from the beginning, now that they have been collected as clearly and

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1 The phrase has been supplemented from R737.11.

2 For the *oikistikos* see note 4 at R717.17-18, and for the *chyrsoepsetes* see note 5 at R631.10.

3 The figure 4 is supplied on the basis of R789.18 below, and "each" is supplied from the ms.

τοῦ στάβλου, ὁ ἐπίκτης καὶ ὁ τῆς ὑπουργίας δομέστικος, ὁ ζυγοστάτης, ὁ οἰκιστικὸς καὶ ὁ χρυσοεψητής. ἐπὶ προβολῇ δὲ παντὸς πρωτοσπαθαρίου ἀπό τε μαγλαβιτῶν καὶ τῶν ἐν τῷ οἰκειακῷ βασιλικῷ βεστιαρίῳ καταλεγομένων, καὶ τῶν εἰς C τοὺς βασιλικοὺς ἀνθρώπους συντεταγμένων, καὶ τῶν ἐπὶ τῆς βασιλικῆς τραπέζης παρισταμένων, καὶ τῶν διὰ πόλεως σὺν τῶν ἐξωτικῶν τιμωμένων, δίδοται αὐτοῖς ἅπαξ ἀνὰ νομισμ. η', οἱ δὲ τῇ τῶν σπαθαροκανδιδάτων ἢ σπαθαρίων τιμώμενοι ἀξίᾳ ἀνὰ „ ϛ', οἱ δὲ τῇ τῶν στρατώρων ἢ ὑπάτων, ἢ κανδιδάτων ἢ μανδατόρων, ἢ βεστητόρων, ἢ σιλεντιαρίων, ἢ ἀπὸ ἐπάρχων τιμώμενοι ἀξίᾳ, παρέχουσι καὶ αὐτοὶ νομισμ... ὡσαύτως καὶ ἐπὶ τῶν σεκρετικῶν ἤγουν συγκλητικοῦ τιμωμένου αὐτοῦ ἐν ἀξιώμασιν, δίδοται ἐξ ἑκάστου αὐτῶν κατὰ τὸ οἰκεῖον ἀξίωμα, οἱ μὲν τῇ τῶν πρωτοσπαθαρίων ἀνὰ „ η', οἱ δὲ τῇ τῶν σπαθαροκανδιδάτων ἢ σπαθα- D ρίων ἀνὰ „ϛ', οἱ δὲ τῇ τῶν στρατώρων ἢ ὑπάτων ἢ κανδιδάτων ἢ μανδατόρων ἢ βεστητόρων ἢ σιλεντιαρίων ἀνὰ νομισμ. δ', ἀπράτων δὲ σεκρετικῶν γενομένων, ἀνὰ „ γ', οἱ δὲ τῶν ταγμάτων καὶ τῶν πλοΐμων καὶ τῶν νουμέρων καὶ τειχέων τοποτηρηταὶ ἅμα τοῖς χαρτουλαρίοις αὐτῶν ἀνὰ „ ϛ'. οἱ δὲ λοιποὶ πάντες ἄρχοντες ἅμα τοῖς τριβούνοις καὶ βικαρίοις ἀνὰ νομίσματος ἑνός. τούτων τοίνυν ἀνέκαθεν πλατικώτερον εἰσενηνεγμένων, νυνὶ δὲ ὡς οἷόν τε ἦν σαφῶς καὶ

[R790] concisely as was possible in summary form, those who have assumed responsibility and liability for these matters should execute them in accordance with the instructions laid down, both for the imperial banquets and **[Oik235]** for the distributions, without any argument, on the basis of this manual, as with a rule or, more accurately, as with an imperial decree.

It was necessary for us to join together with the text compiled on seating also this order of the clergy,[1] the more so because it has the advantages of the hierarchical summonsing. However, lest a surfeit of information overwhelm the readers and the senatorial order joined together with that of the clergy should, because of the names, create a lack of clarity for those being inducted, we already, as was fitting, signalled this [order of the clergy] in advance, after[2] the order of the *magistroi*, patricians, *praipositoi* and *strategoi*.[3] Now, however, wishing to make especially clear the appropriate order for the authoritative summoning of these and precedence in seating of provinces,[4] metropolitans, autocephalous archbishops and suffragan bishops, we were eager to compose a special order and systematic treatise. Indeed, matters which are actually specially described provide clear instruction, but matters that are in some way combined and interwoven often result in lack of clarity for the readers. For this reason,[5] after setting out in a sequence for each province

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1 This paragraph acts as an introduction to the treatise of Pseudo-Epiphanios which follows, and indicates that it was seen as integral to the compilation which included the *Kletorologion*.

2 Following Bury, ed. (1911), and Oikonomidès in preserving the ms. reading ἀπὸ; cf. Bonn ἐπὶ.

3 Notably at R733.16-18, a reference to "the imperial priests and the priests who are abbots and the priests of the Great Church."

4 In an ecclesiastical context here and in the treatise of Pseudo-Epiphanios, ἐπαρχία is translated as province.

5 Bonn misprints διὸ as διά. Following Bury, ed. (1911), and Oikonomidès in reading καθ' εἱρμὸν for Bonn's καθηρμὸν.

εὐσυνόπτως ἐν ἐπιτόμῳ συνειλεγμένων, χρὴ τοῖς, ὅσοι τὴν Ed.L. 457 *περὶ τούτων φροντίδα καὶ ὑπηρεσίαν πεποίηνται κατὰ τὴν προκειμένην διδασκαλίαν, καὶ περὶ τῶν βασιλικῶν κλητωρίων, καὶ περὶ τῶν διανομῶν, ἐκ τοῦδε τοῦ τακτικοῦ παραγγέλματος ὡς ἀπὸ κανόνος, ἤ, τό γε ἀληθέστερον, ὡς ἐκ τοῦ βασιλικοῦ θεσπίσματος, ἀναμφισβήτως ἐνεργεῖν. ἔδει μὲν* Ms. 266 b *ἡμᾶς τοῖς συνταχθεῖσιν περὶ καθεδρῶν λόγοις καὶ τήνδε τὴν τῶν ἱερατικῶν ἐπισυνάψαι τάξιν, ὡς ἅτε μᾶλλον τὰ πρέσβεια τῆς πρωτοκλησίας φέρουσαν. ἀλλ' ἵνα μή τις κόρος λόγου τοῖς ἀναγινώσκουσιν περιστῇ, καὶ ἡ συγκλητικὴ τάξις σὺν τῇ ἱερατικῇ συναφθεῖσα ἀσάφειαν τοῖς εἰσαγομένοις διὰ* B *τῶν ὀνομάτων ποιήσει, ταύτην τυπικῶς μὲν ἤδη ἐπὶ τῆς τάξεως τῶν μαγίστρων, πατρικίων, πραιποσίτων καὶ στρατηγῶν προεσημάναμεν. νυνὶ δὲ τῆς περὶ τούτων κυριοκλησίας καὶ πρωτοκαθεδρίας τῶν τε ἐπαρχιῶν καὶ μητροπολιτῶν, ἀρχιεπισκόπων αὐτοκεφάλων καὶ ἐπισκόπων ὑποτεταγμένων τὴν ἁρμόζουσαν τάξιν εἰδικῶς ἐμφανῆσαι βουλόμενοι, εἰδικήν τινα καὶ τὴν πραγματείαν συγγράψαι προεθυμήθημεν. τὰ γὰρ εἰδικῶς ὄντως λεγόμενα σαφῆ τὴν διδασκαλίαν παρέχει· τὰ δὲ πως ἐν συζυγίαις πεπλεγμένα ἀσάφειαν πολλάκις τοῖς ἐντυγχάνουσι προξενεῖ. διὰ καθηρμὸν ἑκάστης ἐπαρχίας τὰς*

[R791] the metropolitan sees, we have listed the seat of each metropolitan in its appropriate place. Then we have set out the seats of the autocephalous archbishops, which are[1] in the second order after the metropolitan sees, and after these we have indicated those cities and bishoprics which are subordinate to each province and metropolitan see. We have not only taken as the starting-points the lists of precedence that we have, but we have also adopted most of the compilation of the blessed Epiphanios, the archbishop of Cyprus, so that those of you who are enrolled in this service of *atriklinai* do not make any mistake in this matter. Moreover, even if you are on campaign or by chance elsewhere, and the ecumenical patriarch is not present, since you have[2] knowledge of the seating through the compendium, you will conduct, faultless and without blemish, the precious banquets of our holy emperors.

Book II, Chapter 54 [R791-98] [Dz204-207 & 211-213]

[Dz204] Treatise on the hierarchical summoning of patriarchs and metropolitans, by Epiphanios, archbishop of Cyprus[3]

the patriarch of Rome;[4] the patriarch of Constantinople; the patriarch of Alexandria; the patriarch of Antioch; the patriarch of Jerusalem.

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1 Adopting Oikonomidès' emendation of οὖσαν to οὔσας.

2 Adopting Oikonomidès' emendation of ἔχοντα to ἔχοντες.

3 This treatise has traditionally been ascribed to Epiphanios (ca 315-403), bishop of Salamis (ancient Constantia) in Cyprus AD 367-403. Like the *Kletorologion* of Philotheos, this text of the pseudo-Epiphanios also survives separately in the Jerusalem ms. *Hierosolymitanus Sancti Sepulchri* 39 of the 12th to 13th cent. It has been edited, with notes, by Jean Darrouzès, *Notitiae Episcopatuum Ecclesiae Constantinopolitanae*, Paris, 1981, 204-13 [Dz]. For the text of the lacuna in the Leipzig ms. see note 4 at R795.21 and Addendum 3 in this volume.

4 Very common names have been given their English form. The Bonn text records the spelling of the Leipzig ms. Minor variations in spelling have not been "corrected." The nominative forms are not always known. Alternative names or forms of names are given in brackets. For their location see Talbot, ed., *Barrington Atlas* (2000) and volumes of the Tabula Imperii Byzantini (TIB).

μητροπόλεις ἐκθέμενοι, τῷ ἑκάστῳ μητροπολίτῃ ἁρμόζοντι C *τόπῳ τῆς καθέδρας διεστιχήσαμεν, καὶ εἶθ' οὕτως τὰς τῶν αὐτοκεφάλων ἀρχιεπισκόπων κατὰ τάξιν δευτέραν οὖσαν ἀπὸ τῶν μητροπολιτῶν ἐξεθέμεθα, μετὰ δὲ τούτοις τῇ ἑκάστῃ ἐπαρχίᾳ καὶ μητροπόλει ὑποτεταγμένας πόλεις καὶ ἐπισκοπὰς ἐδηλώσαμεν, οὐκ ἐκ τῶν καθ' ἡμᾶς κλητωρολογίων μόνον τὰς ἀφορμὰς ἐκλαβόμενοι, ἀλλά γε καὶ ἐκ τῶν τοῦ θεσπεσίου Ἐπιφανίου τοῦ ἀρχιεπισκόπου Κύπρου συγγραφῆς τὰ πλεῖστα ἀναλεξάμενοι, ἵν' ὑμεῖς ἐν τῇ τοιαύτῃ διακονίᾳ τῶν ἀρτοκλινῶν τυγχάνοντες τεταγμένοι, μὴ δὲ ἐν τούτῳ τῷ μέρει τι διαμάρτητε, ἀλλὰ καὶ ἐν φοσσάτοις μὴ παρόντος τοῦ οἰ-* D *κουμενικοῦ πατριάρχου, τύχῃ καὶ ἐν ἑτέρῳ τόπῳ, τὴν πεῖραν τῶν καθεδρῶν διὰ τοῦ συγγράμματος ἔχοντα ἄπταιστα καὶ ἀμώμητα τὰ τίμια κλητώρια τῶν βασιλέων ἡμῶν τῶν ἁγίων εἰσάγετε.*

ΚΕΦ. νδ'.

Ἐπιφανίου ἀρχιεπισκόπου Κύπρου ἔκθεσις πρωτοκλησιῶν πατριαρχῶν τε καὶ μητροπολιτῶν.

Ὁ πατριάρχης Ῥώμης· ὁ πατριάρχης Κωνσταντινου- Ms. 261. a *πόλεως· ὁ πατριάρχης Ἀλεξανδρείας· ὁ πατριάρχης Ἀντιοχείας· ὁ πατριάρχης Ἱεροσολύμων.*

[R792] The summoning of metropolitans

[1] for the province of Kappadokia I,[1] that of Kaisareia; (2) for the province of Asia, that of Ephesos; (3) for the province of Europe - Thrace,[2] that of Herakleia (Perinthos); (4) for the province of Galatia, that of Ankyra; (5) for the province of Hellespontos, that of Kyzikos; (6) for the province of Lydia, that of Sardis; (7) for the province of Bithynia, that of Nikomedeia; (8) for the same province, that of Nikaia (Nicaea); (9) for the same province, that of Chalkedon; (10) for the province of Pamphylia, that of Side; (11) for the province of Armenia II, that of Sebasteia; (12) for the province of Helenopontos, that of Amasia; (13) for the province of Armenia I, that of Melitine; (14) for the province of Kappadokia II, that of Tyana; (15) for the province of Paphlagonia, that of Gangra; (16) for the province of Honorias, that of Klaudioupolis; **[E205]** (17) for the province of Pontos[3], that of Neokaisareia; (18) for the province of Galatia II, that of Pisinous (Pessinous); (19) for the province of Lykia, that of Myra; (20) for the province of Karya (Karia), that of Tauroupolis (Stauroupolis /Aphrodisias); (21) for the province of Phrygia (Phrygia Pakatiane), that of Laodikeia; (22) for the province of Phrygia Saloutaria, that of Synada; (23) for the province of Lykaonia, that of Eikonion (Ikonion, now Konya); (24) for the province of Pisidia, that of Antiocheia; (25) for the province of Pamphylia, that of Perge; (26) for the province of Kappadokia II, that of Mokesos (Mokissos); (27) for the province

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1 The numeral one placed at the end of this entry probably indicates that this province is Kappadokia I, just as Kappadokia II is specified at R792.10-11; alternatively, it could indicate that this is the first entry in the list, otherwise not numbered.

2 Thrace should be read here qualifying Europe, instead of being coupled mistakenly with the next entry, Galatia, at R792.3; the mistake is repeated at R795.10.

3 i.e. Pontos Polemoniakos; Addendum 3, p. 821.

Ed. L. 458 *Κλῆσις μητροπολιτῶν.*

Ἐπαρχίας Καππαδοκίας ὁ Καισαρείας α'. β', ἐπαρχίας Ἀσίας ὁ Ἐφέσου· γ', ἐπαρχίας Εὐρώπης ὁ Ἡρακλείας· δ', ἐπαρχίας Γαλατίας Θρᾴκης ὁ Ἀγκύρας· ε', ἐπαρχίας Ἑλλησπόντου ὁ Κυζίκου· ϛ', ἐπαρχίας Λυδίας ὁ Σάρδεων· ζ, ἐπαρχίας Βιθυνίας ὁ Νικομηδείας· η', ἐπαρχίας τῆς αὐτῆς ὁ Νικαίας· θ', ἐπαρχίας τῆς αὐτῆς ὁ Χαλκηδῶνος· ι', ἐπαρχίας Παμφυλίας ὁ Σίδης· ια', ἐπαρχίας Ἀρμενίας β' ὁ Σεβαστείας· ιβ', ἐπαρχίας Ἑλενοπόντου ὁ Ἀμασίας· ιγ', ἐπαρ- B *χίας Ἀρμενίας α' ὁ Μελιτίνης· ιδ', ἐπαρχίας Καππαδοκίας β' ὁ Τυανῶν· ιε', ἐπαρχίας Παφλαγωνίας ὁ Γαγγρῶν· ιϛ', ἐπαρχίας Ὀνωριάδος ὁ Κλαυδιουπόλεως· ιζ', ἐπαρχίας Πόντου ὁ Νεοκαισαρείας· ιη', ἐπαρχίας Γαλατίας β' ὁ Πισινοῦντος· ιθ', ἐπαρχίας Λυκίας ὁ Μύρων· κ', ἐπαρχίας Καρίας ὁ Ταυρουπόλεως· κα', ἐπαρχίας Φρυγίας ὁ Λαοδικίας· κβ', ἐπαρχίας Φρυγίας Σαλουταρίας ὁ Συνάδων· κγ', ἐπαρχίας Λυκαονίας ὁ τοῦ Εἰκωνίου· κδ', ἐπαρχίας Πισιδίας ὁ Ἀντιοχείας· κε', ἐπαρχίας Παμφυλίας ὁ Πέργης·* C *κϛ', ἐπαρχίας Καππαδοκίας β' ὁ Μωκησοῦ· κζ', ἐπαρχίας*

[R793] of Lazike, that of Phasis; (28) for the province of Thrace, that of Philippoupolis (now Plovdiv); (29) for the province of Europe, that of Traianoupolis; (30) for the province of the islands of the Cyclades, that of Rhodes; (31) for the province of Hemimontos (Haimimontos), that of Hadrianoupolis (Adrianoupolis, now Edirne); (32) for the same province, that of Markianoupolis; (33) for the province of Phrygia Kapatiane (Pakatiane), that of Hierapolis (now Pamukkale).

Concerning the autocephalous archbishops

(1) for the province of Mysia, that of Odysos (Odessos); (2) for the province of Skythia, that of Tomes (Tomi, now Constantza); (3) for the province of Europe, that of Bizye; (4) for the province of Paphlagonia, that of Pompioupolis; (5) for the province of Asia, that of Smyrne (now Izmir); (6) for the province of Isauria, that of Leontopolis; (7) for the province of Rhodope, that of Maronia; (8) for the province of Bithynia, that of Apamia; (9) for the province of Rhodope, that of Maximianoupolis; (10) for the province of Galatia II, that of Ta Germia; (11) for the province of Europe, that of Arkadioupolis; (12) for the province of Thrace, that of Berone (Beroe); (13) for the province of the island of Lesbos, that of Mitylene; (14) for the province of Hellespontos, that of Parion; (15) for the province of Karya (Karia), that of Meletos (Miletos); (16) for the province of Thrace, that of Nikopolis (Nikopolis ad Istrum); **[Dz206]** (17) for the province of the Island, that of Proikonesos; (18) for the province of Rhodope, that of Anchialos; (19) for the province of Europe, that of Sulybria (Selymbria); (20) for the province of the island of Lesbos, that of Methymne; (21) for the province of Bithynia, that of Kios;

Λαζικῆς ὁ τοῦ Φάσιδος· κη', ἐπαρχίας Θρᾴκης ὁ Φιλιππουπόλεως· κθ', ἐπαρχίας Εὐρώπης ὁ Τραϊανουπόλεως· λ', ἐπαρχίας νήσων Κυκλάδων ὁ Ῥόδου· λα', ἐπαρχίας Ἑμημόντου ὁ Ἀδριανουπόλεως· λβ', ἐπαρχίας τῆς αὐτῆς ὁ Μαρκιανουπόλεως· λγ', ἐπαρχίας Φρυγίας Καπατιανῆς ὁ Ἱεραπόλεως.

Περὶ τῶν αὐτοκεφάλων ἀρχιεπισκόπων.

Α', ἐπαρχίας Μυσίας ὁ Ὠδύσου· β', ἐπαρχίας Σκυθίας D *ὁ Τομῆς· γ', ἐπαρχίας Εὐρώπης ὁ Βιζύης· δ', ἐπαρχίας Παφλαγωνίας ὁ Πομπιουπόλεως· ε', ἐπαρχίας Ἀσίας ὁ Σμύρνης· ς', ἐπαρχίας Ἰσαυρίας ὁ Λεοντοπόλεως· ζ', ἐπαρχίας Ῥωδόπης ὁ Μαρωνίας· η', ἐπαρχίας Βιθυνίας ὁ Ἀπαμίας· θ', ἐπαρχίας Ῥωδόπης ὁ Μαξιμιανουπόλεως· ι', ἐπαρχίας Γαλατίας β' ὁ τῶν Γερμίων· ια', ἐπαρχίας Εὐρώπης ὁ Ἀρκαδιουπόλεως· ιβ', ἐπαρχίας Θρᾴκης ὁ Βερωνῆς· ιγ', ἐπαρχίας νήσου Λέσβου ὁ Μιτυλήνης· ιδ', ἐπαρχίας Ἑλλησπόντου ὁ τοῦ Παρίου· ιε', ἐπαρχίας Καρύας ὁ Μελήτου· ις', ἐπαρχίας Θρᾴκης ὁ Νικοπόλεως· ιζ', ἐπαρχίας* Ed. L.459 *νήσου ὁ Προικονήσου· ιη', ἐπαρχίας Ῥωδόπης ὁ Ἀγχιάλου· ιθ', ἐπαρχίας Εὐρώπης ὁ Συλυβρίας· κ', ἐπαρχίας νήσου Λέσβου ὁ Μεθύμνης· κα', ἐπαρχίας Βιθυνίας ὁ Κίου· κβ',*

[R794] (22) for the province of Europe, that of Aproi; (23) for the province of Rhodope, that of Kympsala (Kypsela); (24) for the province of Zechia (Zichia), that of Cherson; (25) for the province of Zechia (Zichia), that of Bosporos (Pantikapaion); (26) for the same province, that of Nikopsis (Palaia Lazike);[1] (27) for the province of Isauria, that of Kotrada; (28) for the province of Helenopontos, that of Euchaita; (29) for the province of the islands of the Cyclades, that of Karpathos; (30) for the province of Rhodope, that of Ainos; (31) for the province of Europe, that of Dridepara (Drizipere / Druzipara); (32) for the province of Hemimontos (Haimimontos), that of Mesembria; (33) for the province of Armenia II, that of Herakleioupolis; (34) for the province of Abasgia, that of Sebastopolis.

Concerning suffragan bishops

The province of Kappadokia,[2] metropolitan see: Kaisareia; it has under it 5 cities with bishops, namely, that of Basilika Therma, of Nyse (Nyssa), of Armenian Theodosioupolis, of Kamoulianai (Ioustinianoupolis Nova), and that of Kekesos (Kiskisos).

The province of Asia, metropolitan see: Ephesos; it has 36 cities under it, that is, bishops, namely, that of Hypepa (Hypaipa), of Tralles, of Magnesia on the Maiander, of Elea, of Adramytion, of Assos, of Gargara, of Mastauros, of Kaloe (Koloe), of Brioula, of Pettane (Pitane), of Myrine (Sebastapolis), of Phokia, of Aurelioupolis (Aureliane), of Nyse (Athymbra), of Maschakomeis (Moschakome), **[Dz207]** of Metropolis,[3] of Bareta,

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1 Bryer & Winfield, *Pontos* (1985), 346.

2 After Kappadokia the ms. has ὁ Κικισοῦ (the [bishop] of Kikisos). This was either once a marginal note subsequently incorporated into the text and arising from the reference to Kikisos at R794.14 (Κηκησοῦ) or, as Darrouzès suggests (206, n. 73), inserted in error at this point from a parallel column.

3 Emending and expanding the abbreviation Μητροπολιτ. of the ms. to Μητροπόλεως.

ἐπαρχίας Εὐρώπης ὁ Ἄπρων· κγ', ἐπαρχίας Ῥωδόπης ὁ Κυμψάλων· κδ', ἐπαρχίας Ζηχίας ὁ Χερσῶνος· κε', ἐπαρχίας Ζηχίας ὁ Βοσπόρου· κς', ἐπαρχίας τῆς αὐτῆς ὁ Νι- Ms. 261.b *κόψεως· κζ', ἐπαρχίας Ἰσαυρίας ὁ Κοτράδων· κη', ἐπαρχίας Ἑλενοπόντου ὁ Εὐχαΐτῶν· κθ', ἐπαρχίας νήσων Κυκλάδων ὁ Καρπάθου· λ', ἐπαρχίας Ῥωδόπης ὁ Αἴνου· λα',* B *ἐπαρχίας Εὐρώπης ὁ Δριδηπάρων· λβ', ἐπαρχίας Ἐμημόντου ὁ Μεσημβρίας· λγ', ἐπαρχίας Ἀρμενίας β' ὁ Ἡρακλειουπόλεως· λδ', ἐπαρχίας Ἀβασγίας ὁ Σεβαστοπόλεως.*

Περὶ ἐπισκόπων ἐπεχομένων.

Ἐπαρχία Καππαδοκίας ὁ Κικισοῦ, μητρόπολις Καισαρίας, ἔχει ὑπ' αὐτὴν πόλεις κατὰ ἐπισκόπους ε', οἷον τὸν τῶν βασιλικῶν Θερμῶν, τὸν Νύσης, τὸν Θεοδοσιουπόλεως Ἀρμενίας, τὸν Καμουλιανῶν, τὸν Κηκησοῦ. ἐπαρχία Ἀσίας, μητρόπολις Ἐφέσου, ἔχει πόλεις ὑπ' αὐτὴν ἤτοι ἐπισκόπους λς', C *οἷον τὸν Ὑπέπον, τὸν Τραλέων, τὸν Μαγνησίας Μαιάνδρου, τὸν Ἐλέας, τὸν Ἀδραμυτίον, τὸν Ἄσσου, τὸν Γαργάρων, τὸν Μασταύρου, τὸν Καλοῆς, τὸν Βριούλων, τὸν Πηττάνης, τὸν Μυρίνης, τὸν Φωκίας, τὸν Αὐρηλιουπόλεως, τὸν Νύσσης, τὸν Μασχακομέων, τὸν μητροπολιτήν, τὸν Βαρέ-*

[R795] of Magnesia the Anelios[1] (Manisa), of Anenata (Anineta), of Pergamon, of Proele (Priene), of Arkadioupolis, of Ane<a, of Ne>a Aule,[2] of Dios Hieron, of Augaza (Euaza), of Siai, of Kolophon, of Lebedos, of Teos, of Erythrai, of Eklyzomeninai (Klazomenai), of Antandros, of Theodosioupolis Perperine, of Kyme and of Palaioupolis.

The province of Europe - Thrace, metropolitan see: Herakleia (Perinthos); it has under it 5 cities, that is, bishops, namely, that of Panion, of Kalipolis (now Gelibolu), of Chersonesos, of Kula (Koule) and of Rhaidestos.

The province of Galatia,[3] metropolitan see: Ankyra; it has 7 cities, that is, bishops, under it, namely, that of Tabia (Tauouion), of Helioupolis (Iouliopolis), of Aspone, of Berynoupolis (Verinopolis), of Mnezos, of Kine (Kinna) and of Anastasioupolis (Lagania).

The province of Hellespontos, metropolitan see: Kyzikos; it has 12 cities, that is, bishops, under it, namely, that of [Hiera] Germe, of Pemanenon (Poimaninon), of Oke, of Sasabaris (Baris), of Adrianou Therai, of Lampsakos, of Abydos, of Dardanos, of Elion (Ilion), of Troas (Alexandria Troas), of Pionia and of Melitoupolis (Miletopolis).

The province of Lydia, metropolitan see: Sardis; it has under it 26 cities, that is, bishops, namely, that of Philadelphia, of Tripolis, of Thyatera, of Setai (Saittai), of Aurelioupolis (Tmolos)...[4]

(For the missing text due to 2 folia having been cut from the Leipzig ms. see Addendum 3.)

[The province of Phrygia Saloutaria] [Dz211] ...of Nakolia, of the Dokemion, of Mediaion (Midaion), of Ipsos, of Promnesos (Prymnessos /Promissos), of Meros, of Sibendos, of Polybotos, of Phytia, of Hierapolis, of Eukarpia,

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1 Following Darrouzès (207, no. 98) in emending καὶ (and) to τῆς, i.e. Magnesia "the Sunless" at Mt Sipylos.

2 Emending τὸν ἀνέας Αὔλης to read τὸν Ἀνέ<ων, τὸν Νέ>ας Αὐλῆς; Darrouzès, 4 & 207.

3 As at R792.3 omitting "Thrace" after Galatia, the earlier mistake apparently having been imitated here.

4 For the lacuna see Featherstone, "Preliminary remarks on the Leipzig manuscript," *BZ*, 95 (2002), 457.

των, τὸν Μαγνησίας καὶ Ἀνηλίου, τὸν Ἀνηνάτων, τὸν Περγάμου, τὸν Προήλης, τὸν Ἀρκαδιουπόλεως, τὸν ἀνέας Αὔλης, τὸν Διὸς ἱεροῦ, τὸν Αὐγάζων, τὸν Σιῶν, τὸν Κολοφώνης, τὸν Λεβέδου, τὸν Τέου, τὸν Ἐρυθρῶν, τὸν Ἐκλυζομενινῶν, τὸν Ἀντάνδρου, τὸν Θεοδοσιουπόλεως Περπερίνης, τὸν Κύμης, τὸν Παλαιουπόλεως. ἐπαρχία Εὐρώπης D *Θρᾴκης, μητρόπολις Ἡρακλείας, ἔχει ὑπ' αὐτὴν πόλεις ἤτοι ἐπισκόπους ε', οἷον τὸν τοῦ Πανίου, τὸν Καλιπόλεως, τὸν Χερωνήσου, τὸν Κύλας, τὸν Ῥαιδεστοῦ. ἐπαρχία Γαλατίας Θρᾴκης, μητρόπολις Ἀγκύρας, ἔχει πόλεις ὑπ' αὐτὴν, ἤτοι ἐπισκόπους, ζ', οἷον τὸν Ταβίας, τὸν Ἡλιουπόλεως, τὸν Ἀσπόνης, τὸν Βηρυνουπόλεως, τὸν Μνήζου, τὸν Κίνης, τὸν Ἀναστασιουπόλεως. ἐπαρχία Ἑλλησπόντου, μητρόπολις Κυζίκου, ἔχει πόλεις ὑπ' αὐτήν, ἤτοι ἐπισκόπους, ιβ', οἷον τὸν Γέρμης, τὸν Πημανήνου, τὸν Ὤκης, τὸν Σασαβαρέως, τὸν Ἀδριανοῦ θηρῶν, τὸν Λαμψάκου, τὸν Ἀβύδου, τὸν* Ed.L. 460 *Δαρδάνου, τὸν Ἡλίου, τὸν Τρωάδος, τὸν Πιωνίας, τὸν Μελιτουπόλεως. ἐπαρχία Λυδίας, μητρόπολις Σάρδεων, ἔχει ὑπ' αὐτὴν πόλεις, ἤτοι ἐπισκόπους, κϛ', οἷον τὸν Φιλαδέλφιον, τὸν Τριπόλεως, τὸν Θυατήρων, τὸν Σετῶν, τὸν Αὐ-* Ms. 262.a *ρηλιουπόλεως, τὸν Νακωλίας, τὸν τοῦ Δοκημίου, τὸν Μηδιαίου, τὸν Ἴψου, τὸν Προμνήσου, τὸν Μήρου, τὸν Σιβήνδου τὸν Πολυβώτου, τὸν Φυτίας, τὸν Ἱεραπόλεως, τὸν Εὐκαρ-*

[R796] of Lyssias, of Augoustopolis, of Brozos (Bruzos), of Otros, of Lykaon, of Stektorion, of Kenaborion (Kinnaborion), of Kone Demetropolis (Kone, that is Demetrioupolis), of Skordaspia, of Nikopolis and of Aurokla.

The province of Lykaonia, metropolitan see: Eikonion (Ikonion, now Konya); it has under it 14 cities, that is, bishops, of Lystra, of Ouasada, of Amblada, of Nooumanada (Umanada),[1] of Misthia, of Laranda, of Bareta (Barata), of Derbe, of Sanatra (Sauatra / Soatra), of Kanos (Kanna), of Berynoupoliopsiana (i.e. Berynoupolis, <that is,> Psibela),[2] that of Galbanon (Gdanmaa /Glabama /Eudokias), that of Lestra (Illistra), and that of Perta.

[Dz212] The province of Pisidia, metropolitan see: Antiocheia; it has under it 18 cities, that is, bishops, that of Philomelion, of Sagalasos, of Sozoupolis, of Apamia Kenoos (Kibotos), of Tyrraion,[3] of Baris, of Adrianoupolis, of Limenai, of Neapolis (Christoupolis), of Laodikia Kaumene (Laodikeia Katakekaumene), of Seleukia Sidera,[4] of Adada, of Zozela (Zorzela / Zarzela /Dyrzela), of Tembrias (Timbriada), of Tymandos, of Ioustinianoupolis (Konana), of Metropolis and of Pappa (Tiberiopolis).

The province of Pamphylia, metropolitan see: Perge; it has under it 19 cities, that is, bishops, that of Atalia (Attaleia, now Antalya), of Eudoxias (Eudokias), of Telmesos (Termessos),[5] of Sindos (Isindos), of Maximianoupolis, of Lagena, of Palaioupolis, of Kremnos, of Koudroula, of Peltinessos (Pednelissos, of Aresasos (Ariassos), of Pougla (Phogla), of Adriane, <of> Diketanaura,

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1 Probably the same city as Ouamanada listed as in the province of Pamphylia (Addendum 3, p. 821, D208).

2 Berynoupoliopsiana: Darrouzès (4 & 211, no. 366) remarks that this was originally two names, Berynoupolis (Verinopolis) and Psibela, but ἤτοι has dropped out leading to a further corruption.

3 Tyrraion: emending Rhaiou of the ms., following the Bonn translation and Darrouzès (212, no. 375).

4 Not two bishoprics, Seleukia and Sidera, as Reiske; Darrouzès, 212, no. 381 and Belke & Mersich, *Phrygien und Pisidien*, TIB 7 (1990), 378.

5 There was also a bishopric Telmessos (i.e. Makre) in Lykia; Darrouzès, 209, no. 248.

σίας, τὸν Λυσσιάδος, τὸν Αὐγουστουπόλεως, τὸν Βροζοῦ, τὸν Ὤτρου, τὸν Λυκάονος, τὸν Στεκτωρίου, τὸν Κηναβο- B ρίων, τὸν Κόνης Δημητρόπολις, τὸν Σκορδασπίας, τὸν Νικουπόλεως, τὸν Αὐροκλῶν. ἐπαρχία Λυκαονίας, μητρόπολις τοῦ Εἰκονίου, ἔχει ὑπ' αὐτὴν πόλεις, ἤτοι ἐπισκόπους, ιδ', τὸν Λύστρων, τὸν Οὐασάδων, τὸν Ἀμβλάδων, τὸν Νοουμανάδων, τὸν Μισθίων, τὸν Λαράνδων, τὸν Βαρέτων, τὸν Δέρβης, τὸν Σανάτρων, τὸν Κανοῦ, τὸν Βηρυνουπολιοψιανῶν, τὸν Γαλβάνου, τὸν Λήστρων, τὸν Περτῶν. ἐπαρχία Πισιδίας, μητρόπολις Ἀντιοχείας, ἔχει ὑπ' αὐτὴν πόλεις, ἤτοι ἐπισκόπους, ιη', τὸν Φιλομηλίου, τὸν Σαγαλασσοῦ, τὸν Σωζουπόλεως, τὸν Ἀπαμίας τῆς Κηνόου, τὸν C Ῥαίου, τὸν Βάρεως, τὸν Ἀδριανουπόλεως, τὸν Λιμένων, τὸν Νεαπόλεως, τὸν Λαοδικίας τῆς καυμένης, τὸν Σελευκίας, τὸν Σιδηρᾶς, τὸν Ἀδάδων, τὸν Ζωζήλων, τὸν Τημβριάδος, τὸν Τυμάνδου, τὸν Ἰουστινιανουπόλεως, τὸν Μητροπόλεως, τὸν Πάππων. ἐπαρχία τῆς Παμφυλίας, μητρόπολις Πέργης, ἔχει ὑπ' αὐτὴν πόλεις, ἤτοι ἐπισκόπους, ιη', τὸν Ἀταλίας, τὸν Εὐδοξιάδος, τὸν Τελμήσου, τὸν Σίνδου, τὸν Μαξιμιανουπόλεως, τὸν Λαγήνων, τὸν Παλαιουπόλεως, τὸν Κρημνοῦ, τὸν Κουδρούλων, τὸν Πελτινήσσου, τὸν Ἀρησασοῦ, τὸν Πουγλῶν, τὸν Ἀδριανῆς, τὸν Δικητάναυ-

[R797] of Sandida (Andida), of Baraeis (Barbe /Berbe), of Syleon (Sylaion) and of Perbaina (Trebenna).

The province of Kappadokia, metropolitan see: Mokesos (Mokissos); it has under it 4 cities, that is, bishops, that of Nazianzos, of Koloneia, of Parnassos and of Doara.

The province of Lazike, metropolitan see: Phasis; it has under it 4 cities, that is, bishops, that of Rhodopolis, of the Saesina (Saïsena), of Petra (Petra Pia Iustiniana) and of Zeganea (Zigane /Siganeon).

The province of Thrace, metropolitan see: Philippoupolis (now Plovdiv); it has under it 3 cities, that is, bishops, that of Diokletianoupolis, of Sebastoupolis and of Diospolis.

[Dz213] The province of Europe, metropolitan see: Traianou (Traianoupolis); it has under it 2 cities, that is, bishops, that of Peros (Topeiros) and of Anastasioupolis[1] (Peritheorion).

The province of the islands of the Cyclades, metropolitan see: Rhodes; it has under it 12 cities, that is, bishops, that of Samos, of Chios, of Kos, of Naxia (Naxos), of Thera (Santorini), of Paros, of Leros, of Andros, of Tinos, of Melos and of Pissyne (Amorgos).

The province of Ememoupolis (Haimimontos),[2] metropolitan see: Adrianou(polis) (now Edirne); it has under it 5 cities, that is, bishops, that of Mesembria, of Sozopolis, of Ploutinoupolis (Didymoteichon), of Anastasioupolis (Peritheorion) and of Tzoïda.

The province of the same (Haimimontos),[3] metropolitan see: Markianou(polis); it has under it 5 cities, that is, bishops, that of Rhodostolon, of Tramariska (Transmariska), of Nobai (Novai), of Zekedesp and of Skaria.

The province of Phrygia Kapatiane (i.e. Pakatiane),[4] metropolitan see: Hierapolis (now Pamukkale); it has under it 5 cities,

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1 In 7^{th} & 9^{th} cent. also at times in Haimimontos (R797.18); Soustal, *Thrakien*, TIB 6 (1991), 394.

2 Ememoupolis for Haimimontos; -polis being due to misrepresenting an abbreviation: Darrouzès, 4 & 213.

3 For "the same", a scribe, and so Bonn, mistakenly chose the Cyclades from above.

4 Bonn's Phrygia Kappadokia has been corrected in Bonn's translation and by Darrouzès (213) to Kapatiane.

ρον, τὸν Σανδιδῶν, τὸν Βαραιῶς, τὸν Συλέου, τὸν Περ- D
βαίνων. ἐπαρχία Καππαδοκίας, μητρόπολις Μοκησοῦ, ἔχει
ὑπ' αὐτὴν πόλεις, ἤτοι ἐπισκόπους, δ', τὸν Ναζιανζοῦ, τὸν
Κολωνείας, τὸν Παρνασσοῦ, τὸν Δοάρων. ἐπαρχία Λα-
ζικῆς, μητρόπολις Φάσιδος, ἔχει ὑπ' αὐτὴν πόλεις, ἤτοι
ἐπισκόπους, δ', τὸν Ῥοδοπόλεως, τὸν τῆς Σαισινῶν, τὸν
Πετρῶν, τὸν τῆς Ζηγανέων. ἐπαρχία Θρᾴκης, μητρόπολις
Φιλιππουπόλεως, ἔχει ὑπ' αὐτὴν πόλεις, ἤτοι ἐπισκόπους,
γ', τὸν Διοκλητιανουπόλεως, τὸν Σεβαστουπόλεως, τὸν Διοσ-
πόλεως. ἐπαρχία Εὐρώπης, μητρόπολις Τραιανοῦ, ἔχει ὑπ' Ed.L.461
αὐτὴν πόλεις, ἤτοι ἐπισκόπους, β', τὸν Πήρου, τὸν Ἀνα- Ms.361.b
στασιουπόλεως. ἐπαρχία νήσων Κυκλάδων, μητρόπολις Ῥό-
δου, ἔχει ὑπ' αὐτὴν πόλεις, ἤτοι ἐπισκόπους, ιβ', τὸν Σά-
μου, τὸν Χίου, τὸν Κόου, τὸν Ναξίας, τὸν Θήρας, τὸν
Πάρου, τὸν Λεροῦ, τὸν Ἄνδρου, τὸν Τήνου, τὸν Μήλου,
τὸν Πισσύνης. ἐπαρχία Ἐμημουπόλεως, μητρόπολις Ἀδρια-
νοῦ, ἔχει ὑπ' αὐτὴν πόλεις, ἤτοι ἐπισκόπους, ε', τὸν Μεσημ-
βρίας, τὸν Σωζοπόλεως, τὸν Πλουτινουπόλεως, τὸν Ἀναστα-
σιουπόλεως, τὸν Τζοΐδων. ἐπαρχία νήσων Κυκλάδων, μη- B
τρόπολις Μαρκιανοῦ, ἔχει ὑπ' αὐτὴν πόλεις, ἤτοι ἐπισκό-
πους, ε', τὸν Ῥοδοστόλου, τὸν Τραμαρίσκων, τὸν Νόβων,
τὸν Ζεκεδέσπων, τὸν Σκαρίας. ἐπαρχία Φρυγίας Καππα-
δοκίας, μητρόπολις Ἱεραπόλεως, ἔχει ὑπ' αὐτὴν πόλεις,

[R798] that is, bishops, that of Meloupole (Metelloupolis), of Dionysioupolis, of Attouda (Aloudda) and of Mesyna (Mossyna).

Book II, Chapter 55 [R798-806][1]

Concerning the distribution of the purses containing the customary gift for the *praipositoi*

Note that, of the patricians being honoured, the one with duties, like the patrician *strategos*, provides a customary gift to the *praipositoi* of 8 lbs of gold, while the patrician with partial duties, like the one holding office in the City, provides 7 lbs of gold; and the patrician without duties, like one honoured who is only an ex-*spatharios*, provides 6 lbs of gold. These are distributed as follows.

From the 8 lbs of the patrician with duties:

the members of the *kouboukleion* 3 lbs of gold and 24 *nomismata*; the chartulary of the inkstand 36 *nomismata*; the demarch of the Blues 36 *nomismata*; the demarch of the Greens 36 *nomismata*; the master of ceremonies 36 *nomismata*; the silentiaries 36 *nomismata*; the *kometes* of the *scholai* 24 *nomismata*; the emperor's *atriklinai* 12 *nomismata*; the *topoteretai* of the *scholai* 3 *nomismata*; the supplier for the inkstand 4 *nomismata*; the title-holders 2 *nomismata*; the *primikerios* of the *kouboukleion* 12 *nomismata*.
The total, 6 lbs of gold, 45 *nomismata*.

For the faction of the Blues: the deputy demarch of the Blues 1 *nomisma*; the deputy demarch of the Greens

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1 This chapter continues beyond R806, but its text at R807 has been unjustifiably presented in the Bonn edition as a new chapter numbered Chapter 56.

ἤτοι ἐπισκόπους, ε', τὸν Μελουπόλης, τὸν Διονυσιουπόλεως, τὸν Ἀττούδων, τὸν Μεσύνων.

ΚΕΦ. νε'.

Περὶ τῆς διανομῆς τῶν κομβίων τῆς συνηθείας τῶν πραιποσίτων.

C Ἰστέον δὲ, ὅτι οἱ τιμώμενοι πατρίκιοι ὅ,τε ἔμπρατος, ἤτοι ὁ στρατηγὸς καὶ πατρίκιος, δίδωσι συνήθειαν τοῖς πραιποσίτοις χρυσοῦ λίτρας η'· ὁ δὲ μεσόπρατος πατρίκιος, ἤτοι ὁ ἐμπολιτικὸς ὀφφικιάλιος, δίδωσι χρυσοῦ λίτρας ζ'· ὁ δέ γε ἄπρατος πατρίκιος, ἤγουν ὁ ἀποσπαθάριος μόνον τιμηθεὶς, δίδωσι χρυσοῦ λίτρας ς', ἅτινα διανέμονται οὕτως.

Ἀπὸ τῶν η' λιτρῶν τοῦ ἐμπράτου πατρικίου.

D Τοῦ κουβουκλείου χρυσοῦ λίτραι γ', „ κδ'· ὁ τοῦ κανικλείου „ λς'· ὁ δήμαρχος Βενέτων „ λς'· ὁ δήμαρχος Πρασίνων „ λς'· ὁ τῆς καταστάσεως „ λς'· οἱ σιλεντιάριοι „ λς'· οἱ κόμητες τῶν σχολῶν „ κδ'· οἱ ἀρτικλίνοι τοῦ βασιλέως „ ιβ'· οἱ τοποτηρηταὶ τῶν σχολῶν „ γ'· ὁ σκευάζων τὸ κανίκλειον „ δ'· οἱ ἀξιωματικοὶ „ β'· ὁ πριμικήριος τοῦ κουβουκλείου „ ιβ'. καὶ τὸ πᾶν χρυσοῦ λίτραι ς', „ με'.

Ἀπὸ τοῦ μέρους Βενέτων.

Ὁ δευτερεύων Βενέτων „ α', ὁ δευτερεύων Πρασίνων „

[R799] 1 *nomisma*; the neighbourhood superintendent [of the Blues] 8 *miliaresia*; the neighbourhood superintendent of the Greens 8 *miliaresia*; the chartulary of the Blues 8 *miliaresia*; the chartulary of the Greens 8 *miliaresia*; the *phaktionarios* of the Blues 8 *miliaresia*; the *phaktionarios* of the Greens 8 *miliaresia*; the White *mikropanites* 5 *miliaresia*; the Red *mikropanites* 5 *miliaresia*; the poet of the Blues 6 *miliaresia*; the poet of the Greens 6 *miliaresia*; the musician of the Blues 6 *miliaresia*; the musician of the Greens 6 *miliaresia*; the superintendents of the Blues 4 *miliaresia*; the superintendents of the Greens 4 *miliaresia*; the cheerleaders of the Blues 4 *miliaresia*; the cheerleaders of the Greens 4 *miliaresia*; the *semeiotai*[1] of the Blues 4 *miliaresia*; the *semeiotai* of the Greens 4 *miliaresia*; the *mandatores* of [the Blues] 4 *miliaresia*; the *mandatores* of the Greens 4 *miliaresia*; the biga-drivers of the Blues 5 *miliaresia*; the biga-drivers of the Greens 5 *miliaresia*; the overseers of the Blues 4 *miliaresia*; the overseers of the Greens 4 *miliaresia*; the *diasemeiotai* of the Blues 2 *miliaresia*; the *diasemeiotai* of the Greens 2 *miliaresia*; the organ of the Blues 6 *miliaresia*; the organ of the Greens 6 *miliaresia*.
In all, in gold, 4 *nomismata*, and in *miliaresia* 10 *nomismata*, and the total in all, 14 *nomismata*, 4 *miliaresia*.

For the order of the hippodrome festival: the *aktouarios* 1 *nomisma*; the cashier for the wardrobe 2 *nomismata*; the footmen 1 *nomisma*; the cashier for the crowns[2] 1 *nomisma*; the conveyor of the response 1 *nomisma*; the youth 4 *miliaresia*; the *maxillarios*[3] 4 *miliaresia*;

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1 The functions of the *semeiotai* and *diasemeiotai* are not known; perhaps "ushers"; *LBG* διασημειωτής: der Notizen macht, Protokollführer. It is noted that the *semeiotai* are higher in the hippodrome hierarchy than the *diasemeiotai* mentioned just below, and that σημεῖον is a term for a flag. See, too, R804.7 & R804.11.

2 i.e. the crowns for the victors.

3 Another name for the *mapparios*, the official who signalled the start of a race; see note 4 at R352.16.

α΄, ὁ γειτονιάρχης μιλ. η΄, ὁ γειτονιάρχης Πρασίνων μιλ. η΄, Ed.L. 463 *ὁ χαρτουλάριος Βενέτων μιλ. η΄, ὁ χαρτουλάριος Πρασίνων μιλ. η΄, ὁ φακτιονάριος Βενέτων μιλ. η΄, ὁ φακτιονάριος Πρασίνων μιλ. η΄, ὁ μικροπανίτης λευκὸς μιλ. ε΄, ὁ μικροπανίτης ῥούσιος μιλ. ε΄, ὁ ποιητὴς Βενέτων μιλ. ϛ΄, ὁ ποιητὴς Πρασίνων μιλ. ϛ΄, ὁ μελιστὴς Βενέτων μιλ. ϛ΄, ὁ μελιστὴς Πρασίνων μιλ. ϛ΄, οἱ ἐπιστάται Βενέτων μιλ. δ΄, οἱ ἐπιστάται Πρασίνων μιλ. δ΄, οἱ κράκται Βενέτων μιλ. δ΄, οἱ κράκται* Ms. 263. a *Πρασίνων μιλ. δ΄, οἱ σημειωταὶ Βενέτων μιλ. δ΄, οἱ σημειωταὶ Πρασίνων μιλ. δ΄, οἱ μανδάτορες Βενέτων μιλ. δ΄, οἱ μανδάτορες Πρασίνων μιλ. δ΄, οἱ βηγάριοι Βενέτων μιλ. ε΄, οἱ* B *βηγάριοι Πρασίνων μιλ. ε΄, οἱ θεωρηταὶ Βενέτων μιλ. δ΄, οἱ θεωρηταὶ Πρασίνων μιλ. δ΄, οἱ διασημειωταὶ Βενέτων μιλ. β΄, οἱ διασημειωταὶ Πρασίνων μιλ. β΄, τὸ ὄργανον Βενέτων μιλ. ϛ΄, τὸ ὄργανον Πρασίνων μιλ. ϛ΄. ὁμοῦ διὰ χρυσίου „ δ΄, καὶ διὰ μιλ. „ ι΄, καὶ ὁμοῦ τὸ πᾶν „ ιδ΄, μιλ. δ΄.*

Διὰ τῆς τάξεως τοῦ ἱπποδρομίου.

Ὁ ἀκτουάριος „ α΄, ὁ ἄργυρος τοῦ βεστίου „ β΄, οἱ κούρσωρες „ α΄, ὁ ἄργυρος τῶν στεφάνων „ α΄, ὁ τῆς ἀποκρίσεως „ α΄, ὁ νεανίσκος μιλ. δ΄, ὁ μαξιλάριος μιλ. δ΄, ὁ C

[R800] the *thessarios*[1] 4 *miliaresia*; the *chamaitribounos*[2] 4 *miliaresia*; the officers of the urn 5 *miliaresia*; the mechanics of the Blues 5 *miliaresia*; the mechanics of the Greens 5 *miliaresia*; the *protovektarioi*[3] 3 *miliaresia*; the *protopalarioi*[4] 5 *miliaresia*; the *noumerarios* 1 *nomisma*; the constables of the Hippodrome 2 *nomismata*; the watch of the Palace of Daphne 4 *miliaresia*.
In all, in gold and *miliaresia*, 12 *nomismata*, 7 *miliaresia*.

For the palace-stewards and the rest: the *admensounalios* 7 *nomismata*; the palace-stewards of the Consistory 3 *nomismata*; the *domestikos* of the Great Palace 1 *nomisma*; the palace-stewards of the Great Palace 2 *nomismata*; the *domestikos* of the Palace of Daphne 1 *nomisma*; the palace-stewards of the Church of St Stephen 8 *miliaresia*; the goldsmiths of the imperial paraphernalia 4 *miliaresia*; the palace-stewards of the Ostiarikion 6 *miliaresia*; the palace-stewards of the [Covered] Hippodrome 8 *miliaresia*; those who arrange the benches for the chariot-racing, 3 *miliaresia*; the head centurions, 1 *nomisma*; the palace-stewards of the Stratorikion 5 *miliaresia*; the *aselioi*[5] 1 *nomisma*; the palace-stewards of the Hall of the Nineteen Couches,7 *miliaresia*; the palace-stewards of the Church of the Most Holy Theotokos 10 *miliaresia*; the palace-stewards of the Magnaura 7 *miliaresia*; the staff of the sacred wardrobe 1 *nomisma*; the imperial bath officials 1 *nomisma*; the staff of the hot baths 2 *miliaresia*.
In all, in gold, 18 *nomismata*, and in *miliaresia*, 5 *nomismata*. In all, 23 *nomismata*.

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1 *Thessarios*: the official who organizes the hanging of the banner, thus announcing the decision to hold chariot-racing. See, too, R310.13.

2 *Chamaitribounos*: lit. ground-tribune; tribune of the track; also at R804.18.

3 *Protovektarioi*: a word possibly related to the Latin *victor*, or else to *vectiarius*: one who operates a lever.

4 *Protopalarioi*: a word possibly related to the Latin adjective *palaris*: involving stakes, poles or wooden swords (*OLD*).

5 *Aselioi*: here and at R803.2 and R805.10; meaning unknown; ; *LBG*: perhaps formed from the Latin *a sellis* (from the seats): grooms.

θεσσαρίσιος μιλ. δ', ὁ χαμαιτριβοῦνος μιλ. δ', οἱ ὀφφικιάλιοι
τῆς κυλίστρας μιλ. ε', οἱ μαγγανάριοι Βενέτων μιλ. ε', οἱ
μαγγανάριοι Πρασίνων μιλ. ε', οἱ πρωτοβηκτάριοι μιλ. γ', οἱ
πρωτοπαλάριοι μιλ. ε', ὁ νουμεράριος „ α', οἱ δεκανοὶ τοῦ
ἱπποδρόμου „ β', ἡ βίγλα τῆς Δάφνης μιλ. δ'. ὁμοῦ διὰ
χρυσίου καὶ μιλ. „ ιβ', μιλ. ζ'.

Διὰ τῶν διαιταρίων καὶ λοιπῶν.

Ὁ ἀδμηνσουνάλιος „ ζ', οἱ διαιτάριοι τοῦ κονσιστωρίου
„ γ', ὁ δομέστικος τοῦ μεγάλου παλατίου „ α', οἱ διαιτάριοι
τοῦ μεγάλου παλατίου „ β', ὁ δομέστικος τῆς Δάφνης „ α',
οἱ διαιτάριοι τοῦ ἁγίου Στεφάνου μιλ. η', οἱ χρυσοχοὶ τοῦ
βασιλικοῦ σκεύους μιλ. δ', οἱ διαιτάριοι τοῦ ὀστιαρικίου μιλ.
ϛ', οἱ διαιτάριοι τοῦ ἱπποδρόμου μιλ. η', οἱ στένοντες τὰ σκά-
μνα τοῦ ἱππικοῦ μιλ. γ', οἱ πρωτοκεντάρχοι „ α', οἱ διαιτά-
ριοι τοῦ στρατωρικίου μιλ. ε', οἱ ἀσέλιοι „ α', οἱ διαιτάριοι
τῶν ιθ' ἀκκουβίτων μιλ. ζ', οἱ διαιτάριοι τῆς ὑπεραγίας Θεο-
τόκου μιλ. ι', οἱ διαιτάριοι τῆς μαγναύρας μιλ. ζ', οἱ τῆς
Ed. L. 403 βεστιαρίκης „ α', οἱ βασιλικοὶ λοῦσται „ α', οἱ καλδάριοι
μιλ. β'. ὁμοῦ διὰ χρυσίου „ ιη', καὶ διὰ μιλ. „ ε'. ὁμοῦ
„ κγ'.

[R801] For the doormen: the doormen of the Thermastra 2 *nomismata*; the doormen of the [Covered] Hippodrome 2 *nomismata*; the runners 2 *nomismata*; the curtain attendants 1 *nomisma* 7 *miliaresia*; the guards of the imperial chariots[1] 2 *nomismata*.
In all, in gold, 9 *nomismata*, 7 *miliaresia*.

For the keepers of the lights [of the churches, and remaining individuals]:[2] the *kastresios* 1 *nomisma*; the referendary 1 *nomisma*, 6 *miliaresia*; the imperial clergy 5 *nomismata*; the church-singers of Hagia Sophia 2 *nomismata*; the assistants in the narthex 4 *miliaresia*; the lectors for the fortnight 2 *nomismata*; the sacristan 1 *nomisma*; the *ostiarioi* of the Chapel of the Holy Well 5 *miliaresia*; the sub-deacons 6 *miliaresia*; the grooms of the patriarch 5 *miliaresia*; the purse-holders 5 *miliaresia*; the episcopal officials 5 *miliaresia*; the *domestikos* of the sub-deacons 6 *miliaresia*; the Church of the Saviour, of Staurakios, 2 *nomismata*; the Church of the Akoimetoi 3 *nomismata*; the Church of the Lord 1 *nomisma*; the constables of the patriarch 4 *miliaresia*; the deputies of Hagia Sophia 3 *miliaresia*; the staff of [the Monastery of] the Spoude 8 *miliaresia*; the staff of [the Monastery of] the Paraspoude 5 *miliaresia*; the Church [of St Nicholas][3] of the district of Basilides 1 *nomisma*; the Church of St Stephen at the [Covered] Hippodrome 1 *nomisma*; the Church of Sts Sergios and Bakchos 1 *nomisma*; the Church of St Theodore 1 *nomisma*; the Church of St Kallinikos 1 *nomisma*; the Church [of the Monastery] of the district of Pel[ekanos][4] 2 [*nomismata*]; the Church of St Stephen at the Palace of Daphne 1 *nomisma*; the diaconate [of the Church of the Theotokos] of the district

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1 Reading ἁρμοφύλακες here and at R805.19 instead of ἁρμοφύλακες (guardians of the armour).

2 The fuller title is supplied from R805.21.

3 For the identification: Janin, *Constantinople* (1964), 318-19; idem, *Églises* (1969), 368-69; also at R806.12.

4 Janin, *Constantinople* (1964), 405-406; idem, *Églises* (1969), 396. In the ms. the name is abbreviated at the end of the line to τῶν πελ; it can be completed from R806.14, the Monastery of Pelekanos (Pelican). Correcting 12 *nomismata* to 2, as in the ms. and Bonn's translation.

Ἀπὸ τῶν θυρωρῶν.

Οἱ θυρωροὶ τῆς θερμάστρας ,, β', οἱ θυρωροὶ τοῦ ἱπποδρόμου ,, β', οἱ διατρέχοντες ,, β', οἱ κορτινάριοι ,, α', μιλ. ζ', οἱ βασιλικοὶ ἁρμοφύλακες ,, β'. ὁμοῦ διὰ χρυσίου ,, θ', μιλ. ζ'.

Ἀπὸ τῶν φωταψιῶν.

Ὁ καστρήσιος ,, α', ὁ ῥεφερενδάριος ,, α', μιλ. ς', οἱ βασιλικοὶ κληρικοὶ ,, ε', οἱ ψάλται τῆς ἁγίας Σοφίας ,, β', B *οἱ ὑπουργοὶ τοῦ νάρθηκος μιλ. δ', οἱ ἀναγνῶσται τῶν β' ἑ-* Ms.263.1 *βδομάδων ,, β', ὁ σκευοφύλαξ ,, α', οἱ ὀστιάριοι τοῦ ἁγίου φρέατος μιλ. ε', οἱ ὑποδιάκονες μιλ. ς', οἱ στράτωρες τοῦ πατριάρχου μιλ. ε', οἱ βαλαντάδες μιλ. ε', οἱ ἐπισκοπιανοὶ μιλ. ε', ὁ δομέστικος τῶν ὑποδιακόνων μιλ. ς', ἡ ἐκκλησία τοῦ σωτῆρος τοῦ Σταυρακίου ,, β', ἡ ἐκκλησία τῶν ἀκοιμήτων ,, γ', ἡ ἐκκλησία τοῦ Κυρίου ,, α', οἱ δεκανοὶ τοῦ πατριάρχου μιλ. δ', οἱ διποτάτοι τῆς ἁγίας Σοφίας μιλ. γ', οἱ τῆς σπουδῆς μιλ. η', οἱ τῆς παρασπουδῆς μιλ. ε', ἡ ἐκκλησία τῶν Βασιλίδου ,, α', ὁ ἅγιος Στέφανος εἰς τὸν ἱππόδρομον ,, α', ἡ* C *ἐκκλησία τῶν ἁγίων Σεργίου καὶ Βάκχου ,, α', ὁ ἅγιος Θεόδωρος ,, α', ὁ ἅγιος Καλλίνικος ,, α', ἡ ἐκκλησία τῶν πελ... ιβ', ὁ ἅγιος Στέφανος εἰς τὴν Δάφνην ,, α', ἡ διακονία τῶν*

[R802] of Ourbikios, the Carers[1] 1 *nomisma*; the diaconate of the Church of St Mokios 1 *nomisma*; the Church of St Pancharios 1 *nomisma*.
In all, in gold, 29 *nomismata*, and in *miliaresia*, 5 *nomismata*, 2 *miliaresia*.
The total in all, for them all, 7 lbs of gold, 55 *nomismata*, 20 *miliaresia*.

For the distribution of the purse of 7 lbs of the patrician with partial duties:
the members of the *koubоukleion* 3 lbs of gold; the chartulary of the inkstand 30 *nomismata*; the two demarchs 30 *nomismata* each; the master of ceremonies 30 *nomismata*; the silentiaries 30 *nomismata*; the emperor's *atriklinai* 12 *nomismata*; the *kometes* of the *scholai* 20 *nomismata*; the supplier for the inkstand 4 *nomismata*; the *topoteretai* of the *scholai* 3 *nomismata*; the *primikerios* of the *koubоukleion* 12 *nomismata*; the title-holders 2 *nomismata*.
The total, 5 lbs of gold, 59 *nomismata*.

For the factions of the Blues and Greens: These are distributed in the same way as previously described. They are no less than the amounts from the previous purse.[2]

For the palace-stewards and the rest: the *admensounalios* 6 *nomismata*; the palace-stewards of the Consistory 2 *nomismata*; the *domestikos* of the Great Palace 1 *nomisma*; the palace-stewards of the Great Palace 2 *nomismata*; the *domestikos* of the Palace of Daphne 1 *nomisma*; the palace-stewards of the Church of St Stephen 8 *miliaresia*; the goldsmiths of the imperial paraphernalia 4 *miliaresia*; the palace-stewards of the Ostiarikion 6 *miliaresia*; the palace-stewards of the [Covered] Hippodrome 7 *miliaresia*; those

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1 Janin, *Églises* (1969), 207-208.

2 See R798.19 - R799.16.

Οὐρβικίου οἱ προνοῖται „ α', ἡ διακονία τοῦ ἁγίου Μωκίου „ α', ἡ ἐκκλησία τοῦ ἁγίου Παγχαρίου „ α'. καὶ ὁμοῦ διὰ χρυσίου „ κθ', καὶ διὰ μιλιαρησίων „ ε', μιλ. β'. καὶ ὁμοῦ τὸ πᾶν διὰ τῶν ἀμφοτέρων χρυσίου λίτραι ζ', „ νε', μιλ. κ'.

D *Διὰ τῆς διανομῆς τοῦ κομβίου τῶν ζ' λιτρῶν τοῦ μεσοπράτου πατρικίου.*

Οἱ τοῦ κουβουκλείου χρυσίου λίτρας γ', ὁ τοῦ κανικλείου „ λ', οἱ δύο δήμαρχοι ἀνὰ „ λ', ὁ τῆς καταστάσεως „ λ', οἱ σιλεντιάριοι „ λ', οἱ ἀρτικλίνοι τοῦ βασιλέως „ ιβ', οἱ κόμητες τῶν σχολῶν „ κ', ὁ σκευάζων τὸ κανίκλειον „ δ', οἱ τοποτηρηταὶ τῶν σχολῶν „ γ', ὁ πριμικήριος τοῦ κουβουκλείου „ ιβ', οἱ ἀξιωματικοὶ „ β'. καὶ τὸ πᾶν χρυσίου λίτραι ε' „ νθ'. διὰ τοῦ μέρους τῶν Βενέτων καὶ Πρασίνων. διανέμονται οὗτοι καθὼς καὶ πρότερον εἴρηται. οὐ γὰρ ὑποπί- Ed.L. 464 *πτουσιν ἐκ τοῦ προτέρου κομβίου οὐδέν. διὰ τῶν διαιταρίων καὶ λοιπῶν. ὁ ἀδμηνσουνάλιος „ ς', οἱ διαιτάριοι τοῦ κονσιστωρίου „ β', ὁ δομέστικος τοῦ μεγάλου παλατίου „ α', οἱ διαιτάριοι τοῦ μεγάλου παλατίου „ β', ὁ δομέστικος τῆς Δάφνης „ α', οἱ διαιτάριοι τοῦ ἁγίου Στεφάνου μιλ. η', οἱ χρυσοχοὶ τοῦ βασιλικοῦ σκεύους μιλ. δ', οἱ διαιτάριοι τοῦ ὀστιαρικίου μιλ. ς', οἱ διαιτάριοι τοῦ ἱπποδρόμου μιλ. ζ', οἱ*

[R803] who arrange the benches of the Hippodrome 3 *miliaresia*; the head centurions 1 *nomisma*; the palace-stewards of the Stratorikion 5 *miliaresia*; the *aselioi*[1] 1 *nomisma*; the palace-stewards of the Hall of the Nineteen Couches 7 *miliaresia*; the palace-stewards of the Church of the All-holy Theotokos 10 *miliaresia*; the palace-stewards of the Hall of the Magnaura 7 *miliaresia*; the staff of the *vestosakra* 1 *nomisma*; the imperial bath officials 1 *nomisma*; the staff of the hot baths 2 *miliaresia*.
The total in gold, 16 *nomismata*, and in *miliaresia*, 4 *nomismata*, 11 *miliaresia*.
The total in all, 20 *nomismata*, 11 *miliaresia*.

For the doormen: These also receive the same as from the first purse. Likewise also the keepers of the lights, that is, the churches.

For the distribution of the purse of 6 lbs of the patrician without duties, as follows:

the members of the *kouboukleion* 2 lbs of gold; the chartulary of the inkstand 24 *nomismata*; the two demarchs 48 *nomismata*, 24 *nomismata* each; the master of ceremonies 24 *nomismata*; the silentiaries 24 *nomismata*; the *kometes* of the *scholai* 24 *nomismata*; the emperor's *atriklinai* 12 *nomismata*; the *topoteretai* of the *scholai* 3 *nomismata*; the *primikerios* of the *kouboukleion* 12 *nomismata*; the title-holders 2 *nomismata*; the supplier for the inkstand 4 *nomismata*.
In all, 4 lbs, 33 *nomismata*.

For the factions, both Blues and Greens: the deputy demarch of the Blues 1 *nomisma*; the deputy demarch of the Greens 1 *nomisma*; the neighbourhood superintendent of the Blues 8 *miliaresia*; the neighbourhood superintendent of the Greens 8 *miliaresia*; the chartulary of the Blues 8 *miliaresia*; the chartulary of the Greens

1 See note 5 at R800.15.

στένοντες τὰ σκάμνα τοῦ ἱπποδρόμου μιλ. γ', οἱ πρωτοκεντάριοι „ α', οἱ διαιτάριοι τοῦ στρατωρικίου μιλ. ε', τοῖς ἀσελίοις „ α', οἱ διαιτάριοι τῶν ιθ' ἀκουβίτων μιλ. ζ', οἱ διαιτάριοι τῆς παναγίας μιλ. ι', οἱ διαιτάριοι τῆς μανναύρας μιλ. ζ', οἱ τῆς βεστοσάκρας „ α', οἱ βασιλικοὶ λοῦσται „ α', οἱ καλδά- B *ριοι μιλ. β'. καὶ τὸ πᾶν διὰ χρυσίου „ ιϛ', καὶ διὰ μιλ. „ δ', μιλ. ια'. ὁμοῦ τὸ πᾶν „ κ', μιλ. ια'. διὰ τῶν θυρωρῶν.* Ms.264 a *καὶ οὗτοι λαμβάνουσι καθὼς καὶ ἐπὶ τοῦ πρώτου κομβίου. ὁμοίως καὶ αἱ φωταψίαι, ἤγουν αἱ ἐκκλησίαι.*

Διὰ τῆς διανομῆς τοῦ κομβίου τοῦ ἀπράτου πατρικίου τῶν ϛ' λιτρῶν οὕτως.

Οἱ τοῦ κουβουκλείου χρυσίου λίτρας β', ὁ τοῦ κανικλείου „ κδ', οἱ δύο δήμαρχοι „ μη' ἀνὰ „ κδ', ὁ τῆς καταστάσεως „ κδ', οἱ σιλεντιάριοι „ κδ', οἱ κόμητες τῶν σχολῶν „ C *κδ', οἱ ἀρτοκλίνοι τοῦ βασιλέως „ ιβ', οἱ τοποτηρηταὶ τῶν σχολῶν „ γ', ὁ πριμικήριος τοῦ κουβουκλείου „ ιβ', οἱ ἀξιωματικοὶ „ β', ὁ σκευάζων τὸ κανίκλειον „ δ'. ὁμοῦ λίτραι δ' „ λγ'. διὰ τῶν δύο μερῶν Βενέτων τε καὶ Πρασίνων. ὁ δευτερεύων Βενέτων „ α', ὁ δευτερεύων Πρασίνων „ α', ὁ γειτονιάρχης Βενέτων μιλ. η', ὁ γειτονιάρχης Πρασίνων μιλ. η', ὁ χαρτουλάριος Βενέτων μιλ. η', ὁ χαρτουλάριος Πρασί-*

[R804] 8 *miliaresia*; the *phaktionarios* of the Blues 8 *miliaresia*; the *phaktionarios* of the Greens 8 *miliaresia*; the White *mikropanites* 5 *miliaresia*; the Red *mikropanites* 5 *miliaresia*; the poet of the Blues 6 *miliaresia*; the poet of the Greens 6 *miliaresia*; the musician of the Blues 6 *miliaresia*; the musician of the Greens 6 *miliaresia*; the superintendents of the Blues 4 *miliaresia*; the superintendents of the Greens 4 *miliaresia*; the cheerleaders of the Blues 4 *miliaresia*; the cheerleaders of the Greens 4 *miliaresia*; the *semeiotai*[1] of the Blues 4 *miliaresia*; the *semeiotai* of the Greens 4 *miliaresia*; the *mandatores* of the Blues 4 *miliaresia*; the *mandatores* of the Greens 4 *miliaresia*; the biga-drivers of the Blues 5 *miliaresia*; the biga-drivers of the Greens 5 *miliaresia*; the overseers of the Blues 4 *miliaresia*; the overseers of the Greens 4 *miliaresia*; the *diasemeiotai* of the Blues 2 *miliaresia*; the *diasemeiotai* of the Greens 2 *miliaresia*; the organ of the Blues 6 *miliaresia*; the organ of the Greens 6 *miliaresia*.
In all, 14 *nomismata*, 4 *miliaresia*.

For the hippodrome festival: the *aktouarios* 1 *nomisma*; the cashier for the wardrobe 2 *nomismata*; the footman 1 *nomisma*; the cashier for the wreaths 1 *nomisma*; the conveyor of the response 1 *nomisma*; the youth 4 *miliaresia*; the *maxillarios*[2] 4 *miliaresia*; the *thessarios* 4 *miliaresia*; the *chamaitribounos*[3] 4 *miliaresia*; the officers of the urn 5 *miliaresia*; the mechanics of the Blues 5 *miliaresia*; the mechanics of the Greens 5 *miliaresia*; the *protovektarioi*[4] 3 *miliaresia*; the *protopalarioi*[5] 5 *miliaresia*; the *noumerarios* 1 *nomisma*; the constables of the

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1 For the *semeiotai* and *diasemeiotai* below, see the note to R799.9.

2 Another name for the *mapparios*, the official who signalled the start of a race; see the note to R352.16.

3 *Chamaitribounos*: lit. ground-tribune; tribune of the track; also at R800.1.

4 Cf. Latin *vectiarius*: one who operates a lever; *OLD*.

5 Perhaps cf. Latin *primipalaris / primopalaris*: the senior centurion of a legion; *OLD*.

νων μιλ. η', ὁ φακτιονάριος Βενέτων μιλ. η', ὁ φακτιονάριος Πρασίνων μιλ. η', ὁ λευκὸς μιλ. ε', ὁ ῥούσιος μικροπανίτης D μιλ. ε', ὁ ποιητὴς Βενέτων μιλ. ς', ὁ ποιητὴς Πρασίνων μιλ. ς', ὁ μελιστὴς Βενέτων μιλ. ς', ὁ μελιστὴς Πρασίνων μιλ. ς', οἱ ἐπιστάται Βενέτων μιλ. δ', οἱ ἐπιστάται Πρασίνων μιλ. δ', οἱ κράκται Βενέτων μιλ. δ', οἱ κράκται Πρασίνων μιλ. δ', οἱ σημειωταὶ Βενέτων μιλ. δ', οἱ σημειωταὶ Πρασίνων μιλ. δ', οἱ μανδάτορες Βενέτων μιλ. δ', οἱ μανδάτορες Πρασίνων μιλ. δ', οἱ βηγάριοι Βενέτων μιλ. ε', οἱ βηγάριοι Πρασίνων μιλ. ε', οἱ θεωρηταὶ Βενέτων μιλ. δ', οἱ θεωρηταὶ Πρασίνων μιλ. δ', οἱ διασημειωταὶ Βενέτων μιλ. β', οἱ διασημειωταὶ Πρασίνων μιλ. β', τὸ ὄργανον Βενέτων μιλ. ς', τὸ ὄργανον Πρασίνων μιλ. ς'. ὁμοῦ „ ιδ', μιλ. δ'.

Ed.L. 465 *Διὰ τοῦ ἱπποδρομίου.*

Ὁ ἀκτουάριος „ α', ὁ ἄργυρος τοῦ βεστίου „ β', ὁ κούρσωρ „ α', ὁ ἄργυρος τῶν στεφάνων „ α', ὁ τῆς ἀποκρίσεως „ α', ὁ νεανίσκος μιλ. δ', ὁ μαξιλλάριος μιλ. δ', ὁ θεσσαράριος μιλ. δ', ὁ χαμετριβοῦνος μιλ. δ', οἱ ὀφφικιάλιοι τῆς κυλίστρας μιλ. ε', οἱ μαγγανάριοι Βενέτων μιλ. ε', οἱ μαγγανάριοι Πρασίνων μιλ. ε', τοῖς πρωτοβηταρίοις μιλ. γ', τοῖς πρωτοπαλλαρίοις μιλ. ε', τῷ νουμεραρίῳ „ α', τοῖς δεκανοῖς τοῦ

[R805] hippodrome festival 2 *nomismata*; the watch of the Palace of Daphne 4 *miliaresia*.
In all, in gold, 9 *nomismata* and in *miliaresia*, 3 *nomismata*, 7 *miliaresia*.

For the palace-stewards: the *admensounalios* 5 *nomismata*; the palace-stewards of the Consistory 2 *nomismata*; the *domestikos* of the Great Palace 1 *nomisma*; the palace-stewards of the Great Palace 1 *nomisma*; the *domestikos* of the Palace of Daphne 1 *nomisma*; the palace-stewards of the Church of St Stephen 1 *nomisma*; the goldsmiths of the imperial paraphernalia 4 *miliaresia*; the palace-stewards of the Ostiarikion 2 *miliaresia*; the palace-stewards of the [Covered] Hippodrome 8 *miliaresia*; those who arrange the benches for the chariot-racing 3 *miliaresia*; the head centurions 1 *nomisma*; the *aselioi*[1] 1 *nomisma*; the palace-stewards of the Stratorikion 5 *miliaresia*; the palace-stewards of the Hall of the Nineteen Couches 8 *miliaresia*; the palace-stewards of the Church of the Most Holy Theotokos 10 *miliaresia*; the palace-stewards of the Magnaur, 8 *miliaresia*; the staff of the sacred wardrobe 1 *nomisma*; the imperial bath officials 1 *nomisma*; the staff of the hot baths 2 *miliaresia*.
In all, in gold, 15 *nomismata*, and in *miliaresia*, 4 *nomismata*, 10 *miliaresia*.

For the doormen: the runners of the logothete of the post 2 *nomismata*; the doormen of the Thermastra 2 *nomismata*; the doormen of the [Covered] Hippodrome 2 *nomismata*; the curtain attendants 1 *nomisma*, 7 *miliaresia*; the guards of the imperial chariots[2] 2 *nomismata*.
In all, in gold, 9 *nomismata*, 7 *miliaresia*.

For the keepers of the lights of the churches, and remaining individuals: the *kastresios* 1 *nomisma*; the referendary 1 *nomisma*; the

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[1] See note 1 at R800.15.

[2] Reading ἁρμοφύλακες here and at R801.3 instead of ἀρμοφύλακες (guardians of the armour).

ἱπποδρομίου „ β', τῇ βίγλῃ τῆς Δάφνης μιλ. δ'. ὁμοῦ χρυσίου „ θ', καὶ διὰ μιλ. „ γ', μιλ. ζ.

Διὰ τῶν διαιταρίων. B

Τῷ ἀδμηνσουναλίῳ „ ε', τοῖς διαιταρίοις τοῦ κονσιστωρίου „ β', ὁ δομέστικος τοῦ παλατίου „ α', οἱ διαιτάριοι τοῦ μεγάλου παλατίου „ α', ὁ δομέστικος τῆς Δάφνης „ α', οἱ δι- Ms.265.b *αιτάριοι τοῦ ἁγίου Στεφάνου „ α', οἱ χρυσοχοὶ τοῦ βασιλικοῦ σκεύους μιλ. δ', οἱ διαιτάριοι τοῦ ὀστιαρικίου μιλ. β', οἱ διαιτάριοι τοῦ ἱπποδρομίου μιλ. η', οἱ στένοντες τὰ σκάμνα τοῦ ἱππικοῦ μιλ. γ', οἱ πρωτοκεντάριοι „ α', τοῖς ἀσελίοις „ α', οἱ διαιτάριοι τοῦ στρατωρικίου μιλ. ε', οἱ διαιτάριοι τῶν ιθ' ἀκουβίτων μιλ. η', οἱ διαιτάριοι τῆς ὑπεραγίας Θεοτόκου μιλ.* C *ι', οἱ διαιτάριοι τῆς μαννaύρας μιλ. η', οἱ τῆς βεστοσάκρας „ α', οἱ βασιλικοὶ λοῦσται „ α', οἱ καλδάριοι μιλ. β'. ὁμοῦ χρυσίου „ ιε', καὶ διὰ μιλ. „ δ', μιλ. ι'.*

Διὰ τῶν θυρωρῶν.

Οἱ διατρέχοντες τοῦ λογοθέτου τοῦ δρόμου „ β', οἱ θυρωροὶ τῆς θερμάστρας „ β', οἱ θυρωροὶ τοῦ ἱπποδρομίου „ β', οἱ κορτινάριοι „ α', μιλ. ζ, οἱ βασιλικοὶ ἁρμοφύλακες „ β'. ὁμοῦ χρυσίου „ θ', μιλ. ζ. D

Διὰ τῶν φωταψιῶν τῶν ἐκκλησιῶν καὶ λοιπῶν προσώπων.

Τῷ καστρενσίῳ „ α', τῷ ῥεφερενδαρίῳ „ α', οἱ βασιλι-

[R806] imperial clergy of the Church of the Theotokos of the Pharos 5 *nomismata*; the subdeacons of Hagia Sophia 6 *miliaresia*; the constables of the patriarch 4 *miliaresia*; the deputies [of Hagia Sophia][1] 3 *miliaresia*; the staff [of the Monastery] of the Spoude 8 *miliaresia*; the staff [of the Monastery] of the Paraspoude 5 *miliaresia*; the grooms of the patriarch 5 *miliaresia*; the lectors for the fortnight 1 *nomisma*, 6 *miliaresia*; the church-singers of Hagia Sophia 1 *nomisma*, 6 *miliaresia*; the sacristans 1 *nomisma*; the assistants in the narthex 4 *miliaresia*; the *ostiarioi* of the Chapel of the Holy Well 5 *miliaresia*; the purse-holders 5 *miliaresia*; the episcopal officials 5 *miliaresia*; the *domestikos* of the subdeacons 6 *miliaresia;* the Church of the Akoimetoi 3 *nomismata*; the Church of the Lord 1 *nomisma*; the Church of St Stephen of the [Covered] Hippodrome 1 *nomisma*; the Church of the Saviour, of Staur<ak>ios, 1 *nomisma*; the Church [of St Nicholas] of the district of Basilides 1 *nomisma*; the Church of St Stephen of the Palace of Daphne 1 *nomisma*; the Church of Sts Sergios and Bakchos 1 *nomisma*; the Church of the Monastery of Pelekanos 1 *nomisma*; the Church of St Theodore 1 *nomisma*; the Church of St Kallinikos 1 *nomisma*; the diaconate [of the Church of the Theotokos] of the district of Ourbikios 1 *nomisma*; the diaconate of the Church of St Mokios 1 *nomisma*; the Church of St Pancharios 1 *nomisma.*
In all, in gold, 24 *nomismata*, and in *miliaresia*, 5 *nomismata*, 8 *miliaresia*.
In all, in gold and *miliaresia*, 29 *nomismata*, 8 *miliaresia*.
The total expenditure in all, 5 lbs, 47 *nomismata* and, unspent, 25 *nomismata*.

There is also the distribution of 80 *nomismata* of the patrician for those providing the escort as follows....[2]
[An inner bifolium is missing between folios 264 & 265 and folio 265r is blank.][3]

1 For the expansion here see R801.16, and for those below, for Staurakios see R801.14, for St Nicholas see R801.17-18 and for the Church of the Theotokos of the district of Ourbikios see R802.1.

2 Resolving the abbreviations in the last line of the folio to read: τῶν ὀψικευόντων τοῦ πατρικίου οὕτω.

3 Featherstone, "Preliminary remarks on the Leipzig manuscript," *BZ*, 95 (2002), 457 & 462.

καὶ κληρικοὶ τοῦ Φάρου „ ε΄, οἱ ὑποδιάκονες τῆς ἁγίας Σοφίας μιλ. ϛ΄, οἱ δεκανοὶ τοῦ πατριάρχου μιλ. δ΄, οἱ διποτάται μιλ. γ΄, οἱ τῆς σπουδῆς μιλ. η΄, οἱ τῆς παρασπουδῆς μιλ. ε΄, οἱ στράτωρες τοῦ πατριάρχου μιλ. ε΄, οἱ ἀναγνῶσται τῶν β΄ ἑβδομάδων „ α΄, μιλ. ϛ΄, οἱ ψάλται τῆς ἁγίας Σοφίας „ α΄,
Ed.L. 466 *μιλ. ϛ΄, οἱ σκευοφύλακες „ α΄, οἱ ὑπουργοὶ τοῦ νάρθηκος μιλ. δ΄, οἱ ὀστιάριοι τοῦ ἁγίου φρέατος μιλ. ε΄, οἱ βαλαντάδες μιλ. ε΄, οἱ ἐπισκοπιανοὶ μιλ. ε΄, ὁ δομέστικος τῶν ὑποδιακόνων μιλ. ϛ΄, ἡ ἐκκλησία τῶν ἀκοιμήτων „ γ΄, ἡ ἐκκλησία τοῦ Κυρίου „ α΄, ἡ ἐκκλησία τοῦ ἁγίου Στεφάνου τοῦ ἱπποδρομίου „ α΄, ἡ ἐκκλησία τοῦ σωτῆρος τοῦ σταυρίου „ α΄, ἡ ἐκκλησία τῶν Βασιλίδου „ α΄, ἡ ἐκκλησία τοῦ ἁγίου Στεφάνου τῆς Δάφνης „ α΄, ἡ ἐκκλησία τοῦ ἁγίου Σεργίου καὶ Βάκχου „ α΄, ἡ ἐκκλησία τῆς μονῆς τοῦ Πελεκάνου „ α΄, ἡ ἐκκλησία τοῦ ἁγίου Θεοδώρου „ α΄, ἡ ἐκκλησία τοῦ ἁγίου Καλλινίκου „ α΄, ἡ διακονία τῶν Οὐρβικίου „ α΄, ἡ διακονία τοῦ ἁγίου Μωκίου „ α΄, ἡ ἐκκλησία τοῦ ἁγίου Παγχαρίου „ α΄. ὁμοῦ χρυσίου „ κδ΄, καὶ διὰ μιλ. „ ε΄, μιλ. η΄. καὶ ὁμοῦ διὰ χρυσίου καὶ μιλ. „ κθ΄, μιλ. η΄. καὶ ὁμοῦ τὸ πᾶν ἐξοδ. λίτρ. ε΄, „ μζ΄, καὶ ἀναπρ. „ κε΄. ἔστιν δὲ καὶ ἡ διανομὴ τῶν π΄. „ τῶν ὀψικρ. τοῦ πατρικίου * * **

Book II, Chapter 56 [R807][1]

[R807] Concerning customary gifts for the *praipositoi* [which they receive][2] in the order[3] of the hippodrome festival

The delightful spectacle of the pleasure of the hippodrome festival[4] is evident to everyone, and the precise and harmonious organization and coordination of the various orders in it. Therefore it is also absolutely necessary to leave behind this record for the generations to come indicating the specific insignia of each[5] of them, and the variation in dress and the amount of the customary gift which each of them deposits with the *praipositoi* for the post to which he is assigned, because the *praipositoi* have complete authority over them and control of good order, and they follow closely the ancient formats without change.

The customary gift as it prevailed from of old was also found later under both the old man Joseph, as *praipositos*,[6] and those before him by whom it had been exacted. For the *praipositos* used to take the formula for the salary for civilian orders of the hippodrome festival from the *eidikos logos* and, keeping the orders by name in registers in their possession, they used to pay the salary in their house, evaluating each person, that he was

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1 The Leipzig manuscript is now incomplete. Reiske headed this fragment Chapter 56, but in the Leipzig ms., where it occurs on fol. 265v, it is numbered Chapter 55, like the preceding chapter, and in the manuscript's Index to Book II (R515) it is listed as part of Chapter 55. Reiske noted: "The beginning of a chapter which I found on the last folio when I rolled it back, for it had been glued to the wooden cover at the back of the book." He did not translate it. Therefore here, to keep the text and corresponding translation together on the same page, the text after R807.17 and its translation have been continued on the next page (p. 808). The fragment has now been edited and translated by Featherstone: "Further remarks," *BZ*, 97.1 (2004), 116-117.

2 Words supplied from the heading given in the Index to Book II at R515.

3 The heading in the Index to Book II at R515 has ἐν τοῖς τάγμασι: in the ranks, cf. here: ἐν τῇ τάξει.

4 For the feminine form of the noun see the note to R337.9.

5 Emending ἕκαστον of the ms. and Bonn to ἑκάστου.

6 Often but not certainly to be identified with Joseph Bringas who was a eunuch, patrician and *praipositos* appointed by Constantine VII to the positions of *sakellarios* and *droungarios* of the fleet. He was *parakoimomenos* under Romanos II; *ODB*, 325-26; Manini, *Prosopografia* (2009), 159-61. See R433-R437 for his opposition to the usurper Nikephoros II Phoka and consequent exile. He died in 965.

ΚΕΦ. νζ'.

Περὶ συνηθειῶν τῶν πραιποσίτων ἐν τῇ τάξει τοῦ ἱπποδρομίου. Ms. 265.b

Ἐπειδήπερ πᾶσιν πρόκειται ἡ τῆς τερπνῆς ἱπποδρομίας C χαρμόσυνος θέα καὶ ἀκριβὴς τῶν ἐν αὐτῇ διαφόρων τάξεων ἐνάρμοστος χορεία καὶ ἁρμονία· δεῖ πάντως καὶ ταύτην ἀνάγκαιον ταῖς εἰς τὸ ἑξῆς γενεαῖς καταλιπεῖν σημαίνουσαν τὴν ἕκαστον αὐτῶν τοπικὴν σημασίαν καὶ σχήματος ἐναλλαγήν, καὶ ὁπόσην ἕκαστος αὐτῶν ἐπὶ ὃν κατατάσσεται κλῆρον, καταβάλλεται τοῖς πραιποσίτοις τὴν συνήθειαν ὡς ἔχοντες αὐτῶν τὴν πᾶσαν ἐξουσίαν καὶ εὐταξίας διάταξιν καὶ ἀπαραλλάκτως τοῖς ἀρχαίοις τύποις ἐξακολουθοῦσιν. καὶ γὰρ ὡς ἀπὸ παλαιοῦ ἐκράτει ἡ συνήθεια, ἐξηύρηται δὲ καὶ μετὰ ταῦτα ἐπί τε Ἰωσὴφ πραιποσίτου τοῦ γέροντος καὶ τῶν πρὸ D αὐτοῦ, οἷς καὶ ἐπέπρακτο. τὸ γὰρ ἀκρόστιχον τῆς ῥόγας τῶν πολιτικῶν τάξεων τοῦ ἱπποδρομίου ἐλάμβανον οἱ πραιπόσιτοι ἐκ τοῦ εἰδικοῦ λόγου, ἔχοντες παρ' ἑαυτοῖς ἐν κώδηξιν τὰς τάξεις κατ' ὄνομα καὶ ἐν τῷ οἴκῳ αὐτῶν ἐρόγευον, λογαριάζον-

[R807 continued from R807.18] not careless in relation to his service, but were as the chartularies of the two factions had indicated these persons in a written declaration. If they found in all these ranks[1] that any had died, they assigned precise and fit replacements for the order to which each of them had been assigned.

Well now, due to the slackness of the subsequent *praipositoi*, the control of these orders passed to the bureau of the logothete of the *stratiotikon*, and, independently of any opinion of the *praipositoi*, both the chartularies and the *stratiotikos* are appointing their own people, increasing their salaries as they wish, although no service at all to the state is being rendered by them. Whom... of the *praipositoi* ...[2] should be expelled from the rank in which they serve. From now on it is again necessary for the *praipositoi* to take control of these matters and to rectify them, and for neither the military logothete nor the chartularies and notaries any longer to have the authority to appoint from their own people, the sort of person who in....

[The Leipzig manuscript breaks off here at the end of folio 265v. According to the Index to Book II (R515), there followed its Chapter 56: Life of Alexander of Macedon, containing in the story 94 deeds, *and Chapter 57:* The Physiologos, the remarkable account of the characteristics of each animal; *plus a dedication to God and 50 stories of those who in life were well-pleasing (to God).]*

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1 Emending τάξεσιν to τάγμασιν to provide a noun in the requisite gender; see note 3 at R807.1.

2 Featherstone, "Further remarks," *BZ*, 97.1 (2004), 116-117 suggests reading οὕσπερ χρὴ κατεργασίᾳ τῶν πραιποσίτων: These latter must, through the intervention of the *praipositoi*.

τες ἕκαστον μὴ ἀμελῶς διακεῖσθαι πρὸς τὴν δουλείαν αὐτοῦ,
καθὼς οἱ τῶν δύο μερῶν χαρτουλάριοι μετ' ἐγγράφου ἀσφα-
λείας τούτους ὑπεδείκνυον. καὶ ἐν τούτοις πᾶσι τοῖς τά-
ξεσιν εἴ τινας ηὕρισκον τελευτήσαντας, κατέστασαν ἀνθ' ἑτέρους
ἀκριβεῖς καὶ ἐπιτηδείους πρὸς ἣν ἕκαστος αὐτῶν ἐτάσσετο
τάξιν. χαυνότητι τοίνυν τῶν μετὰ ταῦτα πραιποσίτων με-
τῆλθεν ἡ διακατοχὴ τῶν τοιούτων τάξεων εἰς τὸ στρατιωτι-
κὸν λογοθέσιον, καὶ χωρὶς γνώμης τῶν πραιποσίτων οἵ τε
χαρτουλάριοι καὶ ὁ στρατιωτικὸς τάσσουσιν ἰδικοὺς αὐτῶν
ἀνθρώπους ἀναβιβάζοντες τὰς αὐτῶν ῥόγας ὡς ἂν ἐθέλωσιν,
δουλείας παρ' αὐτῶν εἰς τὸ κοινὸν τὸ παράπαν μὴ γινομένης.
οὓς . . . χρὴ κατέρ . . . ια τῶν πραιποσίτων ἐξωθεῖσθαι
τοιοῦ τάγματος εἰς ὃ δουλεύουσιν. καὶ ἀπὸ τοῦ νῦν δεῖ πά-
λιν τοὺς πραιποσίτους ταῦτα κατέχειν καὶ διορθοῦσθαι, καὶ
μηκέτι μήτε τὸν στρατιωτικὸν ἢ τοὺς χαρτουλαρίους καὶ νο-
ταρίους ἐν ἐξουσίᾳ εἶναι τάσσειν ἀφ' ἑαυτῶν τὸν οἱονοῦν ἐν

Addendum 1: Book I, Chapter 55 [V63] Acclamation of the demes

The following passage forming the latter half of Book I, Chapter 55 (Chapter 63 in the manuscript and Vogt's edition), was deliberately omitted from the Leipzig edition and the Bonn edition (at R271.13). Instead Reiske included it in his Commentary *(Bonn, 1831, pp. 289-90). The text does not in fact contain an acclamation, but is an earlier draft of the text of the protocol immediately preceding it concerning the appointment of a demarch (R269.10 - R271.13). Vogt, however, published it where it occurs in the manuscript: V2,77-78.*

Acclamation of the demes at the appointment of a demarch

[V2,77] One day before, the *praipositos* receives a directive from the rulers concerning the appointment of a demarch of whichever faction it happens to be. The *praipositos* tells the master of ceremonies that the faction should be advised through the *admensounalios* so that they all come on the next day to the Consistory in their *skaramangia* and *sagia*. In the morning, when they have all come together in the Consistory, the master of ceremonies is advised by the *admensounalios*, and likewise the *praipositos* by the master of ceremonies, and the *praipositos* reports to the rulers concerning the appointment of the demarch. When the rulers give the command, the *praipositos* leads in the one about to be appointed demarch, and when the rulers appoint him, the *praipositos* immediately goes out with the one appointed, escorted by a *koubikoularios*, and he goes through the Lausiakos Hall and the Hall of Eros and the Palace of Daphne into the Hall of the Augousteus and sits there. Then the silentiary goes away and summons the faction, for the faction is waiting in the Consistory, and they all go up to the Onopodion, both the deputy demarch and the neighbourhood superintendent **[Reiske, *Comm.*, 290]** and the rest of the archons of the faction, all in their *skaramangia* and *sagia*, and they stand there. Then the *praipositos* goes out, and the master of ceremonies, along with silentiaries who are rostered for the week, all wearing deep-red *sagia*. Likewise the one appointed demarch, he too, wearing a deep-red *sagion*, follows behind the *praipositos*. The *praipositos* goes away to the Onopodion and, as custom requires, he presents to the faction the **[V2,78]** one appointed demarch, saying,

ed. Reiske, *Commentary*, pp. 289-90

[V2,77] Ἀκτολογία τῶν δήμων ἐπὶ προαγωγῇ δημάρχου

Πρὸ μιᾶς ἡμέρας δέχεται ἀπόκρισιν ὁ πραιπόσιτος παρὰ τῶν δεσποτῶν περὶ προβολῆς δημάρχου, οἵου μέρους τύχοι. ὁ δὲ προπόσιτος λέγει τὸν τῆς καταστάσεως μηνυθῆναι διὰ τοῦ ἀδμηνσουναλίου τὸ μέρος, ἵνα ἐπὶ τῇ αὔριον ἔλθωσι πάντες ἐν τῷ κονσιστωρίῳ μετὰ τῶν σκαραμαγγίων καὶ σαγίων αὐτων. καὶ πρωΐας, ὅτε πάντες συνέλθωσιν ἐν τῷ κονσιστωρίῳ, μηνύεται ὁ τῆς καταστάσεως παρὰ τοῦ ἀδμηνσουναλίου· ὁμοίως καὶ ὁ πραιπόσιτος παρὰ τοῦ τῆς καταστάσεως, καὶ ἀναφέρει ὁ πραιπόσιτος τοῖς δεσπόταις περὶ τῆς προβολῆς τοῦ δημάρχου. καὶ κελευόντων τῶν δεσποτῶν, εἰσάγει ὁ πραιπόσιτος τὸν μέλλοντα προβληθῆναι δήμαρχον· καὶ τῶν δεσποτῶν προβαλλομένων αὐτὸν, εὐθέως ἐξέρχεται ὁ πραιπόσιτος μετὰ τοῦ προβληθέντος, ὀψικευόμενος ὑπὸ κουβικουλαρίου καὶ διέρχεται διὰ τοῦ Λαυσιακοῦ καὶ τοῦ Ἔρωτος καὶ τῆς Δάφνης εἰς τὸν Αὐγουστέα καὶ καθέζεται ἐκεῖσε· καὶ εἰθ' οὕτως ἀπέρχεται ὁ σελεντιάριος, καὶ προσκαλεῖται τὸ μέρος. ἐν γὰρ τῷ κονσιστορίῳ ἐκδέχεται τὸ μέρος, καὶ ἀνέρχονται πάντες ἐν τῷ Ὀνοποδίῳ, ὅ,τε δευτερεύων καὶ ὁ γειτονιάρχης **[290]** καὶ οἱ λοιποὶ ἄρχοντες τοῦ μέρους, πάντες μετὰ τῶν σκαραμαγγίων καὶ σαγίων αὐτῶν, καὶ ἵστανται ἐκεῖ. καὶ εἰθ' οὕτως ἐξέρχεται ὁ πραιπόσιτος καὶ ὁ τῆς καταστάσεως, μετὰ καὶ σελεντιαρίων τῶν ὄντων ἑβδομαρίων, φοροῦντες ἀμφότεροι σαγία ῥοῆς. ὁμοίως δὲ καὶ ὁ προβληθεὶς δήμαρχος, καὶ αὐτὸς φορῶν σαγίον ῥοῆς, ἀκολουθεῖ ὀπίσω τοῦ πραιποσίτου· καὶ ἀπέρχεται ὁ πραιπόσιτος ἐν τῷ Ὀνοποδίῳ, καὶ καθὼς ἡ συνήθεια ἔχει παραδίδωσι τὸν **[V2,78]** προβληθέντα δήμαρχον τῷ μέρει, λέγων

"Our rulers command it; receive him as demarch." The faction prays for the rulers and they take the one appointed demarch, escorting him as far as the Consistory. The one appointed goes in and lights candles at the cross, and likewise goes away to the Church of the Lord and lights candles there. Then he goes away escorted through the curtains, and they cheer him to his positions[1] which are from the Chalke to the Milion. Then the demarch, in his *sagion*, mounts his horse and is escorted by the faction, they, too, wearing deep-red *sagia* and all in *skaramangia*. He goes away as far as the stable of the faction and inspects the horses. From there, escorted in accordance with the format previously described,[2] he goes away to his home. The deputy demarch and the neighbourhood superintendent and the notary and the rest of the archons follow him on horseback in *skaramangia*. Before the arrival of the demarch, both the neighbourhood superintendent and the notary, along with the faction, arrive ahead and stand and cheer the demarch at his door as custom requires. The demarch invites the deputy demarch and the neighbourhood superintendent and the notary and the rest of the archons and the top officials of the faction to the table, and they dine with him.

"κελεύουσιν οἱ δεσπόται ἡμῶν. παραλάβετε αὐτὸν δήμαρχον." καὶ ἐπεύχεται τὸ μέρος τοὺς δεσπότας, καὶ ἐπαίρουσι τὸν προβληθέντα δήμαρχον, ὀψικεύοντες αὐτὸν ἕως τοῦ κονσιστωρίου. καὶ εἰσέρχεται ὁ προβληθείς, καὶ ἅπτει κηροὺς ἐν τῷ σταυρῷ. ὁμοίως καὶ ἀπέρχεται ἐν τῇ τοῦ κυρίου ἐκκλησίᾳ, καὶ ἅπτει ἐκεῖσε κηρούς. καὶ εἰθ' οὕτως ἀπέρχεται ὀψικευόμενος διὰ τῶν κορτίνων, καὶ εὐφημοῦσιν αὐτὸν εἰς τοὺς τόπους αὐτοῦ τοὺς ὄντας ἀπὸ τὴν χαλκῆν ἕως τοῦ μηλίου· εἶτα καβαλικεύει ὁ δήμαρχος ἀπὸ σαγίου, καὶ ὀψικεύεται ὑπὸ τοῦ μέρους, φορούντων κἀκείνων σαγία ῥοῆς, ὄντων ἀπὸ σκαραμαγγίων ἁπάντων. καὶ ἀπέρχεται ἕως τοῦ σταύλου τοῦ μέρους, καὶ θεωρεῖ τοὺς ἵππους.[3] καὶ ἀπὸ τῶν ἐκεῖσε δηριγευόμενος κατὰ τὸν προῤῥηθέντα τύπον ἀπέρχεται ἐν τῷ οἴκῳ αὐτοῦ. ὁ δὲ δευτερεύων καὶ ὁ γειτονιάρχης καὶ ὁ νοτάριος καὶ οἱ λοιποὶ ἄρχοντες ἀκολουθοῦσιν αὐτὸν καβαλάριοι ἀπὸ σκαραμαγγίων. πρὸ τοῦ δὲ φθᾶσαι τὸν δήμαρχον προλαμβάνουσιν ὅ,τε γειτονιάρχης καὶ ὁ νοτάριος μετὰ καὶ τοῦ μέρους, καὶ ἵστανται καὶ εὐφημοῦσιν τὸν δήμαρχον εἰς τὸν πυλῶνα αὐτοῦ, καθὼς ἡ συνήθεια ἔχει. ὁ δὲ δήμαρχος καλεῖ ἐπὶ τῆς τραπέζης αὐτοῦ τόν τε δευτερεύοντα καὶ τὸν γειτονιάρχην καὶ τὸν νοτάριον καὶ τοὺς λοιποὺς ἄρχοντας καὶ τὰ πρωτεῖα τοῦ μέρους, καὶ συνεστιῶνται αὐτῷ.

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1 Cf. singular (postiion) at R270.22 with note.

2 See R271.3-13.

3 τοὺς ἵππους: cod., V; om. R.

Addendum 2: Brief mention of the emperors who have ruled in this great and most fortunate Constantinople since the very pious St Constantine the Great[1] [C104]

A Latin version of a Greek text of what was intended to be, or once was, Chapter 42 of the Book of Ceremonies *according to the Leipzig manuscript's index to Book II* (R513).

This part of the Latin Chronicon Altinate, *ed. Roberto Cessi,* Origo Civitatum Italie seu Venetiarum (Chronicon Altinate et Chronicon Gradense), *Fonti per la storia d'Italia 73, Rome, 1933, pp. 104-111, was identified by Cyril Mango and Ihor Ševčenko, "Additional note on the tombs and obits of the Byzantine emperors,"* DOP, *16 (1962), 61-63, as containing a text derived from the missing chapter of* Cer. *Book II: "Brief mention of the emperors who have ruled in this great and most fortunate Constantinople since the very pious St Constantine the Great." The text is referred to as a* Necrologium imperatorum. *The edition of Cessi is indicated here by the siglum C followed by the page number of his edition.*)

Constantine, son of Constantius (Chlorus), born of the concubine Helena in Britain, established in Thrace a city with his name; he first established it there as the seat of the Roman empire and ordered that it would be the capital of all the East. He died in the month of March, on the twentieth day, a great and most Christialn emperor. His remains were laid to rest in the Church of the Holy Apostles, in the chapel[2] which he himself built, in a porphyry tomb.[3] He was emperor with Helena, his mother, for 33 years.

Constantius (II) was emperor with Constantine and Constans (I), sons of Constantine the Great, for 24 years. Constantius died in the month of November, on the third day, and his body was placed in the Church of the Holy Apostles, in a porphyry tomb.

Julian the Apostate, a relative of Constantine, died in Persia in the month of June on the twentieth-sixth day. His body was brought to Constantinople and was placed in the Church of the Holy Apostles, in the northern part, in a porphyry coffin. He was emperor for 4 years, 8 months.

In the month of February, on the seventeenth day, Jovian died, a very ascetic emperor, in Tuchera,[4] a city in Galatia, and his body was brought to Constantinople to the Church of the Holy Apostles, to the porphyry coffin of Constantine the Great.[5] After this, his wife[6] was laid to rest in the same coffin. He was emperor for 1 year, 8 months.

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1 The Greek text of Chapter 42 does survive in the now missing partially deciphered palimpsest ms. of the *Cer.* which was removed from the library of the Oecumenical Patriarchate in Istanbul, cod. *Chalcensis S. Trinitatis* (125) 133; "Additional note" by Mango & Ševčenko to Grierson "Tombs and obits," *DOP*, 16 (1962), 61-63. The Latin version of the imperial *Necrologium* in the *Chronicon Altinate* (ed. Cessi, 1933) consists of a brief mention of the emperors from Julius Caesar to John Komnenos, made up of distinct sections, one of which corresponds to the original Chapter 42 of *Cer.* Cessi's text for the emperors from Constantine I to Romanos II is reprinted here with an English translation as an indication of the nature of this chapter which the Leipzig ms. lacks. Some of the names in the Latin text are clearly corrupt or incorrect. A corrected form is given in brackets following the translation, where the difference is not simply one of orthography. Most of these corrections are due to Grierson, "Tombs and obits," *DOP*, 16 (1962), 3-60, esp. 17-20 and 38-60, who also offers corrections to the dates, which are not noted here.

2 Chapel: *sacrarium* is the term used here for the Mausoleum of Constantine and that of Justinian.

3 Tomb: *pila;* cf. coffin: *labrum* and sarcophagus: *larnax.*

4 Jovian died at Dadastana, on the border between Galatia and Bithynia; Grierson, "Tombs and obits," *DOP*, 16 (1962), 41, n. 21.

5 In fact, his sarcophagus was in the north stoa of the Church (R646.7-10); Grierson, "Tombs and obits," *DOP*, 16 (1962), 41, n. 22, suggested that some phrase has dropped out of the text, resulting in what is a glaring mistake.

6 Jovian's wife's name was probably Charito; *PLRE* I, s.v. Iovianus 3.

[C105] In the month of August, on the ninth day, the emperor Valens died in the region of Thrace, having been burned by the Goths in a fire in a Macedonian villa with two of his eunuchs. His body was sought but not found, and he was not worthy of being buried among the emperors. He was emperor for 13 years.

In the month of March, on the 21st day, the emperor Valentinian (I) died in Gaul and his body was brought to Constantinople in the time of Theodosius (I) the Great, and was placed in the Church of the Holy Apostles, where Constantine the Great [was laid], in a porphyry sarcophagus. Moreover his wife, Severa, was buried with him. For Justina, his other wife, died in Milan. He was emperor for 13 years.

In the month of January, on the seventh day, the emperor Theodosius the Great died in Milan. His remains were brought to Constantinople and placed in the Church of the Holy Apostles, in the Chapel of Constantine the Great, in a porphyry tomb, where his first wife Pracilla (i.e. Flacilla) had been laid. He was emperor for 16 years.

In the month of May, on the first day, the emperor Arcadius died, and his body was placed in the Church of the Holy Apostles in a porphyry tomb in the south portico, with his wife Eudokia (i.e. Eudoxia), who had died before, for her unjust treatment of St John Chrysostom. He was emperor for 23 years.

In the month of July, on the thirtieth day, Theodosius (II) the Younger died, the son of Arcadius, and his body was laid to rest in the Church of the Holy Apostles, in a marble tomb of Thessalonican[1] stone in the Chapel of Constantine the Great.[2] Moreover, his wife Eudokia is not buried with him. He was emperor for 42 years.

In the month of January, on the twenty-seventh day, Marcian died, a most Christian emperor, and his body was laid to rest in the Church of the Holy Apostles, in a porphyry tomb, with Pulcheria, his wife, the daughter of Arcadius. He was emperor for 7 years.

[C106] In the month of January, on the thirtieth day, Leo (I) the Great, the Makellis, died, leaving as emperor Leo (II), his nephew, and his body was laid to rest in the Church of the Holy Apostles, in a Thessalonican [marble] tomb, that is, of a green stone. There was buried with him, after a long time, Veneria (i.e. Verina), his wife. He was emperor for 18 years.

In the month of April, on the ninth day, the emperor Zeno died, and he was buried in the Church of the Holy Apostles, in a Thessalonican coffin. Moreover, his voice was heard from the burial-place for three days: "Pity me," but his tomb was not opened on this account, since he was hated by his wife Arthemia[3] and all the people. He was emperor for 17 years.

In the month of July, on the eighth day, Anastasius (I) died, who had the nickname Icoros.[4] He was struck by lightning, and was buried in the Church of the Holy Apostles, in a a porphyry coffin, with Ariadne, his wife, who was buried there before [him]. He was emperor for 27 years.

In the month of August, on the fifth day, the emperor Justin died, who was called the First, and he was buried in the Church of the Holy Apostles, on the right-hand side, in a porphyry tomb in which the emperor Justinian himself was placed, for the reason that the tomb of the caesar Constantine the Great himself was not taken.[5]

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1 i.e. of Thessalian marble, here and subsequently.

2 Grierson notes that he was buried in a porphyry tomb, and not in the Mausoleum of Constantine but in the south stoa of the Church of the Holy Apostles; "Tombs and obits," *DOP*, 16 (1962), 43.

3 Zeno's wife when he was emperor was Ariadne, who subsequently married his successor Anastasius (I). His first wife was perhaps Arcadia; *PLRE* II, s.v. Fl. Zenon 7.

4 Anastasius' nickname was Dikoros (Greek: "with two pupils" – of the eye).

5 The text appears garbled and the sense unclear. There may be confusion between the mausoleum of Constantine and the mausoleum of Justinian and their sarcophagi. However, while Justin II and Sophia were buried in the Mausoleum of Justinian in tombs of white Proconnesian marble, Justin I and Euphemia were buried

In the month of November, on the third day, Justinian (I) died, a most Christian emperor, who ordered Hagia Sophia to be constructed, and he was placed in the Church of the Holy Apostles in a large burial-place which he organized and built, in a coffin of stone which is called Iritionos,[1] Bithynian. He does not lie in the tomb with his wife Theodora, **[C107]** the stone of which is called Hierapolitan, from which the Vatican[2] of the Holy Apostles is itself built. She passed away 18 years before him. He was emperor for 39 years.

In the month of October, on the fifth day, Justin (II) who was called Byzantius died, and he was placed in the Church of the Holy Apostles, in the chapel which the emperor Justinian the Great built, in a marble coffin of white Proconnesian, without his wife Sophia. Moreover, she died afterwards, after one year. He was emperor for 13 years.

In the month of August, on the twelfth day, the emperor Tiberius (I) died, and he was placed in the Church of the Holy Apostles, in a marble tomb of Proconnesian marble, in the chapel of the king Constantine the Great. He was emperor for 20 years.

In the month of November, on the twenty-third day, Maurice was thrown from power by the tyrant Phocas and beheaded in the port of Eutropius, <and he was buried> with his sons in the sanctuary of St Menas the Martyr, which is nicknamed *Faras manus*.[3] Constantina, his wife, <....>. He was emperor for 20 years.

In the month of October, on the first day, the tyrant Phocas was killed by Heraclius, and his body was burnt in the Forum of the Ox, and his ashes were thrown in the burial ground in the district of Pelagios. He was emperor for 8 years.

In the month of January, on the eleventh day, the emperor Heraclius died suffering from *briky*, that is, dysentery, and his body was laid to rest in the Church of the Holy Apostles, in the Chapel of Justinian the Great, in a tomb of white Proconnesian marble. His wife, Eudocia,[4] had already died: she was buried in another burial-place. He was emperor for 30 years.

In the month of April, on the twentieth day, the emperor Constantine (III), son of Heraclius, died, and he was buried in the Church of the Holy Apostles, where his father was also buried, in another tomb of white Proconnesian stone, while his wife, Glyceria (i.e. Gregoria), daughter of the patrician Niketas, was still living. He was emperor for 120 days.

[C108] In the month of November, on the fifth day, the emperor Constans (II), son of Heraclius (i.e. Heraclius Constantine, called Constantine III), nephew of Pogonatus,[5] died a violent death in Syracuse, a city of Sicily, and his body was placed in the Monastery of St Gregory in the said city of Syracuse. He was emperor for 20 years.

In the month of July, on the tenth day, the emperor Constantine (IV), son of Pogonatos (i.e. Constans II), died a natural death, and his body was placed with his wife Anastasia in the Church of the Holy Apostles, in the Chapel of Justinian the Great, in a tomb of Thessalonican stone. He was emperor for 17 years.

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together in their own Monastery of the Augousta in a tomb of green Thessalian marble. If the names of Justin and Justinian were confused, their tomb could have been incorrectly described in *Cer.* as the sarcophagus of Justinian I, which was requisitioned by Leo VI for the reburial of Michael III in the Church of the Holy Apostles (R642.16 - R643.3). Downey, however, argued that this may not have been Justin and Euphemia's tomb but a second such sarcophagus of green Thessalian marble in the Monastery of the Augusta, intended for, but not used by, Justinian I; Grierson, "Tombs and obits," *DOP*, 16 (1962), 46; Downey, "The tombs of the Byzantine emperors" , *JHS*,79 (1952), 48-51.

1 A sarcophagus of an "unusual stone of a colour mid-way between Bithynian and Chalcedonian, very like Ostrites stone;" R644.2-4.

2 A reference to St Peter's in Rome as the burial place of apostles.

3 i.e. Pharasmanes, head of the sacred cubiculum under Justinian and founder of the Monastery of St Mamas where the bodies of Maurice and his sons were buried; Grierson, "Tombs and obits," *DOP*, 16 (1962), 47, n. 88; *PLRE* IIIA, s.v. Gordia 2; IIIB, s.v. Pharasmanes.

4 Eudocia, also called Fabia.

5 Pogonatus, "bearded", was the nickname of Constans II himself, not of some uncle.

In the month of November, on the twenty-fourth day, the emperor Justinian (II) Rhinotmetos, who previously had been ejected from power by Leontius,[1] afterwards was restored to that power. He was killed in Damatrys by Elias, once (governor) of Cherson, and his body was thrown into the sea. He was emperor with Anastasia,[2] his wife, for 16 years.

In the month of February, on the fifteenth day, the emperor Leontius with Apsimar (Tiberius II Apsimar) died a violent death through Justinian (II) Rhinotmetos, and their bodies were thrown into the sea and, having been recovered, were placed on the island of Prote in the church which is there. Leontius was emperor for 3 years.

In the month of August, on the twenty-first day, Apsimar, who was also called Tiberius (II), was ejected from power by Justinian (II) Rhinotmetos. He was killed together with Leontius in the Hippodrome itself, and their bodies were thrown into the sea and, having been recovered, were buried on the island of Prote. Tiberius was emperor for 7 years.

In the month of January, on the twentieth day, Guardarius (i.e. Bardanes), who was also called Philippus (i.e. Philippikos), died, having been blinded by Theodore the patrician and Theodore the *strategos*,[3] and he was buried in the Monastery of Dalmatus. He was emperor for one year and a half.

In the month of June, on the first day, Artemius, who was also called Anastasius (II), was driven from power by Theodosius (III) of Adramyttion and exiled to Thessalonica, and Theodosius (read Anastasius) indeed was beheaded by Leo (III) the Isaurian.[4] **[C109]** After a short time his body was brought [to Constantinople] by the empress Irene[5] and buried in imperial fashion in the Church of the Holy Apostles, in the Chapel of Justinian the Great, in a green [marble] tomb. He was emperor for 2 years.

In the month of July, on the twenty-fourth day, Theodosius (III), who was from Atramyttion, was ejected from power by Leontius (read Leo III) the Isaurian and was made a cleric, with his son, and also bishop of Ephesus.[6] Theodosius died and was buried in the Church of St Philip (in Ephesos) in the old city, beside the harbour, causing miracles at his tomb. He was emperor for 1 year.

In the month of July, on the eighteenth day, Leo (III) the Isaurian, who was emperor with Theodosius (III), died a natural death, and his body was buried in a white tomb of Proconnesian marble in the Church of the Holy Apostles. He was emperor with Maria, his wife, for 23 years.

In the month of September, on the fourteenth day, the emperor Constantine (V) Caballinus, or Copronymus, died, who denied the Son of God, treated his image with contempt and burned many icons. He was buried in the Church of the Holy Apostles, in a Thessalonican [marble] tomb. Afterwards indeed, he was ejected from the church, with his tomb, by the Augusta Theodora, on the advice of the patriarch Methodius, and [his body] was burned in the Forum which is called the Amastrianum. They threw his dust on the sea, for the reason that he had burned the relics and icons of many holy men, and the three wives which he had [...].[7] He was emperor for 24 years.

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1 Leontios, emperor 695-698.

2 Anastasia was the wife of Constantine IV and mother of Justinian II. Justinian II married first Eudokia and then, in 703, the sister of the Khazar khagan, who took the name Theodora; *ODB*, 2, 1084.

3 Philippikos was blinded by Rufus, *protostrator* of Opsikion, as the result of a conspiracy of the patricians George Bouraphos, *komes* of Opsikion, and Theodore Myakios, patrician; Theophanes, *Chronographia*, ed. de Boor (1883), 383, AM 6205.

4 *Sabrus* or *savrus*: Isaurian.

5 Irene was the wife of Anastasius II.

6 Despite some ambiguity here, it was the son of Theodosius who became bishop of Ephesus; Grierson, "Tombs and obits," *DOP*, 16 (1962), 52-53.

7 Grierson, "Tombs and obits," *DOP*, 16 (1962), 53-54, assumes a lacuna here in preference to any potential legend that Constantine had murdered his three wives by arson.

In the month of September, on the eighth day, the emperor Leo (IV), who was called the Khazar, died, and he was placed in the Church of the Holy Apostles, in a white tomb, with his wife Irene. He was emperor for 6 years.

In the month of November, on the tenth day, the emperor Constantine (VI) was cast from power by his mother Irene, and having been blinded, he lived on for a long time; he died and was buried on the island of Principo. His wife indeed [was] Theodora (read Theodote, his second wife). He was emperor for 6 years.

In the month of October, on the thirtieth day, Irene was thrown from power and exiled on the island of Lesbos, that is, Metillina (i.e. Mitylene), and she died there. Afterwards her body was transferred and buried on the island of Principo, **[C110]** in the monastery which she herself built. She was emperor for 1 year and 2 months.

In the month of July, on the twenty-fifth day, the emperor Nicephorus (I) was killed in Bulgaria by Trunius (i.e. Krum), a Bulgarian prince, and his head was torn from its skin; moreover the rest of his body was burned in a fire. His wife (read daughter) [was] Procopia.[1] He was emperor for 8 years.

In the month of October, on the twentieth day, the emperor Stauracius died, who had been made a monk, and he was buried in the monastery the name of which is Stauracium. His wife was Theophano. He was emperor for 1 year and a half.

In the month of October, on the eighth day, Michael (I) died. He had been expelled by Leo (V) the Armenian, and became a monk on the island of Plate, and he was buried there. His wife was Procopia. He was emperor for 2 years.

In the month of December, on the twenty-fifth day, the emperor Leo (V) the Armenian, an apostate, was killed by Michael (II) while in the palace, and his burial was not performed, but, according to one account, he was buried on the island of Prote. He was emperor for 8 years.

In the month of October, on the second day, the emperor Michael (II) the *domesticus* died, and he was buried in the Church of the Holy Apostles, in the Chapel of Justinian the Great, in a white tomb of Proconnesian stone.[2] Moreover, his wife Euphrosyne outlived him. She was emperor for 9 days. Michael was emperor for 8 years.

In the month of October, on the twenty-second day, the emperor Theophilus died, and he was buried in the Church of the Holy Apostles, in the Chapel of Justinian the Great, in a Proconnesian tomb, with Theodora, his wife.[3] He was emperor for 12 years.

In the month of September, on the twenty-fourth day, the emperor Michael (III) was killed by the soldiers[4] attending him, in the procession of the Church of the Martyr St Mamas, and he was buried in the Monastery of Philippicus, **[C111]** which is in Chrysopolis.[5] His body was transferred and placed in imperial fashion in the Church of the Holy Apostles, in a Proconnesian [marble] tomb. His wife Eudokia[6] with her mother.... He was emperor for 26 years.

In the month of August, on the nineteenth day, the emperor Basil (I) died, and he was placed in the Church of the Holy Apostles, in a Thessalonican [marble] tomb, in the Chapel of Constantine the Great, with his wife Eudokia. He was emperor for 19 years.

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1 The name of the wife of Nikephoros I is unknown; his daughter Procopia married Michael I.

2 According to Theophanes continuatus, II, §28 (Bonn, ed., 84) Michael's tomb was of green Thessalian stone.

3 Theodora was buried in the Monastery of the Urns (Ta Gastria); R647.16-20.

4 Following Romilly Jenkins' suggestion to Grierson of emending *apud iacentibus* to *ab adiacentibus*: "Tombs and obits," *DOP*, 16 (1962), 57, n. 178.

5 Chrysopolis: on the eastern side of the Bosphorus opposite Constantinople.

6 Eudokia Dekapolites; the sentence is incomplete.

In the month of November, on the nineteenth day, Constantine (VII) Porphyrogenitus died, and he was placed in the Church of the Holy Apostles, in the Chapel of Constantine the Great, in a marble tomb. He was emperor for 47 years.

In the month of March, on the fiftheenth day, the emperor Romanus (II) died, and he was placed in the Church of the Holy Apostles, [in the Chapel] of Constantine the Great, in a white tomb without sculpture which his father, Constantine (VII), ordered to be made. He was emperor for 4 years.

In the month of June, on the sixth day, the emperor Alexander[1] died, and he was buried in the tomb of his father, where his mother Eudokia was too. He was emperor for 23 years.

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1 Alexander was the youngest son of Basil I and Eudokia Ingerina and brother of Leo VI whom he succeeded. There is no entry in this chronicle for Leo VI or Romanos I Lekapenos.

The so-called *Necrologium imperatorum* in the *Chronicon Altinate*

ed. Roberto Cessi, *Origo Civitatum Italiae seu Venetiarum (Chronicon Altinate et Chronicon Gradense),* Fonti per la storia d'Italia 73, Rome, 1933, 104-111; hereafter C followed by the page number

[C104] Constantinus, Constancii filius, ex concubina Helena in Britannia natus, nomini suo urbem statuit in Tracia, sedem Romani imperii primitus ibidem stabilivit et tocius caput Orientis precipit fieri. obiit mense madii, vicesima die, magnus et christianissimus imperator. reliquie eius reposite sunt in templo Sanctorum Apostolorum, in sacrario, quod et ipse edificavit, in pila porfiretica. regnavit cum Helena, matre sua, ann. XXXIII.

Constantius cum Constantino et Constante, filiis Magni Constantini, regnavit ann. XXIIII. obiit Constantius mense novembris, die tercia, et positum est corpus eius in templo Sanctorum Apostolorum in pila porfiretica.

Iulianus Apostata, consanguineus Constantini, mense iunii, vicesima sexta die, defunctus est in Persida. allatum est corpus illius in Constantinopolim, et positum est in septentrionali parte, in templo Sanctorum Apostolorum, in labro porfiretico. regnavit ann. IIII, mens. VIII.

Mense februarii, septima decima die, defunctus est Iovianus religiosissimus imperator in Tuchera, urbe Galatie, et allatum est corpus eius in Constantinopolim, in templo Sanctorum Apostolorum, in labro porfiretico Magni Constantini. post hec reposita est uxor ipsius in eodem labro. regnavit ann. I, mens. VIII.

[C105] Mense augusti, die nono, mortuus est Valens imperator, in partibus Tracie, igne combustus a Gothis in villa Macedonia cum duobus eunuchis suis. qui, exquisito non invento eius corpore, non est dignus inter Augustos sepelliri. regnavit ann. XIII.

Mense marcii, vicesima prima die, defunctus est Valentinianus imperator in Gallia, et delatum est corpus eius in Constantinopolim in tempore Magni Theodosii, et positum est in templo Sanctorum Apostolorum, ubi Magnus Constantinus in lanarki porfiretico. sepulta est autem cum eo Severa, uxor eius. Iustina namque, alia uxor eius, mortua est in Mediolano. regnavit ann. XIII.

Mense ianuarii, septima die, defunctus est Theodosius Magnus imperator in Mediolano. allate sunt reliquie ipsius in Constantinopolim, et posite in templo Sanctorum Apostolorum, in sacrario Magni Constantini, in pila porfiretica, ubi et coniunx eius prior Pracilla posita fuit. regnavit ann. XVI.

Mense maii, prima die, defunctus est Archadius imperator, et positum est corpus eius in templo Sanctorum Apostolorum, in pila porfiretica, ad porticum meridianum, cum uxore sua Efdokia, que ante fuerat defuncta, pro iniuria Sancti Iohannis Os aurei. regnavit ann. XXIII.

Mense iulii, tricesima die, defunctus est Theodosius minor, filius Archadii, et repositum est corpus illius in templo Sanctorum Apostolorum, in pila marmorea, thesalonicensi lapide, in sacrario Magni Constantini. uxor autem illius Efdokia non est sepulta cum eo. regnavit ann. XLII.

Mense ianuarii, vigesima septima die, defunctus est Marcianus, imperator christianissimus, et repositum est corpus eius in templo Sanctorum Apostolorum, in pila porfiretica, cum Pulcheria, uxore sua, filia Archadii. regnavit ann. VII.

[C106] Mense ianuarii, die XXX, defunctus est Leo Magnus o Makellis, relinquens imperatorem Leonem, nepotem suum, et repositum est corpus ipsius in templo Sanctorum Apostolorum, in pila thesalonica, hoc est in exprusio lapide. consepulta est cum eo post longum tempus Veneria, uxor eius. regnavit ann. XVIII.

Mense aprilis, nono die, defunctus est Çeno imperator, et sepultus est in templo Sanctorum Apostolorum, in labro thesalonico. vox autem audita est de sepulcro usque ad tercium diem: "misereminі mei," propter quod, cum oderetur ab uxore sua Arthemia et omni populo, non est apertum sepulchrum ipsius. regnavit ann. XVII.

Mense iulii, die VIII, defunctus est Anastasius, cui super nomen o Icoros fuerat. fulminatus est a fulmine, et sepultus est in templo Sanctorum Apostolorum, in labro porfiretico, cum Ariathne, uxore sua, que antea ibi sepulta erat. regnavit ann. XXVII.

Mense augusti, die quinto, defunctus est Iustinus imperator, qui dictus est primus, et sepultus est in templo Sanctorum Apostolorum, in parte dextra, in labro porfiretico, quo positus est ipse Iustinianus imperator, pro eo quod non capiebatur pila ipsius Cesaris Magni Constantini, cum Eufemia, coniuge sua, que iam ante illum migraverat. regnavit ann. VIIII.

Mense novembris, die tercia, defunctus est Iustinianus, christianissimus imperator, qui fabricare iussit Agya Sophia, et positus est in templo Sanctorum Apostolorum, in magno sepulchro, quod ipse composuit et hedificavit, in labro lapideo, qui dicitur iritionos, bithinio. non cum coniuge sua Theodora in pila **[C107]** iacet, que vocatur lapis ierapditis,[1] unde est ipsum baticanum Sanctorum Apostolorum. ante migravit illa ann. XVIII. regnavit ann. XXXVIIII.

Mense octubris, quinto die, defunctus est Iustinus, qui dictus est Biçancius, et positus est in templo Sanctorum Apostolorum, in sacrario, quem hedificavit Iustinianus Magnus imperator, in labro marmoreo lapidis albi proconi, sine uxore sua Sophya. illa autem postea post unum annum defuncta est. regnavit ann. XIII.

Mense augusti, duodecima die, defunctus est Tyberius imperator, et positus est in templo Sanctorum Apostolorum, in pila marmorea ex proconisso, in sacrario Magni Constantini regis. regnavit ann. XX.

Mense novembris, XXIII die, exclusus est Mauricius de imperio a Foca tyranno, et capite truncatus in Eutropi portu cum filiis suis, in sanctuario Sancti martyris Minantis, qui supra nomen dicitur *Faras manus*. Constantina, uxor eius, [....]. regnavit ann. XX.

Mense octubris, primo die, interfectus est Focas tyrannus ab Eraclio, et corpus illius incensum est in platea bovum, et cinis eius proiectus est in sepultura morientium in pelago. regnavit ann. VIII.

Mense ianuarii, XI die, defunctus est Eraclius imperator in infirmitate briky, hoc est disenteria, et repositum est corpus illius in templo Sanctorum Apostolorum, in sacrario Magni Iustiniani, in pila marmorea alba de preconisso. defuncta est iam uxor ipsius Efdokja; sepulta est in alio sepulcro. regnavit ann. XXX.

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1 Ierapditis: *sic*, read Ierapolitis.

Mense aprilis, XX die, defunctus est Constantinus imperator, filius Eraclii, et sepultus est in templo Sanctorum Apostolorum, ubi et pater eius in alia pila ex albo lapide proconisso, adhuc vivente uxore sua Glyceria, filia Niketi patricii. regnavit dies CXX.

[C108] Mense novembris, die quinto, defunctus est Constans imperator, filius Eraclii, nepos Pogonatis, in Saracusa, urbe Sicilie, violenti obitu, et positum est in eadem urbe Siracusana, in monasterio Sancti Gregorii. regnavit ann. XX.

Mense iulii, decimo die, defunctus est Constantinus imperator, filius Pogonis, propria morte, et positum est corpus ipsius in templo Sanctorum Apostolorum, in sacrario Magni Iustiniani, in pila thesalonicis lapide, cum uxore sua Anastasia. regnavit ann. XVII.

Mense novembris, die XXIIII, defunctus est Iustinianus imperator nasu trunco, qui antea eiectus est ex imperio e Leontio et postea reversus est in ipso imperio, et interfectus est in Damatri ab Helia quondam Chersonitum, et corpus eius proiectum est in mari. regnavit cum Anastasia, uxore eius, ann. XVI.

Mense februarii, die XV, defunctus est Leoncius imperator violenti morte per Iustinianum naso trunco et Absimario, et proiecta sunt corpora eorum in mari, et, reperta, posita sunt in insula Proti, in ecclesia, que illic est. regnavit ann. III.

Mense augusti, die XXI, proiectus est de imperio Absimarus, qui et Tyberius dictus est, a Iustiniano nasu trunco et interfectus est insimul cum Leontio in ipso ypodromio, et proiecta sunt corpora illorum in mari, et reperta atque sepulta sunt in insula Proti. regnavit ann. VII.

Mense ianuarii, vigesima die, defunctus est Guardarius, qui et Phylippus dictus est, et excecatus a Theodoro patricio et Theodoro stratigo, et sepultus est in monasterio Damacii. regnavit ann. unum et dimidium.

Mense iunii, primo die, Arthemius, qui et Anastasius dictus est, ex imperio a Theodosio Adramitinum exiliatus est in Saloniky, et ipse Theodosius a Leo sabro capite truncatus est, et **[C109]** post tempus modicum allatum est corpus eius ab Chirini Augusta et sepultum est imperialiter in templo Sanctorum Apostolorum, in sacrario Magni Iustiniani, in pila prassino. regnavit ann. II.

Mense iulii, die XXIIII, proiectus est Theodosius, qui et Adramitinus, ex imperio a Leoncio Isauro et effectus est clericus cum filio suo, etiam et episcopus Ephesi, et mortuus est ac sepultus in templo Sancti Phylippi, in antiqua urbe, iuxta portum, faciens mirabilia in sepultura. regnavit ann. I.

Mense iulii, die XVIII, defunctus est Leo Isaurus, qui cum Theodosio regnavit, propria morte, et sepultum est corpus eius in templo Sanctorum Apostolorum, in pila alba de proconisso. regnavit cum Maria, uxore eius, ann. XXIII.

Mense septembris, die XIIII, mortuus est Constantinus imperator Cabalinus o Copronimos, qui Filium Dei negavit et yconam eius iniuriavit et multas imagines incendit, et sepultus est in templo Sanctorum Apostolorum in pila thesalonica. Postea vero proiectus est ille cum pila sua de templo a Theodora Augusta per consilium Metodii patriarce et combustum est in plathea, que dicitur Mastrianii, et pulverem illius proiecerunt in mari, pro eo quod combussit multorum sanctorum lipsana et ymagines, et tres uxores, quas habuit. regnavit ann. XXIIII.

Mense septembris, VIII die, defunctus est Leo imperator, qui dictus est Chaçarus, et positus est in templo Sanctorum Apostolorum, in pila alba, cum Hereni uxore sua. regnavit ann. VI.

Mense novembris, die X, proiectus est Constantinus imperator ex imperio per Hereni, matrem suam, et excecatus permansit multum tempus; mortuus et sepultus est in insula Prinkypii. mulier vero eius Theodora. regnavit ann. VI.

Mense octubris, XXX die, eiecta est Herini ex imperio et exiliata in insula Lesbii, hoc est Metillina, defunctaque illic. postea translatum est corpus eius atque sepultum in insula Prinkypii, **[C110]** in monasterio, quod ipsa hedificavit. regnavit ann. I et mens II.

Mense iulii, XXV die, interfectus est Nikiforus imperator in Bulgaria a Trunio principe vulgaro, et evulsum est caput eius a pelle; reliquum autem corpus eius igni combussit. uxor autem eius Procopia. regnavit ann VIII.

Mense octubris, XX die, defunctus est Stauracius imperator, qui effectus est monachus et sepultus est in monasterium, cui vocabulum est Staurickyum. uxor eius Theophanu. regnavit ann. I et medium.

Mense octubris, die VIII, defunctus est Michael, expulsus a Leo[ne] Armenio et in insula Plati effectus est monachus, et sepultus est ibi. uxor eius Procopia. regnavit ann. II.

Mense decembris, XXV die, a Michaele interfectus est Leo Armenius imperator, apostata, in palatio stante, et sepultura eius non est effecta, sed secundum compositionem sepultus est in insula Proti. regnavit ann. VIII.

Mense octubris, die secunda, defunctus est Michael domesticus imperator, et sepultus est in templo Sanctorum Apostolorum, in sacrario Magni Iustiniani, in pila alba ex lapide proconisso. vixit autem uxor illius Maria. regnavit dies IX. iste Michael regnavit ann. VIII.

Mense octubris, XXII die, defunctus est Theophylus imperator, et sepultus est in templo Sanctorum Apostolorum, in sacrario Magni Iustiniani, in pila proconissa, cum Theodora, uxore eius. regnavit ann. XII.

Mense septembris, XXIIII die, interfectus est Michael imperator apud .... iacentibus sibi militibus, in procensu Sancti martyris Mamantis, et sepultus est in monasterio Philippici, **[C111]** quod est in Chrisopoli. translatum est corpus eius et positum est imperialiter in templo Sanctorum Apostolorum, in pila proconissa. mulier ipsius Efdokya cum matre sua. regnavit ann. XXVI.

Mense augusti, die XIX, defunctus est Basilius imperator, et positus est in templo Sanctorum Apostolorum, in pila thesalonica, in sacrario Magni Constantini, cum uxore sua Efdokya. regnavit ann. XVIIII.

Mense iunii, VI die, defunctus est Alexander imperator, et sepultus est in pila patris sui, ubi et mater eius Efdokya. regnavit ann. XXIII.

Mense novembris, XIX die, defunctus est Constantinus Porfirogenitus, et positus est in templo Sanctorum Apostolorum, in sacrario Magni Constantini, in pila marmorea. regnavit ann. XLVII.

Mense marcii, die XV, defunctus est Romanus imperator, et positus est in templo Sanctorum Apostolorum Magni Costantini, in pila alba sine sculptura, quam pater ipsius, Constantinus, fieri precepit. regnavit ann. IIII.

Addendum 3: Exposition of the hierarchical summoning of patriarchs and metropolitans by Epiphanios, archbishop of Cyprus

*The lacuna at **R795.21**, following folio 260v in the ms., may be due to the scribe, as Featherstone found no sign of any loss from that quaternion in the ms. ("Preliminary remarks,"* BZ, *25 (2002), 457). It can be filled from the two other surviving manuscripts containing the pseudo-Epiphanios' text,* Hierosolymitanus Sancti Sepulcri *39 of the 12th to 13th century and its apograph* Metochion Sancti Sepulcri *522, ed. Jean Darrouzès,* Notitiae Episcopatuum Ecclesiae Constantinopolitanae, *Paris, 1981, 204-213, Notitia 1, at 207-211 **(hereafter [Dz] followed by the page number)**. The lacuna begins within the section on the province of Lydia and ends after the heading for the province of Phrygia Saloutaria.*
As above in Book II, Chapter 54 (R791-R798), alternative names or forms of names are given in brackets.

[The province of Lydia, continued]
[Dz207] of Gordos (i.e. Iulia Gordos), of Tralles, **[Dz208]** of Sala, of Silandos, of Maionia, of Apollonos Hieron, of Hyrkanis, of Moustine (i.e. Mostene), of Akrasos (i.e. Akarassos),[1] of Apollonias, of Attaleia, of Bage (i.e. Bagis /Bageis), of Blandos (i.e. Blaundos), of Mesotymolos (i.e. Mysotimolos), of Hierokaisareia (i.e. Hierakome), of Dalde (i.e. Daldis), of Keraseis, of Stratonikeia, of Gabala <Tabala>, of Satala, and of Hermokapeleia.

The province of Bithynia, metropolitan see of Nikomedeia; it has under it 8 cities, <that is, bishoprics,> namely, that of Prouse, that is Theoupolis (i.e. Prusa, now Bursa), of Basilinoupolis, of Prainetos, of Apollonias, of Daskylion, of Gallos, of Neokaisareia, and of Kadosia, that is, Lophoi.

The province of the same [Bithynia], metropolitan see of Nikaia (i.e. Nicaea); it has under it 3 cities, that is, bishoprics,[2] namely, that of Modrine, that is <Melina>, of Linoe, and of Gordoserba.

The province of the same [Bithynia], metropolitan see of Chalkedon.

The province of Pamphylia, metropolitan see of Side; it has under it 16 cities, that is, bishoprics, namely, that of Selge, of Aspendos, of <E>ktenne (i.e. Etenna), of <Ho>rymne

Ἐπιφανίου ἀρχιεπισκόπου Κύπρου ἔκθεσις πρωτοκλησιῶν πατριαρχῶν τε καὶ μητροπολιτῶν, ed. Darrouzès, *Notitiae Episcopatuum (*1981), 207-211

[Dz207] [**ἐπαρχία Λυδίας** ...] τὸν Γόρδου, τὸν Τράλλης, **[Dz208]** τὸν Σάλων, τὸν Σιλάνδου, τὸν Μαιονίας, τὸν Ἀπόλλωνος Ἱεροῦ, τὸν Ὑρκανίδος, τὸν Μουστίνης, τὸν Ἀκρασοῦ, τὸν Ἀπολλωνιάδος, τὸν Ἀτταλείας, τὸν Βάγης, τὸν Βλάνδου, τὸν Μεσοτυμόλου, τὸν Ἱεροκαισαρείας, τὸν Δάλδης, τὸν Κερασέων, τὸν Στρατονικείας, τὸν Γαβάλων <Ταβάλων>, τὸν Σατάλων, τὸν Ἑρμοκαπηλείας.

ἐπαρχία Βιθυνίας, μητρόπολις Νικομηδείας ἔχει ὑπ᾽ αὐτὴν πόλεις <ἤτοι ἐπισκοπὰς> η΄, διον τὸν Προύσης ἤτοι Θεουπόλεως, τὸν Βασιλινουπόλεως, τὸν Πραινέτου, τὸν Ἀπολλωνιάδος, τὸν Δασκυλίου, τὸν Γάλλου, τὸν Νεοκαισαρείας, τὸν Καδοσίας ἤτοι Λόφων.

ἐπαρχία τῆς αὐτῆς, μητρόπολις Νικαίας ἔχει ὑπ᾽ αὐτὴν πόλεις ἤτοι ἐπισκοπὰς γ΄, οἷον τὸν Μοδρινῆς ἤτοι <Μελίνων>, τὸν Λινόης, τὸν Γορδοσέρβων.

ἐπαρχία τῆς αὐτῆς, μητρόπολις Καλχηδόνος.

ἐπαρχία Παμπφυλίας, μητρόπολις Σίδης ἔχει ὑπ᾽ αὐτὴν πόλεις ἤτοι ἐπισκοπὰς ις΄, οἷον τὸν Σέλγης, τὸν Ἀσπένδου, τὸν <Ἐ>τέννης, τὸν <Ὀ>ρύμνης,

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1 There was also a bishopric of Akrasos in Lykia: Darrouzès, 209, no. 262; Hellenkemper & Hild, *Lykien und Pamphylien*, TIB 8.2 (2004), 425-26.

2 Darrouzès' text has ἐπισκοπάς: "bishoprics" throughout for this formula, whereas the Leipzig ms. has ἐπισκόπους: "bishops."

(i.e. Orymna / Erymna), of Kasai, of Semneis (i.e. Sennea), of Karalia, of the Korakision (i.e. Kalon Oros, now Alanya), <of Syedra, of Mylome, that is, Ioustinianoupolis,> of Ouamanada (i.e. Uamanda),[1] of Dalisandos, of Isba, of Lyrbe, of Kolybrassos, and of Manaua (i.e. Banausa).

The province of Armenia II, metropolitan see of Sebasteia; it has under it 5 cities, that is, bishoprics, namely, that of Sebastoupolis, of Nikopolis, of Satala, of Koloneia, and of Berisse.

[Dz209] The province of Helenopontos, metropolitan see Amaseia; it has under it 7 cities, that is <bishoprics, namely,>[2] that of Amaseia, of Aminsos (i.e. Amisos), of Sinope, of Ibora, of Andrapa (i.e. Neoklaudiopolis), of Zaliches, that is, Leontopolis, and of Zela.

The province of Armenia I, metropolitan see of Melitene, has under it 6 bishoprics, namely, that of Melitene, of Arke, of Koukousos, of Arabissos, of Ariarathe, and of Komana.

The province of Kappadokia II, metropolitan see Tyana; it has under it 3 cities, that is, bishoprics, namely, that of Kybistra (i.e. Herakleia), of Phaustinoupolis, and of Sasima.

The province of Paphlagonia, metropolitan see of Gangra; it has under it 4 cities, that is, bishoprics, namely, that of Amastris, of Iounoupolis (i.e. Ionopolis), of Dadybra, and of Sora.

The province of Honorias, metropolitan see of Klaudioupolis <....

The province of Pontos Polemoniakos, metropolitan see of Neokaisareia>;[3] it has under it 4 cities, that is, bishoprics, namely, that of Trapezountes (i.e. Trapezus), of Kerasountes (i.e. Kerasous /Pharnakeia), of Polemonion, and of Komana (i.e. Hierokaisareia).

τὸν Κασῶν, τὸν Σεμνέων, τὸν Καραλίων, τὸν τοῦ Κορακισίου, <τὸν Συέδρων, τὸν Μυλόμης ἤτοι Ἰουστινιανουπόλεως,> τὸν Οὐαμανάδων, τὸν Δαλισάνδου, τὸν Ἴσβων, τὸν Λύρβης, τὸν Κολυβρασσοῦ, τὸν Μαναύων.

ἐπαρχία Ἀρμενίας β´, μητρόπολις Σεβαστείας ἔχει ὑπ᾽ αὐτὴν πόλεις ἤτοι ἐπισκοπὰς ε´, οἷον τὸν Σεβαστουπόλεως, τὸν Νικοπόλεως, τὸν Σατάλων, τὸν Κολωνείας, τὸν Βηρίσσης.

[Dz209] ἐπαρχία Ἑλενοπόντου, μητρόπολις Ἀμασείας ἔχει ὑφ᾽ ἑαυτὴν πόλεις ζ´, ἤτοι ὁ Ἀμασείας, ὁ Ἀμινσοῦ, ὁ Σινώπης, ὁ Ἰβόρων, ὁ Ἀνδράπων, ὁ Ζαλίχων ἤτοι Λεοντοπόλεως, ὁ Ζήλων.

ἐπαρχία Ἀρμενίας α', μητρόπολις Μελιτηνῆς ἔχει ὑφ᾽ ἑαυτὴν ἐπισκοπὰς ς´, οἷον <ὁ> Μελιτηνῆ<ς>, ὁ Ἄρκης, ὁ Κουκουσοῦ, ὁ Ἀραβισσοῦ, ὁ Ἀριαράθης, ὁ Κομάνων.

ἐπαρχία Καππαδοκίας β´, μητρόπολις Τυάνων ἔχει ὑπ᾽ αὐτὴν πόλεις ἤτοι ἐπισκοπὰς γ´, οἷον τὸν Κυβίστρων, τὸν Φαυστινουπόλεως, τὸν Σασίμων.

ἐπαρχία Παφλαγονίας, μητρόπολις Γαγγρῶν ἔχει ὑπ᾽ αὐτὴν πόλεις ἤτοι ἐπισκοπὰς δ´, οἷον τὸν Ἀμάστριδος, τὸν Ἰουνουπόλεως, τὸν Δαδύβρων, τὸν Σωρῶν.

ἐπαρχία Ὀνωριάδος, μητρόπολις Κλαυδιουπόλεως <...

ἐπαρχία Πόντου Πολεμωνιακοῦ, μητρόπολις Νεοκαισαρείας> ἔχει ὑπ᾽ αὐτὴν πόλεις ἤτοι ἐπισκοπὰς δ´, οἷον τὸν Τραπεζούντων, τὸν Κερασούντων, τὸν Πολεμωνίου, τὸν Κομάνων.

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1 Possibly the same city as Nooumanada (Umanada) listed in the province of Lykaonia at R796.7.

2 The phrase has been omitted in Darrouzès' text.

3 The copyist has jumped from one province to the next, omitting the suffragen bishops of Klaudioupolis and the heading for the next province; the lacuna is filled from R792.12-13.

The province of Galatia II, metropolitan see of Pisinous (i.e. Pessinous); it has under it 6 cities, that is, bishoprics, namely, that of Amorion, of Klaneos, of Eudoxias, of Pitanissos, of Troknada, of Germokoloneia (i.e. Germa Kolonia), and of Palia (i.e. Spaleia).

The province of Lykia, metropolitan see of Myra; it has under it 36 cities, that is, bishoprics, namely, that of Mastaura,[1] of Telmesos (i.e. Makre),[2] of Limyra, of Araxe, of Aprilla (i.e. Aperlai), of Podaleia, of Orykanda (i.e. Arykanda), of Tata (i.e. Tatla /Tlatta), of Arneai, of Sidyma, of Zenonoupolis, of Olympos, of Tlos, of Korydala, of Kaunos, of Akrassos (i.e. Akarassos),[3] of Xanthos, **[Dz210]** of Bobos (i.e. Boubon) <that is,> Sophianoupolis, of Markiane, of Oinounda (i.e. Oinoanda), of Choma, of Phellos, of Antiphellos, of Phaselis, of Rhodiapolis, of Akalissos, of Lebissos, of Akanda, of Palaiota, of Eudokias, that is, Ioustinianoupolis, of Patara, of Komba, of Nysa (i.e. Nisa), of Balboura, of Meloeta, and of Kyaneai.

The province of Karia metropolitan see of Stauroupolis (i.e. Aphrodisias); it has under it 27 cities, that is, hishoprics, namely, that of Kibyra, of Siza (i.e. Eriza), of Herakleia Salbakes, of Apollonias (i.e. Apollonia Salbake), of Herakleia Latmos, of Tabai, of Larba (i.e. Labraunda), of Antiocheia on the Maiander, of Tapaseus, of Arpasa (i.e. Harpasa), of Neapolis (i.e. Aurelia Neapolis), of Orthosias, of Anotetarte, of Alabanda, of Stratonikeia, of Alinda, of Mylasa, of Meizon (i.e. Amyson), of Iassos, of To Barbylion (i.e. Bargylia), of Halikarnassos, of Hyllaryma, of Knidos, of Metaba, of Myndos, of To Hieron[4] (Dios Hieron?), of Kindrama (i.e. Kidrama) and of Kerama.

The province of Phrygia Kapatiane (i.e. Pakatiane), metropolitan see of Laodikeia; it has under it 18 cities, that is, bishoprics, namely, that of Tiberioupolis, of Azanoi (i.e. Aizanoi), of Ankyra Synaos, of Peltai, of Appia, of Kadoi, of Ikria, of Ilouza,

ἐπαρχία Γαλατίας β΄, μητρόπολις Πισινούντων ἔχει ὑπ᾿ αὐτὴν πόλεις ἤτοι ἐπίσκοπὰς ζ΄, οἷον τὸν Ἀμορίου, τὸν Κλανέου, τὸν Εὐδοξιάδος, τὸν Πιτανισσοῦ, τὸν Τροκνάδων, τὸν Γερμοκολωνείας, τὸν Παλίας.

ἐπαρχία Λυκίας, μητρόπολις Μύρων ἔχει ὑπ᾿ αὐτὴν πόλεις ἤτοι ἐπισκοπὰς λς΄, οἷον τὸν Μασταύρων, τὸν Τελμησοῦ, τὸν Λιμύρων, τὸν Ἀράξης, τὸν Ἀπρίλλων, τὸν Ποδαλείας, τὸν Ὀρυκάνδων, τὸν Τάτων, τὸν Ἀρνέων, τὸν Σιδύμων, τὸν Ζηνωνουπόλεως, τὸν Ὀλύμπου, τὸν Τλῶν, τὸν Κορυδάλων, τὸν Καύνου, τὸν Ἀκρασσοῦ, τὸν Ξάνθου, **[Dz210]** τὸν Βοβοῦ <ἤτοι> Σοφιανουπόλεως, τὸν Μαρκιανῆς, τὸν Οἰνούνδων, τὸν Χώματος, τὸν Φελλοῦ, τὸν Ἀντιφέλλου, τὸν Φασήλιδος, τὸν Ῥοδιαπόλεως, τὸν Ἀκαλισσοῦ, τὸν Λεβισσοῦ, τὸν Ἀκάνδων, τὸν Παλαιωτῶν, τὸν Εὐδοκιάδος ἤτοι Ἰουστινιανουπόλεως, τὸν Πατάρων, τὸν Κόμβων, τὸν Νύσων, τὸν Βαλβούρων, τὸν Μηλοητῶν, τὸν Κυανέων.

ἐπαρχία Καρίας, μητρόπολις Σταυρουπόλεως ἔχει ὑπ᾿ αὐτὴν πόλεις ἤτοι ἐπισκοπὰς κη΄, οἷον τὸν Κιβύρας, τὸν Σίζων, τὸν Ἡρακλείας Σαλβάκης, τὸν Ἀπολλωνιάδος, τὸν Ἡρακλείας <Λάτμου>, τὸν Ταβῶν, τὸν Λάρβων, τὸν Ἀντιοχείας Μαιάνδρου, τὸν Ταπασέων, τὸν Ἀρπάσων, τὸν Νεαπόλεως, τὸν Ὀρθωσιάδος, τὸν Ἀνωτετάρτης, τὸν Ἀλαβάνδων, τὸν Στρατονικείας, τὸν Ἀλίνδων, τὸν Μυλάσων, τὸν Μείζου <Ἀμυζόνος>, τὸν Ἰασσοῦ, τὸν τοῦ Βαρβυλίου, τὸν Ἀλικαρνασσοῦ, τὸν Ὑλλαρύμων, τὸν Κνίδου, τὸν Μετάβων, τὸν Μύνδου, τὸν τοῦ Ἱεροῦ, τὸν Κινδράμων, τὸν Κεράμων.

ἐπαρχία Φρυγίας Καπατιανῆς, μητρόπολις Λαοδικείας ἔχει ὑπ᾿ αὐτὴν πόλεις ἤτοι ἐπισκοπὰς ιζ΄, οἷον τὸν Τιβεριουπόλεως, τὸν Ἀζανῶν, τὸν Ἀγκύρας Συνάου, τὸν Πελτῶν, τὸν Ἀππίας, τὸν Κάδων, τὸν Ἰκρίων, τὸν Ἰλούζων,

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1 Mastaura is also listed, presumably at a different date, at R794.18, as in the province of Asia.

2 There was also a bishopric of Telmesos (i.e. Termessos) in Pamphylia (R796.19).

3 There was a bishopric of Akrasos in Lydia; Darrouzès, 208, no. 158; Hellenkemper & Hild, *Lykien und Pamphylien*, TIB 8.2 (2004), 425-26.

4 Possibly this is Dios Hieron, also listed, presumably at a different date, at R795.3 in the province of Asia..

of Tranoupolis (i.e.Traianoupolis), **[Dz211]** of Sebaste, of Eumeneia, of Timenou Therai (i.e. Temenouthyrai), of Agathe Kome, of Alia, of Tripolis (i.e. on the Meander),[1] of Atanassos, and of Siblios.

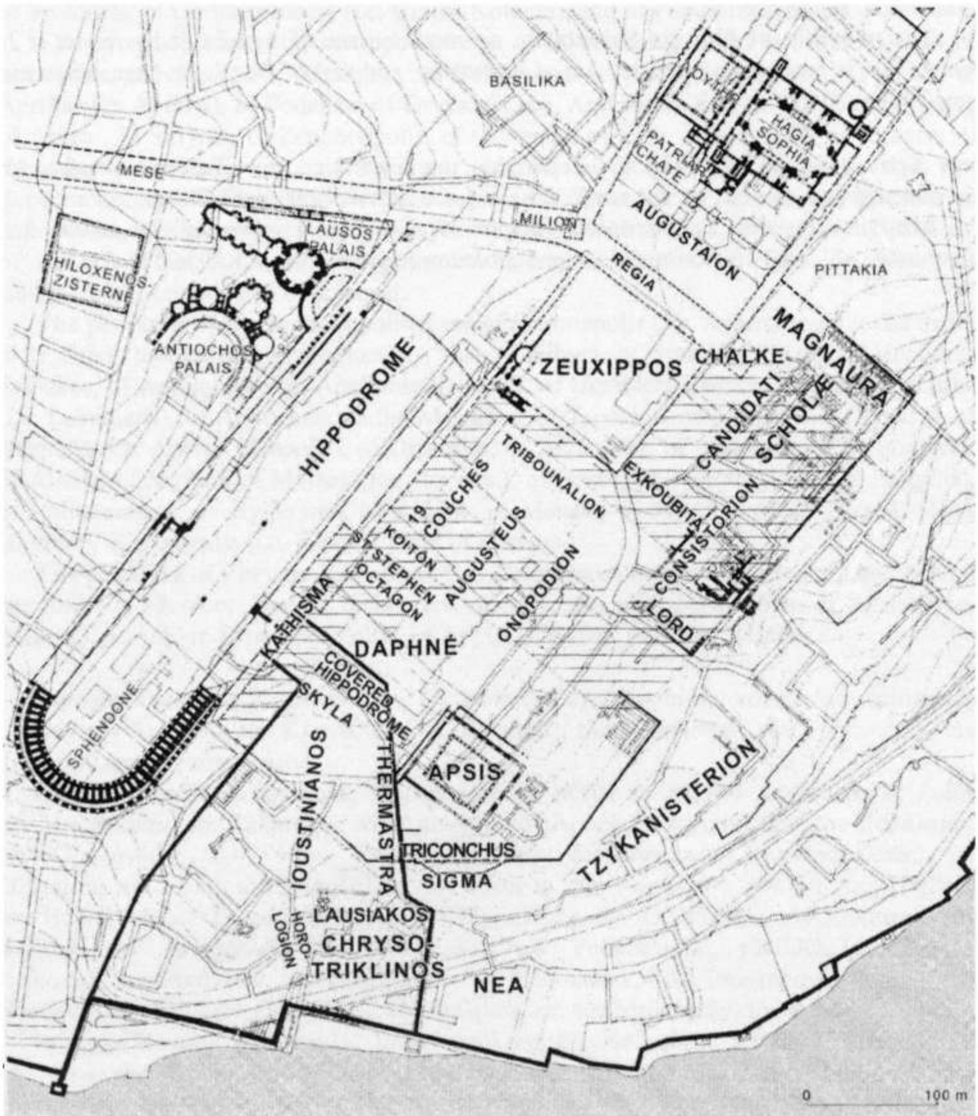
The province of Phrygia Saloutaria, metropolitan see of Synada; it has under it 24 cities, that is, bishoprics, namely, that of Kotyaeion, and that of Dorylaion (translation and text continued in *Cer.* at R795.21).

τὸν Τρανουπόλεως, **[Dz211]** τὸν Σεβαστῆς, τὸν Εὐμενείας, τὸν Τιμένου Θηρῶν, τὸν Ἀγαθῆς Κώμης, τον Ἀλι<ν>ῶν, τὸν Τριπόλεως, τὸν Ἀτανασσοῦ, τὸν Σίβλιος.

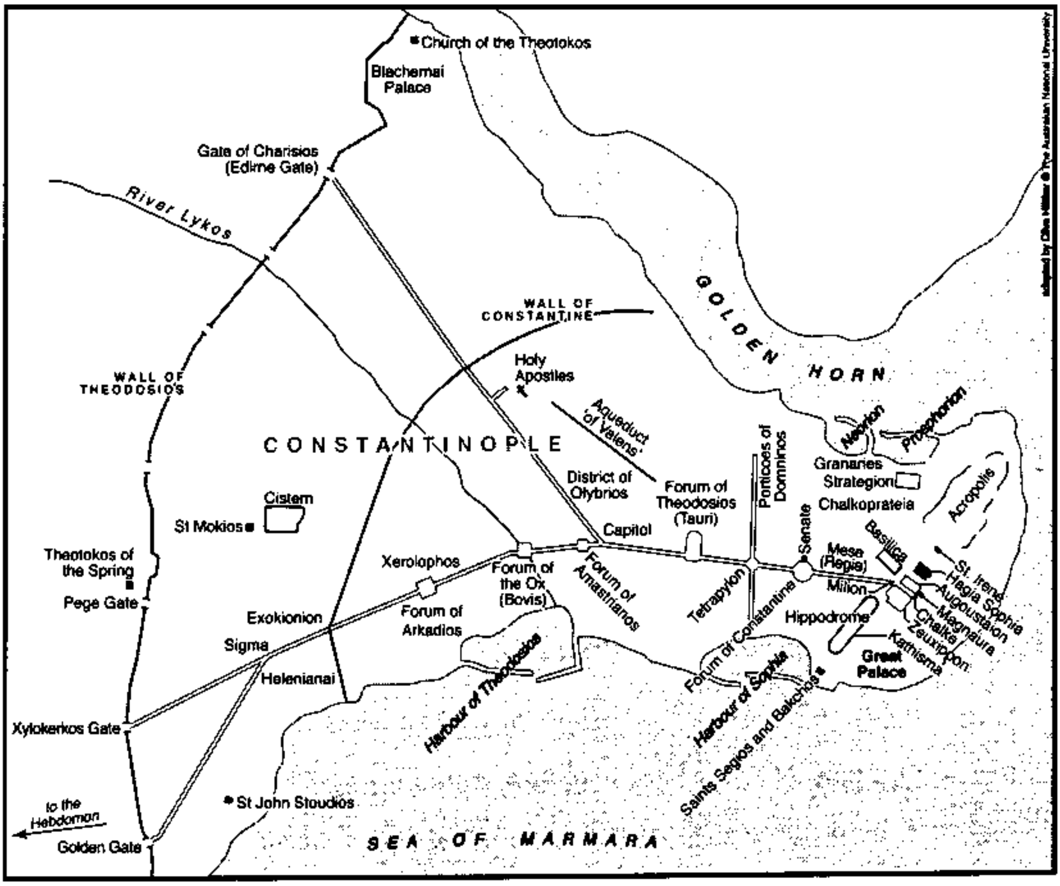
ἐπαρχία Φρυγίας Σαλουταρίας, μητρόπολις Συνάδων ἔχει ὑπ' αὐτὴν πόλεις ἤτοι ἐπισκοπὰς κδ', οἷον τὸν Κοτυαείου, τὸν Δορυλαίου (cont. in *Cer.* at R795.21).

1 Possibly this is the Tripolis also listed, if at a different date, at R795.20 in the province of Lydia.

Map of the Great Palace



Redrawn by J.M. Featherstone
from W. Müller-Wiener, *Bildlexikon zur Topographie Istanbul,* 1977



Adapted by Clive Hilliker © The Australian National University
from C. Mango and G. Dagron, eds, *Constantinople and its Hinterland*, 1995

Glossary

This guide explains Greek and Latin words which appear in transliterated form in italics in the translation. Also included are a few words that are rendered by English derivatives even though they may now have a very different meaning. An example would be "referendary". Some terms are explained in footnotes.

These brief entries do not normally discuss variations in usage over the Byzantine centuries. Terms like "archon" and "consul" would be more familiar to classicists from the society of Greek and Roman antiquity. Others, notably in passages drawn from the now lost sixth-century work on ceremonial by Peter the Patrician (Book 1, Chapters 84-95), are specific to Late Antiquity.

Often the *Book of Ceremonies* itself, and particularly Philotheos' *Lists of Precedence* which is contained within it, provide important information about these terms. Proper names are listed in the Index. Occurrences of transliterated and other words may be gained through a search of the Greek text using the *Thesaurus Linguae Graecae*.

For further information in a concise form see, in the first place, *The Oxford Dictionary of Byzantium* and the notes to the texts and translations, namely, Oikonomidès, *Listes*; Haldon, *Three Treatises*; Haldon, *TM*; Dagron, *TM*. For more specific detail see Guilland, *Institutions*; Guilland, *Titres*; Haldon, *Praetorians*; Jones, *Later Roman Empire*; Pryor & Jeffreys, *ΔΡΟΜΩΝ*. For places within Constantinople see especially Janin, *Constantinople*; Janin, *Les Églises*; Mango, *Brazen House*; Schilbach, *Byzantinische Metrologie*. For these see the Bibliography.

admensounalios, also *admissionalios* (Latin *admissionalis*): a palace official, a senior silentiary who, under the direction of the master of ceremonies and the *papias*, assisted in court ceremonies, acting as an usher for the consistory; also called the *komes* of admissions.
akakia*, or *anexikakia: a small cylindrical silk pouch of dust, a symbol of guilelessness or forbearance, carried by an emperor.
akolouthos: a subaltern officer under the *droungarios* of the Watch or the *droungarios* of the *arithmos*.
aktouarios: the most senior member of the order of the hippodrome; he liaised with the emperor in the conduct of the ceremonies of the hippodrome.
amermoumnes: the commander of the faithful, the caliph.
anexikakia: s.v. *akakia*.
annona: an allowance paid in kind.
antigrapheis: senior members of the staff of the quaestor.
apelatikon, or *apelatikos*: a hymnlike acclamation; see, too, *choreutikos* and *dromikon apelatikon*.
Apokrisarikion: the Bureau of the Emissaries (*apokrisiarioi*); cf. Diaitarikion, Kastresiakon, Kouratorikion, Ostiarikion, Spatharikion, and Stratorikion.
Apse: the Apse and Hemicycle of the Triconch in the Palace, on the route between the Daphne and the Sacred Palace and a gathering point for the court awaiting the opening of the Sacred Palace.
archon: a title-holder in the upper strata of society, with or without duties, who exercised civilian, military or ecclesiastical power.
archontissa: the female counterpart to an archon; a title applied in *Cer.* only to the rulers or wives of the rulers of the Bulgarians and the Rhos.
arithmos*; also called *vigla (Latin *vigilia*): the Watch; one of the four imperial regiments of elite troops stationed in or near Constantinople and forming an imperial guard responsible for guarding the emperor on expeditions and in the palace; headed by a *droungarios* or *domestikos*.

atriklines (Latin *a triclinis*) **or *artoklines*, or *artiklines*:** an official responsible for overseeing the hierarchical ranking of members of the court for some ceremonial occasions in the palace, notably for the attendance and seating at imperial banquets. The treatise by the *atriklines* and *protospatharios* Philotheos was included in the *Book of Ceremonies*, as Book II, Chapters 52 and 53 (R702-R791).
asekretes (Latin *a secretis*): an imperial secretary, member of the bureau headed by the chief imperial secretary (*protoasekretes*).
assembly (*silention*): a formal assembly of the leading courtiers, convened by the emperor; a development from the ancient senate.
augousta: the female counterpart to an *augoustos*; empress; so, too, *basilissa.*
augoustos (Latin *augustus*): title given to an emperor or co-emperor; in *Cer.* used most often in acclamations; cf. the more usual term *basileus*: emperor; cf. *despotai*: rulers, members of the imperial family.
Augoustaion: an open area adjacent to the Palace and south of Hagia Sophia; enclosed after the sixth century, with only restricted access.
Augousteus: a large reception hall within the Daphne Palace; it was entered via a portico, often referred to as the Vestibule of the Gold Hand.
autokrator: sovereign.
axiomatikoi: title-holders.

bandon: a military banner; a small military detachment forming a unit within a *tourma.*
Barbarians, Bureau of the: the office in Late Antiquity which dealt with foreign affairs and kept the documents relative to the barbarians, notably the Persians and later the Arabs. It was headed by the *barbaros* who probably had supervision of visiting foreigners; later the *barbaros* was an official attached to the bureau of the logothete of the post.
biga-driver (βιγάριος; Latin *bigarius*): (1) driver of a biga; (2) a charioteer of the second rank; they were used as reserves.

caesar: a title conferred on those who might succeed to the throne, whereas the immediate heir was sometimes made a junior emperor.
centurion: a commander of troops subject to the eparch of the City.
Chalke: the vestibule, with its great Chalke Gate, forming the major entrance to the Palace from the north via the Augoustaion.
chartularies (χαρτουλάριοι): officials who had fiscal and record-keeping duties in various central and provincial bureaux, civil, ecclesiastical and military; sometimes this official was in charge of an entire bureau; see, too, logothete.
chartulary of the inkstand, or [head] of the inkstand, or the *kanikleios*: a very senior ranking official who controlled the content of imperial legislation and authenticated it.
chelandion: a fast-sailing monoreme galley with a standard crew of 108; called *pamphyloi* when more heavily manned.
chiton: a long tunic often worn by high-ranking officials and with roundels decorating the shoulders.
chlamys: a long sleeveless cloak fastened by a fibula at the right shoulder, or sometimes fastened at the front, at the neck; it was decorated with a *tablion* on each of the vertical edges; it was worn by the emperor and military and civil officials.
***choreutikos*:** a hymn-like acclamation with a dance rhythm; see, too, *apelatikos* and *dromikon apelatikon.*
chosbaïtes: an official on the staff of the chartulary of the public *vestiarion.*
Chrysotriklinos: lit.: gold hall; a reception, banqueting and throne room with eight vaults radiating out and a central dome; built by Justinian II in the Sacred Palace.

Chytos: possibly a structure with a pent roof, probably to be identified with the raised passageway linking the Chalke with the eastern end of the south gallery of Hagia Sophia, while also providing at ground level a covered route to the Chapel of the Holy Well.
clavi (Latin, stripes): a pair of vertical stripes occurring on various types of tunic.
consistory: a consultative and ceremonial body of imperial advisers who met in the Palace in the Consistory; a session of the consistory was called a *silention*.
consul (ὕπατος) and proconsul (ἀνθύπατος): in the Middle Byzantine period honorific titles bearing no relation to the offices of the Roman period.

Daphne: the Palace of Daphne; the northern and oldest part of the Palace complex; cf. the newer part to the south, the Sacred Palace.
decurion: in Late Antiquity a councillor; those referred to in *Cer.* were Palace officials, three in number, in command of the thirty silentiaries.
Delphax: another name for the Tribunal in the Palace.
demarch: a title, normally with the rank of *protospatharios*, granted by the emperor to the heads of the two demes based in the City, the Blues (with the Whites) and the Greens (with the Reds).
deme (*demos*): lit.: the people. There were two demes each with two factions, the Blue with its associated White faction and the Green with its associated Red faction; however, the terms deme and faction were sometimes used interchangeably. In Constantinople there were City and Peratic demes consisting of supporters of the four factions. The Peratic demes were those based immediately outside the city proper, on the north side of the Golden Horn and across the Bosphoros. They are distinguished from those based in the City, referred to as the City body.
The ceremonial head of the Blue and White factions in the City was the demarch of the Blues, and that of the corresponding Peratic factions, the *domestikos* of the *scholae*. The ceremonial head of the Green and Red factions in the City was the demarch of the Greens and that of the corresponding Peratic factions, the *domestikos* of the *exkoubitoi*, i.e. the *exkoubitos*.
The colours of the four factions were worn by charioteers competing in the hippodrome where they were supported by the demes. Representatives of these factions, the demesmen, also participated in ceremonial contexts in the City, Palace and Hippodrome.
The term deme could mean more specifically the people who constituted the deme. See, too, faction, demarch and *demokrates*.
demokrates: the designation given to two senior military officials, the *domestikos* of the *scholai* and the *domestikos* of the *exkoubitoi* (the *exkoubitos*), in their capacity on ceremonial occasions as heads, respectively, of the Peratic deme of the Blues (both Blue and White factions) and the Peratic deme of the Greens (both Green and Red factions).
deputy [*papias*]: *deuteros*.
deximon: the emperor's reception of the demes at which he received their requests, e.g. to hold chariot-races; he sometimes made appointments there and distributed largesse. The reception, which sometimes included dancing, was held in the fountain-courts of the Blues and the Greens in the Palace until they were demolished by Basil I after the fountain-court of the Triconch had been built by Theophilos in 840.
domestika*, or *domestikissa: the female counterpart to a *domestikos*.
Diaitarikion: the Bureau of the Palace-Stewards (*diaitarioi*); cf. Apokrisiarikion, Kastresiakon, Kouratorikion, Ostarikion, Spatharikion and Stratorikion.
Diippion: possibly a monument and the site of stables, it was near the Church of St John at the Diippion, Hagia Sophia and the northeast end of the Hippodrome.
divetesion: a long ceremonial silk tunic with long, close-fitting sleeves, used only on the highest state occasions, especially by the emperor, but also by certain court officials; it was worn belted, perhaps over another, simpler tunic and under the *loros*, chlamys or *sagion*.

doche: the demes' reception of the imperial party with acclamations at points along a processional route through the Palace and the City.
domestikos: a term designating a broad range of officials holding positions of command: civil, ecclesiastical, and military, etc.
domestikos* of the *exkoubitoi*; also called the *exkoubitos: the commander of one of the four imperial regiments, the *exkoubitoi*; he also functioned as the *demokrates* of the Greens, i.e. the head on ceremonial occasions of the Peratic Green and Red factions.
domestikos* of the *scholai: the commander of one of the four imperial regiments, the *scholai*; he also functioned as the *demokrates* of the Blues, i.e. the head on ceremonial occasions of the Peratic Blue and White factions.
doukiniatores (Latin *ducenatores*): subordinate officers, orderlies, of the *arithmos* and of the *hikanatoi*; the equivalent officers of the *exkoubitoi* were the *sinatores*; in the *Kletorologion* they are listed along with ensign-bearers.
dromikon*, or *apelatikon dromikon: a hymnlike acclamation with a fast rhythm; see, too, *choreutikos*.
dromon: the heaviest of the warships with two banks of oars and a crew of 200 or more.
droungaria: the female counterpart to a *droungarios*.
droungarios: once a high military rank, a commander of *droungoi* which consisted of several *banda* each under a *komes*; by the time of the 911 expedition to Crete they commanded a force of no more than 100 men, and in 949 they figure only slightly higher than the common soldiers in rank and pay.
***droungarios* of the fleet**: a senior post, the commander of the fleet stationed in Constantinople.
***droungarios* of the Watch**: a senior post, the commander of the Watch, the regiment responsible for guarding the emperor.
droungaroketes: attested from the late 9th century, this title reflected a reduction in the status of the rank of *droungarios* to that of commander of a *bandon*, and only slightly superior or even equivalent to that of *komes*.

eidikon* or *eidikos logos: a special treasury functioning as a storehouse for precious goods, such as gold and silk, and materials for the army and navy; also responsible for the payment of salaries to senators. It was headed by a logothete referred to as the *eidikos*. His bureau was in the Eidikon.
emperor's men (βασιλικοὶ ἄνθρωποι or βασιλικοί): listed in the *Kletorologion* as the eighteen ranks conferred with insignia by the emperor, though in practice the term referred only to those of the level of *protospatharios* and below. They came under the direction of the *katepano* or *protospatharios* of the emperor's men and a *domestikos* of the emperor's men.
eparchissa: the female counterpart to an eparch.
eparch, or eparch of the City: the City prefect, responsible for the administration of the city of Constantinople in matters of law and order, justice and commerce, in which capacity he was second only to the emperor.
exkoubitoi*, or *exkoubitores*, or *exkoubita: one of the three imperial regiments that went on campaign; commanded by the *exkoubitos*, i.e. the *domestikos* of the *exkoubitoi*, in Late Antiquity called the *komes* of the *exkoubitoi;* he also functioned as the *demokrates* of the Greens, i.e. the leader of this Peratic faction. The Exkoubita was their headquarters in the Palace.
exkoubitos*, or *exkoubitor: s.v. *domestikos* of the *exkoubitoi*.
Exokionion: a district to the west of the Forum of Arcadius beyond the Constantinian Wall.

faction: there were four factions, Blues, Whites, Greens and Reds, taking their names from the colours worn by competitors in the hippodrome; the term sometimes used interchangeably with "deme"; s.v. deme.
finger's width: *daktylos*: 1.95 cm; 12 *daktyloi* = 1 *spithame*, a span: 23.4 cm; 16 *daktyloi* = 1 *pous*, a foot = 31.23 cm.

galley: a light, fast vessel with a single bank of 50 oars.
genikon: the bureau of the treasury responsible for taxation; headed by the logothete of the *genikon*, also referred to as the *genikos*.
Gold Hand: s.v. Vestibule of the Gold Hand.
Great Church: Hagia Sophia, unless otherwise indicated.

hetaireia: a unit of the emperor's bodyguard consisting largely of foreigners; the units included both the "Great" and "Middle" *hetaireiai*, under the command of the great *hetaireiarches*.
hikanatoi: the members of one of the three imperial regiments that went on campaign, the *hikanatoi*; they were commanded by the *domestikos* of the *hikanatoi*, who was also referred to as the *hikanatos*.
Hippodrome: the Hippodrome within the Palace, specified as the Covered Hippodrome only at R507.13, is to be distinguished from the large public Hippodrome adjacent to, but outside the Palace.
holder of high office: s.v. *offikialios*.

illoustrios (Latin *illustris*): a title granted within the upper echelons of the Roman senate; the latest usage in *Cer.* relates to the time of Herakleios.

kamision: a tunic; sometimes decorated; often worn under another garment.
kampidouktor (Latin *campiductor*): in Late Antiquity the officer responsible for drilling a unit and for its parade and marching-order; their standard was a *kampidiktorion*.
kandidatissa: the female counterpart to a *kandidatos*.
kandidatos (Latin *candidus*, white): a title in the 6th century conferred on a corps of imperial guards whose ceremonial dress was white; by the 9th and 10th centuries the title could be acquired as a sinecure, without the requirement of service in the guard. There was a Hall of the Kandidatoi and a Long Gallery of the Kandidatoi in the Palace.
kankellarioi and *protokankellarioi*: officials with secretarial functions in various departments.
karabion: ship; *kamatera karabia*: transport ships.
Kastresiakon: the Bureau of the *kastresios*; cf. Apokrisiarikion, Diaitarikion, Kouratorikion, Ostiarikion, Spatharikion, and Stratorikion.
kastresios* or *kastrensios* or *kanstrensios (Latin *castrensis*): an official either subordinate to the steward of the imperial table (ὁ ἐπὶ τῆς τραπέζης) or another term for this steward; there was also a patriarchal *kastresios*.
katepano: a commander, often of a military unit; one commanded the emperor's men.
Kathisma or Kathismata: the imperial box, part of an imperial complex at the Hippodrome.
kentenarion: 100 lbs (100 *litrai*) in gold or gold coin.
koiton: an imperial bedchamber and hence the emperor's private treasury; for the latter meaning it has been transliterated. The term is sometimes used to refer to the emperor's apartment in the Palace, the *kouboukleion*.

koitonites: a member of the staff of the imperial bedchamber; the Greek term equivalent to *koubikoularios* but, unlike *koubikoularios*, the term *koitonites* was not bestowed as a title.
kolobion: a long, sleeveless tunic.
komes (Latin *comes*): in Late Antiquity an imperial title applied to senior officials, but later a designation applied to officials in a variety of ranks, civil and military. Some had expanded titles indicating their area of responsibility, e.g. *komes* of the stable, and *komes* of admissions, for which see *admensounalios*.
kometissa: the female counterpart to a *komes*.
koubikoularios (from Latin *cubiculum*): a title conferred on eunuchs of the imperial court who waited upon the emperor and empress and who served in various administrative roles; they were members of the *kouboukleion*; cf. the *koitonites*.
koubikoularia: the female counterpart to a *koubikoularios*; they waited upon the empress.
kouboukleion (from Latin *cubiculum*): the imperial apartment and hence also the personal staff of the emperor as a body of *koubikoularioi*; for the latter meaning it has been transliterated; cf. *koiton*.
kouboukleisios: imperial title conferred on members of the patriarchal bedchamber; the ecclesiastical parallel to the *koubikoularios*; as a body they formed the *kouboukleisiaton*.
Kouratorikia: the Bureau of the great curator and the Bureau of the curator of the Mangana; cf. Apokrisiarikion, Diaitarikion, Kastresiakon, Ostiarikion, Spatharikion, and Stratorikion.
kouropalates: a very high-ranking courtier; until the 10^{th} century the title was reserved in principle for members of the imperial family.

lb (pound): s.v. *litra*.
legatarioi: office-holders attested within a variety of bureaux, notably in those of the imperial regiments, treasuries and the Praetorium of the eparch; they may have had a policing role.
litra: a Byzantine pound weight in gold in ca 10^{th} century = 320 grams. The English term pound (abbreviation lb) is used inexactly in the translation for a *litra* where 1 lb = ca 454 grams; cf. 1 pound Troy, the standard for weight in gold (12 ounces Troy) = 373 grams. A *litra* consisted of 12 *oungia* (ounces) or 72 *exagia* or 1728 *keratia*.
logothete: a senior official, the head of a secretariat in the imperial administration; heads of some other administrative offices were called chartularies.
logothete of the post (λογοθέτης τοῦ δρόμου): the most important of the logothetes, responsible for the post and aspects of foreign affairs; often referred to in the text simply as the logothete.
loros: a long stole deriving from the Roman toga, worn by the emperor and empress on festive occasions over the *divetesion*; also worn by certain very high dignitaries.

magistrianoi: "the master's men"; the colloquial Greek term for the *agentes in rebus* of Late Antiquity, imperial couriers under the *magister officiorum*, the master of the offices, who was also referred to as the *magistros*.
magistrissa: the female counterpart to a Byzantine *magistros*.
magistros: (1) in Late Antiquity the *magister officiorum* (master of the offices), the most senior government official responsible for the administration of various offices apart from financial offices, but including the imperial couriers (*agentes in rebus*, *magistrianoi*), the billeting of troops, imperial audiences, foreign affairs, and arms factories.

(2) the Byzantine *magistros*, a very high-ranking dignity; in the 10^{th} century there could be two effective *magistroi*, the others purely titular.
mandatores: messengers, sometimes headed by a *protomandator*; they were officials on the staff of various departments, civil, financial and military, and were employed for special missions.
mandatorissa: the female counterpart to a *mandator*.
manglabion: the emperor's bodyguard, consisting of *manglabitai*, who were armed with cudgels, a sword and a double-edged axe.
master of ceremonies (ὁ [ἐπὶ] τῆς καταστάσεως): a member of the *koubouk1eion* who held a title at court and, with the *praipositos*, managed aspects of court ceremony.
merarches, or *meriarches*: a military officer slightly inferior to a *tourmarches*; he commanded a *bandon* within a *tourma*.
Mese: the main road through the middle of Constantinople from the Augoustaion at its eastern end to the land walls, forking at the Philadelphion.
mikropanitai: there were two *mikropanitai*, charioteers of the two lesser factions, White and Red; also referred to as deputy *phaktionarioi*.
mile, *milion*: ca1440 m
miliaresion: a silver coin; there were 12 *miliaresia* to one gold *nomisma*.
Milion: the paved area at the arch and the quadrifrons arch itself at the eastern end of the Mese, near the Augoustaion; from this point distances within the Empire were measured.
minsourator: a subordinate of the *papias*, he assisted in the palace and was responsible for the imperial marquee and its furnishings, notably when the emperor went on campaign.
modion /modios: a unit of measurement for grain by weight.

nipsistiarios: a eunuch whose function was to give the emperor a basin and ewer with which to wash his hands before he left the palace or before other ceremonies.
nobelesimos (Latin *nobilissimus*, very noble): a title reserved for members of the imperial family.
nomisma: a gold coin; there were 12 silver *miliaresia* to a *nomisma* and 72 *nomismata* to a *litra*, i.e. to 1 lb weight of gold.
noumera* or *noumeroi: an imperial infantry regiment permanently stationed in the City responsible, *inter alia*, for the protection of the palace and the supervision of the city prison, the Noumera; it was headed by the *domestikos* of the *noumera*, also called the *noumeros* or *noumerarios*.

offikialios: a holder of a high office; from the *praipositos* and the *domestikos* of the *scholai* down to the *protospatharios* of the imperial men (*Kletorologion*: R788.13-19 & R730.12 – R732.22).
omophorion: a vestment worn by a bishop in the form of a long white scarf decorated with crosses.
Onopodion or Onopous (in the Palace): a reception room which opened onto the Vestibule of the Gold Hand, a portico from which in turn the Hall of the Augousteus was entered.
optimatoi: an elite corps deriving from the theme of Optimatoi and commanded by the *domestikos* of the *optimatoi*; they assisted with the imperial regiments' supplies and transport when they were deployed on campaign.
orguia: 1.87 metres.
Ostiarikion: the Bureau of the *ostiarioi*; cf. Apokrisiarikion, Diaitarikion, Kouratorikion, Spatharikion, and Stratorikion.
ostiarios (Latin *ostiarius*, a doorkeeper): a palace eunuch whose function was to introduce dignitaries to the emperor or empress; it was also a court title.

Palace, Daphne: the northern, older part of the Great Palace.
Palace, Sacred: the southern part of the Great Palace, cf. the Daphne Palace.
pamphyloi: heavily-manned *chelandia* (warships) with 130 or 160 men, but less heavily manned than the dromons.
Pantheon: a room adjacent to the Chrysotriklinos.
papias: chief steward; the eunuch in charge of the buildings of the Palace, responsible for access and for maintenance; the deputy *papias* was referred to simply as the deputy, the *deuteros*.
paragaudion: a type of himation decorated with bands of appliqué. It descended from the shoulder and was worn over a *kamision* by members of the *kouboukleion* and *ostiarioi*.
parakoimomenos: the most senior of eunuchs, the guardian of the emperor's bedchamber.
pentapyrgion: an item of gold furniture used as a setting of honour in the Palace; it consisted of five towers in a cross formation, each, except perhaps the furthermost tower, containing an open compartment in which treasures were displayed.
phaktionarioi: two in number, they were the charioteers of the two major factions, Blue and Green.
Philadelphion: the point where the Mese forked to go northwest in the direction of the Church of the Holy Apostles to the Adrianople Gate and southwest via the Forum of the Ox and Forum of Arcadius to the Constantinian Wall and thence to the Golden Gate in the Theodosian Wall.
Phylax: a treasury in the Palace where robes and other precious paraphernalia were stored.
Pi: s.v. Stama
polykandelon: a light, often suspended, consisting of multiple glass oil lamps inserted into a perforated metal tray.
porphyrogennetos (lit. purple-born): an epithet designating a son or daughter born after the father had become emperor.
pound weight: s.v. *litra*.
praipositos: the head of the eunuch *koubikoularioi*; in the 9th and 10th centuries there were two; like the master of ceremonies they had an important role in court ceremonial.
prependoulia: bejewelled ornaments hanging from either side of an imperial crown.
primikerios (Latin *primicerius*): the senior member of any group of functionaries.
primikerissa: the female counterpart to a *primikerios*.
proconsul (ἀνθύπατος): a provincial governor until the ninth century; thereafter probably a title only and granted especially to non-eunuch patricians, when they may also be referred to as proconsular patricians.
propoloma: a turban-like headdress worn by patrician women and *koubikoulariai*.
protiktor (Latin *protector*): in Late Antiquity, a guard; the lowest rank of military officer; those in attendance on the emperor were distinguished as *protiktores domestikoi*; later they were subordinate officers on the staff of the *domestikos* of the *scholai*.
protiktorissa: the female counterpart to a *protiktor*.
protoasekretes: chief imperial secretary; he was the head of the imperial chancellery.
protospatharia: the female counterpart to a *protospatharios*.
protospatharios: a high-ranking title for which the recipient made a payment; it was granted to both eunuchs and non-eunuchs and sometimes involved special court functions; cf. *spatharios*.
protovestiaria: the female counterpart to the *protovestiarios*.
protovestiarios: the head of the emperor's private *vestiarion*.

quaestor: official with oversight of legislation and judicial functions relating to wills, property, and family law.

reception: s.v. *deximon* and *doche*
rector (ῥαίκτωρ; a Latin term): an official with a very high-ranking court title; in the 10th century engaged in a variety of roles.
referendary (Latin *referendarius*): the cleric who acted as liaison officer between the patriarch of Constantinople and the imperial court; in Late Antiquity secular referendaries transmitted the emperor's orders to the *magistroi* and submitted the petitions of subjects to the emperor.
regiment (τάγμα): the term used of both the imperial regiments and regiments of the themes; imperial regiments consisted of those which went on campaign: the *exkoubitoi, scholai,* and *hikanatoi,* and those responsible for guarding the City, especially the Palace: the *arithmo*s, also called the *vigla,* the Watch, and the *teichistai,* the Walls.
Renewal Week: the week after Easter.

sandals, those who wear the sandals: courtiers, sometimes then defined more precisely for a given context.
sagion: a cloak, shorter and more informal than the chlamys, often worn by military men.
sakellarios: the head of the *sakellion* and the controller, through the various treasuries, of State finances.
sakellion*, or *sakelle: the treasury for money; a bureau of the *sakellarios.*
scholai: one of the three imperial regiments who went on campaign; they were commanded by the *domestikos* of the *scholai* who, from the early 10th century, was the commander in chief of the army. The Scholai was their headquarters in the Palace.
scholarioi: troops of the imperial regiments.
Schole: the quarters or offices within the Palace of a designated body of staff.
sekretikoi: secretaries; officials in bureaux of the imperial administration, with financial or secretarial responsibilities.
sekreton: a department or bureau of the imperial administration; cf. Sekreton, both Large and Small: reception rooms within the Patriarcate.
senate: in Late Antiquity in its Roman form; later: the court.
senator: s.v. *sinator.*
Sigma (in the City): probably a semi-circular portico on the route from the Golden Gate to the Xerolophos and the Forum of Arkadios.
Sigma (in the Palace): a sigma-shaped peristyle beyond the western doors of the Triconch. It framed the fountain-court of the Triconch which was used ceremonially by the factions.
silentiary: a court attendant who functioned as a marshal; also simply a title.
silention: s.v. assembly.
sinator*, or *senator: an orderly, a subaltern officer; cf. *synkletikos*: a senator.
skaramangion: a belted tunic with long full sleeves and with slits up the front and back or sides, a caftan; often worn under the *sagion*; it was a less ceremonial dress than the chlamys.
skribones: commanders in the imperial regiment, the *exkoubita.*
skribonissai: the female counterpart to *skribones.*
spatharia: the female counterpart to a *spatharios.*
Spatharikion: the Bureau of the *spatharioi.*
spatharios: lit. sword-bearer; originally a member of a bodyguard, later a title.
spatharokandidata* or *spatharokandidatissa: the female counterpart to a *spatharokandidatos.*
spatharokandidatos: a title of higher rank than both a *kandidatos* and a *spatharios.*
spatharokoubikoularios: a combination of the two titles, *spatharios* and *koubikoularios*; these imperial *spatharioi* were eunuchs in the corps of *koubikoularioi.*
spekion: a tunic worn by *protospatharioi* and some others of rank; it could be worn under a *sagion.*

stablokometes: officers responsible for specific stables, e.g. in the City and at Malagina; they are to be distinguished from the head of the imperial stables, the *komes* of the stables.
Stama: a pi-shaped area marked at the track below the imperial box in the Hippodrome from where there could be communication between the rulers above and contestants, notably victors in the races; also referred to as the Pi or φῖνα (Latin *finis*: end).
sticharion: an ankle-length belted ceremonial tunic worn by very senior members of the court, notably *magistroi* and eunuch *protospatharioi*, but also the *augousta* and girdled patrician woman.
strategissa: the female counterpart to a *strategos*.
strategos: the administrative and military governor of a theme.
stratelates: a modest title on a par with that of ex-prefect (ἀπὸ ἐπάρχων); in Late Antiquity a military commander.
stratiotikon: the military treasury, a bureau headed by a logothete, also referred to as the *stratiotikos*; responsible for the recruitment and financing of the armed forces.
strator: groom; *protostrator*: chief groom, the head of the imperial grooms; these became court titles.
Stratorikion: the Bureau of the Grooms.
stratorissa: the female counterpart to a *strator*.
symponos: the most senior official assisting the City eparch.
synkellos: a close associate and ecclesiastical adviser to the patriarch of Constantinople; by the 10th century sometimes more than one and nominated by the emperor; he ranked among the highest title-holders at court; other patriarchates, including Rome, might also have had *synkelloi*.

tablion: a large square decorative panel placed at the front and back edges of a chlamys at or just below waist height; the term was also used of a panel on an altar-cloth.
teicheiotes: s.v. Walls.
theme (θέμα): the term can mean either a theme, i.e. a district or province, or the army of the district, the thematic army.
thessarios (Latin *tesserarius*): a member of the order of the hippodrome to whom the *praipositos* handed the permit authorising him to hang the banner announcing the chariot-racing.
title-holders (ἀξιωματικοί): in *Cer.* the term perhaps refers to title-holders in general, but often specifically to title-holders who were subordinate officers of the imperial regiments.
topoteretes: the lieutenant commander in an imperial regiment.
topoteretissa: the female counterpart to a *topoteretes*.
tourma: a military and administrative subdivision of a theme; in the 10th century there were normally three, but Samos had two; the *tourma* was further subdivided into *banda*.
tourmarchissa: the female counterpart to a *tourmarches*.
tourmarches: a civil and military governor of a *tourma*, the principal subdivision of a theme.
treasurer: *sakellarios*.
treasuries: *genikon*: the general treasury; *stratiotikon*; the military treasury; *sakellion*: the state treasury for money; *vestiarion*: the public treasury from which the fleet was equipped; the imperial *vestiarion*: the emperor's private treasury; *eidikon*; the special treasury.
Triconch: built by Theophilos in the Palace, it had apses to the north, east and south, and to the west three doors leading to the Sigma.
Tripeton: the vestibule leading into the Chrysotriklinos via the western door.
troparion: a hymn.
tyche: a personification of good fortune.
***tyche*-sceptres** (τὰ εὐτύχια): apparently sceptres bearing an image of good fortune personified.

tzitzakion: a Chazar garment said to have been introduced by the Chazar wife of Constantine V; it was worn by emperors, sometimes over a *divetesion*.

vestetores: court officials of senatorial rank subject to the master of ceremonies and responsible for the dressing of the emperor.
vestetorissai: the female counterparts to the *vestetores*.
vestiarion: a public treasury, a store for the funds, material and equipment for arming the fleet, headed by the *vestiarios*, the chartulary of the *vestiarion*. There was also the emperor's private *vestiarion* headed by the *protovestiarios*.
Vestibule of the Gold Hand (in the Palace); sometimes called the portico of the Hall of the Augousteus, or simply the Vestibule, or the Gold Hand; it could be entered from the Onopodion and led into the Hall of the Augousteus.

Walls (or Wall): an imperial infantry regiment permanently stationed in Constantinople and, with the *noumera*, responsible for the defence of Constantinople and especially the Palace; it was commanded by the *domestikos* of the Walls who was also called the *teicheiotes* or *komes* of the Walls.
Watch: s.v. *arithmos*. The name *vigla*, a Latin term, is translated as "Watch" but the other name, the *arithmos*, is transliterated so that the distinction between the two names for this imperial regiment is preserved.

Xerolophos: considered the seventh hill of Constantinople, it was at the southwestern end of the City and included the Forum of Arkadios.

Zeuxippon: the former Baths of Zeuxippos, west of the Hippodrome in the direction of the Chalke Gate.

Abbreviations

BBA Berliner Byzantinistische Arbeiten
Byz *Byzantion*
ByzF *Byzantinische Forschungen*
ByzSl *Byzantinoslavica*
BZ *Byzantinische Zeitschrift*
Cer. Constantine Porphyrogennetos, *The Book of Ceremonies* (*De Ceremoniis*)
CFHB Corpus Fontium Historiae Byzantinae
CSHB Corpus Scriptorum Historiae Byzantinae
ΔελτΧριστἈρχ'Ετ *Δελτίον τῆς Χριστιανικῆς Ἀρχιολογικῆς Ἑταιρείας*
DOP *Dumbarton Oaks Papers*
EEBΣ *Ἐπετηρὶς Ἑταιείας Βυζαντινῶν Σπουδῶν*
EHR *English Historical Review*
EO *Échos d'Orient*
GRBS *Greek, Roman, and Byzantine Studies*
HUkSt *Harvard Ukrainian Studies*
JHS *Journal of Hellenic Studies*
JÖB *Jahrbuch der Österreichischen Byzantinistik*
JÖBG *Jahrbuch der Österreichischen Byzantinischen Gesellschaft*
JRA *Journal of Roman Archaeology*
Klet. Philotheos, *Kletorologion*
Lampe *A Patristic Greek Lexicon,* ed. G.W.H. Lampe, Oxford, 1961
LBG *Lexikon zur Byzantinischen Gräzität*, ed. E. Trapp, Österreichischen Akademie der Wissenschaften, Vienna, 1961 –
LSJ *A Greek-English Lexicon* compiled by H.G. Liddell and R. Scott, revised by H.S. Jones, 9th ed., 1940, with Supplement, Oxford, 1968
MiscByzMonac Miscellanea Byzantina Monacensia
Niermeyer, *Lexicon* Niermeyer, J.F., *Mediae Latinitatis Lexicon* Minus, 1976, with the Abbreviations and Index fontium, Leiden, 1984
OCA Orientalia Christiana Analecta
ODB *The Oxford Dictionary of Byzantium*, ed. A.P. Kazhdan et al., 3 vols., Oxford, 1991
OLD *Oxford Latin Dictionary*, ed. P.G.W. Glare, Oxford, 1982
PBE *Prosopography of the Byzantine Empire I: (641-867),* ed. J.R. Martindale, Ashgate (compact disk), London 2001
PLRE *The Prosopography of the Later Roman Empire*, vol. 1, A.D. 260-395, ed. A.H.M. Jones, J.R. Martindale & J. Morris; vol. 2, A.D. 395-527, ed. J.R. Martindale; vol. 3A & 3B, A.D. 527-641, ed. J.R. Martindale; Cambridge, 1971-1992
PMBZ I *Prosopographie der mittel-byzantinischen Zeit. Erste Abteilung (610-867),* 6 vols, Berlin, 1999-2002
REB *Revue des Études Byzantines*
RhHistMitt *Römische historische Mitteilungen*
RSBN *Rivista di Studi Bizantini e Neoellenici*
RSBS *Rivista di Studi Bizantini e Slavi* (series 2 from 1999*: Bizantinistica. RSBS*)
SBN *Studi Bizantini e Neoellenici*
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TIB	Tabula Imperii Byzantini
TLG	*Thesaurus Linguae Graecae*
TM	*Travaux et Mémoires*

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